

Vol. 42

**Jan. 5 - Dec. 28,
1905**

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 5, 1905.

Vol. XLII. No. 1.

EDITORIAL NOTES.

A happy New Year Greeting!

Bro. John F. Funk returned from Austell, Ga., on Dec. 21st. He reports Bro. A. B. Kolb well and hearty. Bro. K. expects to return to Elkhart in a few weeks.

The members of the Oak Grove congregation in Wayne Co., O., are rejoicing over the conversion of souls in their community. On Dec. 11th thirty-six were added to the church by water baptism. "Let the redeemed of the Lord say so."

Some one from Wellman, Iowa, sent in a report of the reorganization of the East Union Mennonite Sunday school and also sent 50 cents for a Daily Food Calendar and some Wall Mottoes, but omitted to sign his or her name. The order will be filled as soon as we know to whom to send it.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—A splendid New Year resolution. Make it, brother, and may God give you grace to keep it and complete it.

A Bright Mission Pupil.—A little girl in the primary department of the Sunday school at the Mennonite Home Mission, Chicago, repeated all of the fifty-two golden texts for the year 1904 on Review day. Bro. E. J. Zook is the superintendent of this department. How many Sunday schools in the land can produce pupils equally studious and successful?

Short, crisp, spicy, pithy articles are most desirable to the editor, simply because they are the kind read and liked most generally by the reading public. There is an occasional theme upon which a lengthy article can be profitably written and which will be read and relished by studious persons, but as a rule, the short article has the preference. The following "squib" taken from one of our worthy exchanges puts the matter fairly, but in our opinion a little strongly: "It is one thing to write a very long article; it is another thing to get an editor to publish it, but it is still a more difficult matter to induce many persons of good sense to read and like such an article."

We thank our customers for their liberal patronage during the holiday season. We beg the indulgence of those who may not have received their goods as promptly as they desired. Many orders came in late and it was impossible for us to get them all out promptly; in fact, a number of orders reached us too late to get the goods to their destination in the time indicated.

Clerical Orders.—Bro. C. K. Hostetler, Goshen, Ind., Sec'y Mennonite Evangelizing Board, wishes to announce to our ministers that he has a supply of application blanks for clerical orders for 1905 over both the Central and Western Passenger Association lines. Ministers wishing to apply for clergy certificates west of Pittsburg can secure blanks by addressing him as above.

A number of the Christmas greetings sent by our correspondents to the editor and for the Herald readers reached us too late for publication in the Christmas number, but the spirit in which they were sent was just as manifest and the good wishes they contained are much appreciated and dearly cherished. In behalf of ourself and of our readers we say: Thank you. God bless you all.

There are so many imperfections about all of us that if we would always view our own records scrutinizingly before criticising the faults of others, there would be more love, cheering and less fault-finding done. The following stanza is very suggestive and may be studied with profit by all.

There is so much bad in the best of us
And so much good in the worst of us
That it scarcely behoves the most of us
To talk about the rest of us.

The congregation at Breslau, Ontario, has passed through a season of spiritual refreshing. During the meetings recently held at that place by Bro. A. D. Wenger of Millersville, Pa., thirty-nine souls confessed their Savior. Bro. Wenger took part in the Bible conference held at Berlin last week, at the close of which he intended to continue evangelistic meetings at that place. Sister Wenger and their little one accompany him.

Our Missionaries.—Sisters Schertz and Stalter write from Naples, Italy, that they had a pleasant voyage across the Atlantic.

They suffered very little seasickness. Being obliged to lay over five or six days at Naples until a steamer sailed for Bombay, they will likely not reach Dhamtari until about Jan. 4th or 5th. Their ship was scheduled to leave Naples at midnight on Dec. 10th.

From a private letter written by Bro. Kessler, dated Nov. 30th, we learn that he has regained his usual health and that the India Mission family in general are well and happy.

Renewals.—With the present issue of the Herald of Truth we enclose a statement in each paper, the subscription of which expires with the end of the year. We do not send these statements as "dums," and we do not want our kind friends and patrons to consider them as such. They are simply to remind our subscribers that their subscriptions have expired and that they are herewith cordially invited to renew them for the coming year. Every Mennonite family should read their own church paper and each member should use his influence to extend its circulation as much as possible. We look for renewals from all our old subscribers and hope that many who are not taking it now may be induced to subscribe and have it as a welcome visitor in their homes during 1905.

After an absence of two weeks the Herald again knocks at your door, asks to be admitted into your home and begs for enough of your time to tell you and your family the news from the various churches in the United States, in Canada and from far-off India. It contains accounts of happy marriages, sad deaths, joyful conversions, earnest sermons preached, merry Christmas exercises, zealous Sunday school endeavor, faithful mission activity, loving charity work, liberal financial support, some items of general interest, advertisements of Bibles, good books and general Christian literature, besides a number of good, helpful articles and essays.

We speak for the Herald a cordial welcome to your reading table and pray that it may prove a blessing in your home, promoting true Christian piety among the members of the family, indoctrinating the professed followers of Christ and in its own quiet way encourage and help the true seeker after life and light, thus rendering faithful service to God and bringing honor and glory to his name.

The New Year.—Where does it find you? What prospects does it hold out before you? How does your soul meet it? Will its record be simply a routine of last year's experiences, or will its pages tell a sweeter, better, nobler story for you? Have you looked over your diary of 1904 and marked the places where you have made avoidable mistakes, and have you resolved by God's grace to be more careful, more prayerful and more faithful in the use of your opportunities to be good and to do good?

Last year's book is written and we can not blot out its record. It stands for or against us until the judgment has done with it. How gladly we would erase some entries, yea, destroy whole pages! But like Pilate's superscription on the cross, they stare us in the face and we can only say, "What I have written, I have written."

While it will be written for us to change last year's pages, we can, however, profit by them in writing this year's history. The book of 1905 is blank before us. Its pages are still unstained with errors. How will they appear twelve months hence? The new year greets us with unsullied character, untarnished reputation and free from the mistakes of the past. Shall we keep it thus?

It is true that our past life will wield a mighty influence in molding our future, but it need not control our destinies. We can break with the past, free ourselves from its power and cut loose from its moorings. The overcoming power, however, is not with us. Our only hope is in Christ. When we are able to say, "Christ liveth in me," then will we also have the assurance to say, "I can do all things through Christ which strengtheneth me." Welcome, then, New Year! May you bring us joy. We pray not to be kept free from all trial. Human nature can not endure unalloyed success. The child of God needs the mellowing, purifying influence of trial. But we do pray for power to overcome, for encouragement sufficient to enlist our best efforts for the good of humanity and the glory of God and for grace to so live that our days on earth are numbered, we may triumphantly declare, "All things have passed away, behold all things have become new."

PERSONAL MENTION.

Bro. William Sieber of Juniata Co., Pa., visited the brotherhood in Lancaster Co., Pa., early in December. He preached at Gettysburg on Dec. 14th.

Bro. G. D. Miller of Springs, Pa., preached at Brotherhood, Somerset Co., Pa., where a few isolated members reside, on Sunday, Dec. 18th. His visit was much appreciated.

Pre. Frank Herr of near Lancaster, Pa., was hurt in a runaway on Dec. 15th. His horse became frightened while driving on Rockland street, Lancaster. Bro. Herr had his shoulder dislocated. The horse was also injured.

Dea. Jacob Hershberger of Middlebury, Ind., who had his leg crushed by a heavy piece of timber falling on it last November, was able to visit his sister in Elkhart during the week before Christmas. He moves about on crutches.

Bro. Abraham Hallman, father of Pre. E. S. Hallman of Berlin, Ontario, passed peacefully into rest on Dec. 21st at his home near Dundee, Ontario, at the advanced age of seventy-two years. Bro. Hallman was for many years a pillar in the Mennonite church. The bereaved friends have our warmest sympathy. (See death notice.)

Henry G. Nice, a son of Dea. Henry T. Nice of Morrison, Ill., is at present (Dec. 30th) lying in the Clarke Hospital at Elkhart, Ind., where he passed through a serious operation for appendicitis on Christmas day. The operation was successful and he is at this writing in the best of spirits and with no unforeseen turn in his condition, he will soon be fully restored.

Bro. Abram Funk, of the Doylestown congregation, Bucks Co., Pa., is confined to his bed. Some years ago he unfortunately lost one of his limbs. He also lost his eyesight and is now, in his ninety-second year, quite blind. Bro. Abraham Gehman, Philip Miller and wife, Isaac Leatherman and Sister Sarah Gross are all hastening on to their twentieth years. May God grant them grace to be faithful and endure unto the end.

Bish. I. J. Buchwalter and wife of Dalton, O., made a three weeks' tour visiting the churches in western Ohio, during December, stopping in Hancock, Hardin, Allen, Greene and Logan counties. They attended the Bible Conference at West Liberty and Bro. Buchwalter also assisted in the communion services at this place on Dec. 18th. They returned to their home on Dec. 22d. We feel confident that their visit proved to be edifying to both them and the congregations among whom they labored. To God be all the glory.

Bro. David Kauffman and wife, of near Martinsburg, Blair Co., Pa., have spent a number of weeks visiting relatives in the state of Indiana. On the 29th of December they visited the Publishing House at Elkhart and were shown through the various departments. They were much interested in the different kinds of work and especially in the fine machines and their adaptation to the work. After making some purchases they returned to Goshen, from whence they expected in a few days to start for their home in Pennsylvania. We were glad for their kind visit.

The beginning of the year is the opportune time to renew your subscription to the Herald of Truth, or to start in with a new subscription.

For the Herald of Truth.

OBEDIENCE.

By A. K. Kurtz.

There is nothing like obedience, more pleasing to God than sacrifice. There is nothing that brings to us the reward that obedience does. Indeed, religion may be summed up in two words—love and obedience. Love prompts obedience. Can we imagine what a world this would be if man would obey all the laws that were primarily intended by the Creator to govern his physical and moral being? It would be a near approach to heaven and its felicities. The beasts of the field, the fowls of the air and all that has life in the great waters, as well as the elements, have laws laid down by a wise Creator that govern their being, and they are obedient to these natural laws; but it has been left to perverse human nature to disobey and defy God's laws that were given for his good, until the great majority of the human family have become weak and frail and some mere wrecks physically by the continued abuse of the laws of nature, and mere babes and dwarfs spiritually, not having enough faith in God that he can save them from their sins. All this is the result of the disobedience of our first parents, which sin has come down to us and will be our besetting sin until we accept Christ by faith as the propitiation for it. Our pardon has been purchased at no less cost than the blood of the Son of God. If we obey the gospel and believe the record that God gives of his Son, we need feel no condemnation on account of this sin transmitted to us by our first parents. How thankful we should be for this and how willing we should be to give our lives into the hands of One who has done so much for us, and to labor to his honor and glory and for the spread of the glorious gospel of salvation!

Moses in speaking of Christ says, "Unto him shall ye hearken," and again at the transfiguration a voice from heaven said, "Hear ye him." If we are willing to hear him and obey, then only will we begin to learn of him. We learn of him when we take his yoke upon us and become his yoke-fellow.

Having then become willing to follow him, obedience leads us up to a higher spiritual life where we will enjoy the things of the Spirit far above anything of an earthly nature, and the word of God becomes indeed our meat and drink and to obey him is no more a duty but becomes a blessed privilege.

Some believe that to profess holiness or sanctification is a sure indication of pride in the heart; yet to command that we be holy because he is holy. It behooves us to obey this command as well as any other, and if we are not taught all the steps that lead to this highway of holiness that the prophet refers to (Isa. 35:8), let us obey the Word and it will surely lead us there, whether we know all about the way in the beginning or not. Obedience to all of God's commandments will lead us safely on that highway, because it is God's will that we get there.

Many Christian professors have little faith in Christian perfection and do not give themselves any concern whatever about this command given by the Savior in Matt. 5:48; but let any one obey to the letter what Christ teaches in that chapter and then see how far he is from doing what God would do under similar circumstances, which is a very good definition of Christian perfection. But the fact is, there are some things taught in that wonderful sermon on the mount that

many a one who considers himself a Christian never obeys, does not even expect to. I came to this conclusion after hearing the word of God preached for forty-five years and never heard a sermon preached on the forty-second verse of this chapter, and never heard of more than one man who obeyed this verse to the letter, and he was a missionary of the cross in Africa. The natives learned to read this part of God's word and consequently borrowed of him until he had nothing more to give, but as God always honors those who obey his word and honor him, so he honored this faithful servant's faith by one of the greatest revivals that ever broke out in the Congo valley, and all the things he had given away came back to him. Thus at the day when God requires an account of his stewardship he will be able to lay these trophies, the souls of the ignorant heathen, at the feet of Him whom he so faithfully obeyed while in his service here below.

You see how well it pays to obey God in all things he commands us, but we are afraid we might come to want if we give much of the earthly treasure that God bids us give, as if God were unable to supply all our needs here. Where is our faith? Will he find faith on earth when he comes?

Smithville, O.

For the Herald of Truth.

COMPASSION.

By Minnie Stauffer.

The fountain-head of our salvation is the grace of God. Because God is gracious, therefore sinful men are forgiven, converted, purified and saved. It is not because of anything in them or that ever can be in them that they are saved, but because of the boundless love, goodness, pity, compassion, mercy and grace of God. Who can measure its breadth, who can fathom its depths? Like all the other divine attributes, it is infinite. God is full of goodness. It is because his mercy endureth forever, that men are not destroyed; because his compassion fails not, that sinners are brought to him and forgiven. In Isa. 55:7 we read, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." It would seem that the sacred writer fails to find words to express the greatness of God's compassion. It is like the waves of the sea that come rolling in upon the beach day and night, year after year for countless centuries, never ceasing, never exhausted. He is a bountiful God, and he gives bountifully. Bountiful God, he gives the gifts of his hand. When he would fully express the bounty of his compassion, he gives his only begotten Son. When he pardons our sins, he blots them out and casts them behind his back. He separates them from us as far as the east is from the west. He remembers them no more. He will abundantly pardon. How infinitely he must have loved us to leave the shining courts above, in order to redeem us from a sin-stained world! "Greater love hath no man than this, that a man lay down his life for his friends."

His love thus known and believed in, will draw out ours, and since he has done so much for us, should we not love him with all our heart? Loving Christ deeply, truly, makes us Christlike. It makes us patient, compassionate for the erring ones. It kindles that higher love which seeks the higher good of others.

In Mark 8:2, 3 we read how compassionate he was toward the multitude that had been with him in the wilderness for three days. He said, "If I send them away fasting to their own homes, they will faint by the way; for divers of them came from far."

While he is the giver of spiritual gifts, he also provides for the natural body. Our faithful God is an overflowing well of delight, and our fellowship with the Son of God is a full river of joy. Knowing these glorious things, we cannot be discouraged; but rather we cry out with the apostle, "Who shall separate us from the love of God which is in Christ Jesus our Lord?"

Elizabethtown, Pa.

For the Herald of Truth.

FOLLOW CHRIST.

By P. E. Baumgartner.

Jesus said, "This is the work of God, that ye believe on him whom he hath sent." The fundamental work, then, for all true followers of Christ is belief on the Son of God. A Christian who is full of faith will be faithful. Jesus also said, "He that believeth on me, the works that I do shall he also do." Therefore the first thing every Christian should determine upon is that he will follow Christ, no matter where he may lead. If the Christian truly believes that the coming of Christ's kingdom on earth is to the highest degree important, will he spend whole days or weeks at the World's Fair, street fairs, or other worldly entertainments, and not one hour at a mission? This is not overdrawn. There are those who seek persistently for the best methods in all financial affairs, but have unutterable thoughts at the mention of a Christian Endeavor Society or a missionary meeting. Neglect of Christian duties leads to lack of interest, and these duties soon become irksome tasks, and the time and money they require is grudgingly given.

Dear friends, let this become a personal question to each one of us: Why have we no more taste for the Master's work? Doubtless all with one consent might begin to make excuses; all have duties to family, to self and to society, which cannot be ignored. God instituted the family, and surely he requires nothing that would detract from the sanctity or beauty of home life. He made us and teaches us to improve every talent given. There are many things that may hinder from following Christ. Though not really sinful, yet they often lead to a sinful waste of time, and the Christian has no time to waste. He needs to be in haste. Sin and wickedness abound all over the world where Christ does not reign. He has entrusted to his followers the only remedy, and they dare not withhold it, or loiter by the way.

What are we doing to convince the world that Christianity is true? We cannot hope to induce others to enlist in a cause in which our own faith is wavering. Then let us test his promises and no longer be faithless, but believing. Faith is strengthened by exercise and prayer. Let "Lord, I believe, help thou mine unbelief," be our prayer, and let us pray it from an understanding heart.

There is no joy in this world like the joy of following Christ. If we do not rejoice in the Lord, the world will not believe that he gives happiness. Keep your light shining, and God will put it where it can be seen. No matter how much religion we profess, all that counts is what we live. If we are faithful, God will look after our success. Do not go where you would not be willing to die. Do not do anything to-day that you

would not want to be found doing on the judgment day.

We know there is a maxim very common, that a young person must sow his wild oats. Look at it in whatever way you will, and I defy you to make anything but a devil's maxim of it. What a man (be he young, old or middle-aged) sows, that, and nothing else, shall he reap.

It never pays to do wrong with the hope that good may come. We need not compromise with the world, the flesh and the devil to carry on the Master's work. The most unattractive thing about Jesus was his humility. Even his disciples were slow to take his yoke upon them and learn of him, for they did not want to learn that he was meek and lowly in heart. But, thank God, they did learn, and we, too, must learn the same lessons of meekness and lowliness if we would be his disciples.

What will it profit, then, to have had a brilliant earthly career, to have had our names written high on the wall of fame, or on the millionaires' list? What will it profit, then, if we have gained every earthly desire and yet have passed by the things which pertain to heavenly satisfaction and the life everlasting? It is a good thing to have ambition, but the Christian knows that, as Cuyler says, every noble crown is, and on earth will ever be, a crown of thorns.

Oh, may God grant that we may more earnestly seek to follow Christ, for our life may soon be over and if we have been faithful, the victory shall be ours and we shall be with the Lord forever.

Apple Creek, Ohio.

For the Herald of Truth.

THE POWER OF THE WORD.

By Loma Detwiler.

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Apostle Paul when writing this must have comprehended its deepest meaning; his experience with the wonderful power of the word of God, no doubt, prompted him to tell others of it.

Our Lord Jesus Christ is called the Word. He is the author of spiritual life and the written word has a quickening power to impart life to those who read and obey it. It also imparts comfort and encouragement to those who are saddened by the cares and trials of life.

God has graciously maintained the gospel teaching in the world since the fall of Adam, though in an imperfect degree of light, because He who was the foundation of the gospel work had not yet appeared, but now it is manifest in all its fullness and clearness and we should beware lest we receive the condemnation that awaits those who reject it. Hearing without believing and doing will not avail, and God declares that such shall not enter into his rest.

God's word is mighty and powerful to penetrate men's hearts for their conviction and reformation or comfort and consolation.

The living presence of God's Spirit in the Word makes it a source of joy and encouragement for the Christian reader and gives him boldness to live and teach the doctrines of Him whose life and character is represented by the Word. May we ever find it precious to us and learn to trust our all to Jesus by whose merits we are redeemed.

Cherry Box, Mo.

HERALD OF TRUTH.

Thursday, January 5, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and K. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 contains all the usual almanac data found in the old-style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid 45
- 25 copies, postpaid 90
- 100 copies, postpaid 3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders now. Address,

Mennonite Publishing Co., Elkhart, Ind.

LOOK AT THE LABEL.

The date of the label on your paper tells you to what time your subscription is paid. If your subscription has expired, we kindly ask you to renew it. If you are in arrears, we hope you will try and get the old score paid up and renew for the year 1905. If the date on your label is not changed within two weeks after sending in your payment, kindly inform us and we will give the matter attention and have your subscription properly credited. We hope to retain all our old subscribers and to add many new ones to our list. We hope our friends will use their influence to extend the circulation of our several papers. We shall greatly appreciate every effort in this direction. Address,

Mennonite Publishing Co., Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your Sunday School Supplies, Lesson Helps, Primary Lesson Carls, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address,

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

CORRESPONDENCE.

Columbiana, O., Dec. 18, 1904.—Dear Herald Readers, Greeting:—Our Sunday schools at Letonia and North Lima were reorganized to-day. The officers at Letonia are: Supt., Harvey Metzler; assistant, John Riehl; secretary, Arthur Wisler; chorister, Emma Stiller; assistant, Esther Lehman. The officers at North Lima are: Supt., A. J. Steiner; assistant, Jonas Culler; secretary, Elmer Metzler; choristers, I. B. Witmer and Jacob Martin.

Bro. D. S. Lehman preached to us this morning at Letonia from Matt. 5:6. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." May God bless the seed that was so richly sown that it may fruit to his honor and glory. PETER METZLER.

Farmersville, Pa., Dec. 18, 1904.—Greeting:—I trust the readers of the Herald have all had a merry Christmas and a happy New Year. May we all who remain for another year set out afresh for heaven. Study hymn No. 246 in the Church and Sunday School Hymnal, "And now, my soul, another year." Bish. Benjamin Weaver preached at Groffdale to-day from the text, "Turn ye, turn ye, from your evil ways; for why will ye die?" (Ezek. 33:11). The sinner was strongly warned to turn to God and the Christian was admonished to press on heavenward. On Dec. 14th Bro. William Sieber of East Salem, Juniata Co., Pa., preached at the same place from John 15:1-17.

On Dec. 11th we listened to a sermon by Bro. I. B. Good of Spring Grove. He spoke at Metzler's from the text found in Ex. 25:1, 2. Bro. Mack preached to us from John 1:1-16, before leaving for other fields of labor. We wish him God-speed. The Lord willing, our Sunday school will be reorganized on Jan. 1st. The Sunday school at Metzler's was discontinued again during the winter months.

LIZZIE M. WENGER.

Masontown, Pa., Dec. 20, 1904.—As winter is coming on the officers of our Sunday school have concluded to close the school on Christmas day.

Sister Anna Ewart is suffering from a severe attack of bilious fever and Sister David Johnson is undergoing a siege of rheumatism. JUSTUS B. BARE.

Fairview, Mich., Dec. 19, 1904.—Hear Herald Readers, Greeting: We are still encouraged to press on in the good cause. We reorganized our Sunday school on the 18th. The following officers were elected: Supt., Bro. Joseph Esh; assistant, Bro. E. A. Troyer; chorister, Sister Letia Yoder; assistant, Bro. Ray Bontrager; secretary-treasurer, Sister Mabel Bontrager; assistant, Bro. Oliver Miller. Our Sunday school is evergreen. Pray for us that we may point lost souls to Christ.

E. A. BONTRAGER.

Larned, Kan., Dec. 28, 1904.—To the Editor and Herald Readers, Greeting in Jesus' name.—The Eureka Sunday school met on Christmas day and carried out a prepared program, which consisted of singing, prayers, talks and recitations. A collection for the Home Mission was taken and amounted to \$2.50. Sixty-two packages were distributed among the Sunday school children. The schoolhouse was filled to its utmost capacity. Our new meeting-house (30 x 40) is nearly ready for use. Bro. Geo.

J. Lapp has promised to be with us about the middle of January to begin a series of meetings. We will now have plenty of room and we would be glad to see more of our brethren stop with us and we are anxious to have others locate here. We are having good crops and land is going up in price. The country is improving very fast. While God is blessing us temporally, let us put ourselves in such a position that he can also bless us spiritually and use us to his honor and glory and to the salvation of souls. Brethren, remember Larned when traveling west or east. D. S. KING.

West Liberty, Ohio, Dec. 22, 1904.—The Bible Conference held at the Bethel church, Dec. 14-21, was intensely interesting and also very largely attended. Ministers present from a distance were: J. S. Shoemaker, Illinois; A. I. Yoder, Iowa; D. D. Miller and J. S. Hartzler, Indiana; I. J. Buchwalter and J. S. Gerig, Ohio. Bro. S. G. Shetler, who was to be one of the instructors, could not be present on account of sickness in the family, and Bro. J. S. Hartzler was substituted. On Sunday, Dec. 18th, communion services were held at Bethel, conducted by I. J. Buchwalter and J. S. Shoemaker. Services were also held Sunday forenoon and evening by the visiting ministering brethren at South Union and Oak Grove. Four precious young souls confessed Christ during these meetings. The presence and power of the Holy Spirit was manifested throughout this Bible Conference and to God be all the praise. COR.

Rockhill Cong., Bucks Co., Pa., Dec. 26, 1904.—Greeting to all Herald Readers.—As it has been some time since any news appeared in the Herald from this part of the Lord's vineyard, I was moved to send a correspondence. On Christmas day, Bish. Henry Rosenberger of Blooming Glen, Bucks Co., and Bro. Jacob Moyer of Salford, Montgomery Co., Pa., came into our midst and preached the Word to us, using Isa. 9:6 as a text. We are very thankful to God and man for the privilege to continue our Sunday school during the whole year. May God bless us in our Sunday school work, so that we may never grow weary in well-doing, for the harvest truly is great, but the laborers are few. COR.

Goltry, Okla., Dec. 25, 1904.—To-day the Milan Valley Sunday school was reorganized for the first six months of 1905, with Bro. M. C. Herschberger, superintendent; Bro. C. J. Bontrager, assistant superintendent; Sister Ursula Miller, secretary; Bro. T. Hershberger, treasurer; Sister Lydia Heatwold, chorister, and Bro. J. K. Eash, assistant chorister. The Sunday school is at present in a fairly prosperous condition, and we trust that by the grace of God it may continue to prosper and be an honor to God and a blessing to mankind. SIMON HERSHBERGER.

Washington, Ill., Dec. 23, 1904.—Dear Herald Readers, Greetings.—It may be of interest to some to again hear from our little congregation. Though there is much room for improvement, yet as we start in the new year we have reasons to feel encouraged and to press on in the Master's cause. We have been quite regularly visited by our ministers in Illinois during the summer, so that we could have English preaching almost every four weeks. This is quite a help to us as there are a number attending Sunday school who cannot understand the German. Our Sunday school and singing is

January 5.

1905.

all in English. Some other ministers also visited us, for which we are very thankful, but we believe more could have come. If they only knew how much we need such visits and how much we appreciate their help and encouragement, they would come oftener. We are glad to say that our Sunday school is progressing. The average attendance of the past year far exceeds that of other years and the interest was quite good. On Dec. 18th our school was reorganized with the following officers: Supt., J. J. Sumner; assistant, G. I. Sumner; secretaries, Alvina E. Engel and P. B. Camp. May God help us all to resolve to be more zealous and do more for him the coming year than we have in the past, is our prayer. COR.

Iowa, La., Dec. 26, 1904.—Dear Herald Readers, Greeting:—We have again reorganized our Sunday school. Officers elected: D. N. Hamilton, superintendent; S. S. Troyer, assistant; J. S. Bauer, chorister; Anna Hamilton, secretary-treasurer. Pray the Lord that we may be faithful workers in God's vineyard. COR.

Spring City, Pa., Dec. 21, 1904.—Dear Herald Readers, Greeting to you all.—The earth is again covered with snow, pure and white. Could we be as pure as the snow! Bro. Abram Witmer of Lancaster Co., Pa., was with us on the evening of Dec. 1st. The meetings are not so well attended just now because a number of the aged brethren and sisters are more or less complaining with grippe and other ailments. Our deacon, William Good, has had about twenty hemorrhages since Nov. 11th. Yet we rejoice in the blessings we have and are glad to hear about the work done at other places. Pray for us, especially for the sick. FRANCIS BECHTEL.

Peabody, Kan., Dec. 28, 1904.—We were again favored by a short visit from Bro. J. M. Nunemaker of La Junta, Colo., who preached three encouraging sermons on Dec. 17th and 18th. We enjoy these visits even though they be short. We also closed another interesting year of Sunday school work. Our school enrolls four officers and six teachers; average attendance of officers, 43; teachers, 5; total average attendance, 43. The number of scripture verses repeated during the year was 725. Total contributions, \$79.86; amount given for mission work, \$76.08. Our school being an evergreen Sunday school we have reorganized for the ensuing year with Bro. I. B. Good, superintendent; L. L. Beck, assistant; Sister Edna Beck, secretary, and Mary Horst, assistant. May we all strive to work in harmony, to the edification and upbuilding of our school. MINNIE A. GOOD.

From Birch Tree, Mo.—On Christmas morning the Berea Sunday school met earlier than the usual time and re-elected officers, that the school might begin work the first Sunday of the new year under the new organization. The election was as follows: For superintendent, F. A. Neuschwanger; assistant, T. E. Erubaker; secretary, Mina Brubaker; choristers, Benj. Detwiler and A. M. Unruh; correspondent, Clara Brubaker. May God give us grace to labor faithfully for him and willingly fill any place he may assign us. Our number is small, but that need not discourage us if God is our leader.

We are pleased to note that one family, who the past nine months have lived too

HERALD OF TRUTH.

far away to worship with us, have again come to make their home with us. We invite brethren and sisters passing east or west to stop with us when they have opportunity. Such visits are encouraging, especially to small congregations. There are many ways in which we can help the Master's cause.

"Oh! the good we all may do
While the days are going by."

COR.

Newton, Kansas, Dec. 25, 1904.—Dear Herald Readers, Greeting:—A happy New Year! We were glad for the spiritual feast we have had the past few weeks. Bro. Geo. Lapp came into our midst, Dec. 12th, and held meetings in the Pennsylvania M. H. Bro. Lapp preached twelve evenings and one Sunday morning. He also gave our Sunday school children a good talk. During these meetings four souls came out on the Lord's side. We also had some day-meetings. May God bless the dear brother wherever he goes. Let us all pray for our ministering brethren.

On the 18th of December our Sunday school was reorganized for the ensuing year, with the following officers: Supt., K. M. Weaver; assistant, M. B. Weaver; secretary-treasurer, Emma King; assistant, Emma Byler; chorister, Monroe Hostetter; assistant, Anna Erb. May God give us grace that our lives may correspond with our testimonies and that we may become more faithful and willing workers in his vineyard. JACOB B. ERB.

Yellow Creek, Elkhart Co., Ind., Dec. 26, 1904.—Dear Herald Readers, Greeting in Jesus' name:—We have had a season of blessing at this place. Bro. Noah Mack came on the 10th of December and remained until the 24th, preaching to us the word of life. He preached nothing but Christ and him crucified. Oh, that we had more such preaching that will stand the test in the final reckoning! If we cannot stand the test of such preaching, there is something wrong and we had better pray for God to show us that wherever he goes he may have the courage to declare the whole counsel of God. We have reorganized our Sunday school, the results being: Supt., Bro. Menno Wambold; secretary-treasurer, Sister Grace Wambold; chorister, Sister Maud Letherman. COR.

Bowmansville, Pa., Dec. 26, 1904.—Greeting in Jesus' name.—We feel thankful toward our heavenly Father for lengthening out our days to the present time and for spiritual as well as temporal blessings. We had again the privilege of celebrating another Christmas, on which day we annually elect the officers for our Sunday school. They are as follows: Supt., Jacob M. Weber; assistant, David Z. Burkhardt; secretary, Wm. G. Good; treasurer, Noah G. Good; choristers, Barton Horning and Wm. G. Good. We have an evergreen Sunday school. May we look to Him who is the "author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." I wish all the Herald readers a joyous and happy New Year. WM. G. GOOD.

Nappanee, Ind., Dec. 19, 1904.—Greeting to the Readers of the Herald of Truth:—The attendance of our Sunday school during the last half of the year has not been so good and the attitude of some towards it was not so favorable. Oh, how sad when the wor-

ship of God and his house is neglected. We cannot imagine how great the loss may be. The Psalmist says, "I was glad when they said unto me, Let us go unto the house of the Lord." And furthermore he says, "I long to dwell there." Brethren, we can be like-minded and then we can see the beauties of the Lord and the blessedness of a clean heart and a holy life.

We reorganized our Sunday school on Dec. 18th and have all new officers except one. Now these need our support with our presence, prayers and well-wishes. Just as soon as one member becomes inactive in the work the cause will suffer. We should always be so filled with the love of God and the Holy Spirit that our presence may bring inspiration to the weak and needy ones. "Oh, the good we all may do while the days are going by!" Let our constant desire and prayer be, "Nearer, my God, to thee, nearer to thee." And may we at last be called to live and dwell with him and see him as he is in his glorified state. NOAH METZLER.

For the Herald of Truth.

IS INSTRUMENTAL MUSIC A HELP TO THE CAUSE OF CHRIST?

By Ruth E. Buckwalter.

This question comes to me because so many of our beloved people (ministers included) have of late years introduced into their homes costly instruments of music. If instrumental music is a help to the cause of Christ, I would like to ask, In what way is it a help? Some reasons given in favor of musical instruments, especially organs, are:

"I could not do without one; it makes me feel so good when I play the organ a while."

Yet I fail to see any help in this to the cause of Christ. In 1 Sam. 16:14 it reads of Saul who was disobedient to God, so that the Spirit of God departed from him and an evil spirit from the Lord troubled him. Therefore he sent for David to stand before him, and when the evil spirit troubled him David took a harp and played with his hands, so Saul was refreshed and the evil spirit departed from him. But with all this, Saul still retained his wicked life, and on different occasions after this he tried to destroy David's life. It takes more than a musical instrument to change the heart of man.

Musical instruments were first introduced into the world by Jubal. "He was the father of all such as handle the harp and organ" (Gen. 4:21). History tells us that "the generation of Cain was so blinded and hardened in heart that they disregarded the voice of God and did not acknowledge him as the Creator of every creature; so when Jubal beheld the vexation and sorrow occasioned by sin, he began to make harps and organs to entertain the spirit of man with music."

To entertain the spirit of man. I believe there is more truth in this even to-day than many are willing to acknowledge.

"But I can praise the Lord better with a musical instrument."

I doubt this very much, for God has never told us to praise him in this way. But he does say, "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:19); and again, "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit and I will sing with the

county, Dec. 16, 1904; aged 73 Y., 6 M., 22 D. Two daughters preceded her to the spirit world. She is survived by her husband, three daughters, twelve grandchildren and many friends to mourn her departure, but they mourn not as those who have no hope. Sister Moyer was suffering with cancer during the past year; the last two weeks she was confined to her bed and had to endure

For the Herald of Truth.
CHRISTIAN SERVICE.

By Essie Landis.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Paul teaches that God has given us a mind superior to that of lower animals. Regularity of daily habits, right thinking, right living, and close communion with God are means of making the highest use of the body. God's mercies must move us to please him.

The body is sacred, first, because it is made in the image of God, and second, because it is the temple of the Holy Ghost and the abode of the soul. It is our Christian duty to make the highest use of our body.

A life of service is the most beautiful and the most blessed life that can be lived. We will serve either God or Satan. Why not serve Him who will bless us and save us?

Service—the word in itself sometimes appeals to us as binding, but when we are once willing to do just what Christ has for us to do, it is a life of perfect freedom. It is not the lives of powerful men, wealthy men and rulers that are great, but the lives of service. We need not do great things, to make some one happy, but by doing little deeds of kindness and speaking a little word of sympathy we can often heal a broken heart and gain a friend sincere.

Service is the Christian test of true happiness. Above all, we must not forget to have love in our hearts. For Paul says, in Col. 3:14, "Above all these things put on charity, which is the bond of perfectness." Love and many other duties are required of us. We read that God is love. Love is the greatest thing in the world. All that God does is through love; therefore he sent Christ to this world that we may be saved to serve. Since we feel that of ourselves we can do nothing along the line of Christian service, it is needful that we continue in prayer. We should pray without ceasing, take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always, with all prayer and supplication. Communion with God gives us power. We should realize what Paul did when he said, "When I am weak, then I am strong." Consolation is a setting apart for sacred service for God. I wish that God might so speak to us that we might know what consecration means for us.

PERSONAL MENTION.

Bro. Peter Unzicker and wife of Cullom, Ill., have gone to Iowa, La., to spend the winter.

Bro. John Blosser of Rawson, Ohio, is conducting a series of meetings at the Olive M. H., Elkhart Co., Ind.

Jacob Umstead died at his home in Hilltown township, Bucks Co., Pa., on Dec. 21, 1904. Friend Umstead was a highly esteemed citizen of Hilltown, having lived along the Dublin pike for a number of years. He was a member of the Lutheran church.

A brother at Elida, O., in renewing his subscription, writes: "I have been a reader of the Herald of Truth ever since it was first published and cannot do without it. I love to read its contents, as it gives me comfort and cheer." We trust the Herald will continue to prove a blessing to his and many other homes.

Bish. Daniel Kauffman of Versailles, Mo., preached the gospel at the Fort Wayne Mission on Sunday, Jan. 1st. After spending a few days at Goshen, where he went over the manuscripts of the new Mennonite history with Bro. Hartzler, he left for Tiskilwa, Ill., stopping at Elkhart on Jan. 6th. Bro. Kauffman expected to be at Cherry Bloss, Mo., in time for the opening of the Bible Conference there on Jan. 10th.

All freedom which has its roots outside of genuine truth is both intellectual and moral slavery.

January 12,

he gave us at such an awful cost. He has been pleased to make a revelation of himself that we might have some knowledge of him. Having that knowledge, we have the promise that he will accept the service that we do in his name and for his glory. May our lives be a free, glad response of service for him.

Sterling, Ill.

For the Herald of Truth.
THE MINISTRY OF TROUBLE AND SORROW.

By Nora Reed.

There is no house finished without a roof; for the summer's sun scorches the unprotected head, and storms of rain and snow and hail are sure to come. He who enters life with no shield against sorrow and trouble has moved into a house without a roof. The heart that never aches is not a human heart. The mind struggles with mysteries which it cannot solve; the will is racked by disappointments. And while one has a mind to think, a heart to love, a will to determine, and a conscience to speak for God—that is, while one is a man—he is exposed to suffering on every side.

Job had lived long and was prosperous; he said, "I shall die in my nest." But he bitterly learned his mistake, for as there is none that lives and sins not, so there is none that lives and suffers not. But if no good came from it, pain would disprove the benevolence of God. The swamps and marshes that breed fevers, also grow lilies, and some of the sweetest of them grow nowhere else. The bitter loss of Jacob's favorite son was the only means of restoring him as a prince to the patriarch.

Now, he who does not expect to be exempt from pain, who also believes that in some way it is beneficent, has a covering to which to resort in the storm. Pain is often wisdom's sign-board pointing to a better, safer path. We are given little doses to cure us of greater ills. The loss of a hand spares us the loss of the arm. There are griefs that no forethought can avoid. But there are others, also, who suffer more than once.

Sorrows and disappointments influence character tremendously. Nothing has more weight on the aim of life. Much of our thinking and planning goes to shun what are considered life's woes. The weak man often succumbs before these, and with the slander against the Creator in his heart, that life is not worth living, gives way to despair; he receives his own ills with those of others. Hearts were made to ache, and it is divinely intended that they may improve by the pain. Solomon says, "By the sadness of the countenance the heart is made better." And of One greater than Solomon we read, "Though he was a son, yet learned he obedience by the things which he suffered," and was made "perfect through sufferings." Failure and disappointment have generally taught the earnest man his choicest lessons. Sorrows give an excellent opportunity for the exercise of the highest virtues. If the traveler going down from Jerusalem to Jericho had not fallen among thieves, the priest and the Levite would not have lost their reputation and the good Samaritan have made his. He who can bear another's griefs is like him who was the perfect Man, who suffered much himself that all others might suffer less.

Into the city of God, with life's work well done, may writer and reader at last have an abundant entrance.
Nappanee, Ind.

1905.

IN GOD'S HANDS.

Sel. by A. Metzler.

He was better to me than all my hopes,
He was better than all my fears;
He made a road of my broken works,
And a rainbow of my tears.

He emptied my hands of my treasured store,
And his covenant love revealed;
There was not a wound in my aching heart
But the balm of his breath had healed.

Oh, tender and true was the chastening soul,
In wisdom that taught and tried;
Till the soul that He sought was trusting in Him,
And nothing on earth beside.

He guided my paths that I could not see,
By ways that I have not known,
The crooked was straight and the rough made plain,
And I followed the Lord alone.

I praise him still for the pleasant pains
And the water springs by the way;
For the glorious paths of His flame by night,
And the sheltering clouds by day.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.

Has he changed for me? Nay, he changes not;
He will bring me by some new way,
Through fire and flood and crafty foe,
As safely as yesterday.

And if to the warfare he calls me forth
He fastens my armor on;
He greets me with smiles and a word of cheer,
For battles his sword has won.

He wipes my brow as I droop and faint,
He blesses my hand to toll;
Faithful is He as He washes my feet
From the trace of each earthly soil.

Never a watch on the dreariest hill,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.

Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord
As the covenant care of God.
West Liberty, O.

For the Herald of Truth.

WRETCHED PRAYERS.

By John Horsch.

One of the most prominent Holiness men of this country is Dr. G. D. Watson, the noted author. The following prayer, which was offered in a Holiness meeting (evidently by one of the leading members of the meeting) is reported by him under the above caption in "Living Words." The prayer, says Dr. Watson, was on this style: "Now, Lord, we know you are the same of God as you ever were, and are willing to save souls and work wonders, when the conditions are met; and you know that I have as much faith in you as I ever had, but there are so many hypocrites in this house that you can not work. Lord, you see, one-half of the people here that profess sanctification are old, dried-up hypocrites and their profession is a stench in your nostrils, and they strangle the Holy Ghost from saving sinners. Lord, you know, I am true to you, and mean to go through on the fire line, and won't you please burn out these hypocrites?"

"This," says Dr. Watson, "was a mild paragraph in the aforesaid prayer. It was full of sulphur and self-conceit. Of course, such prayers never reach heaven, because they are more full of cursing than of true prayer."

Dr. Watson says further: "There are hundreds of meetings held (he speaks of Holiness meetings) where such cursing prayers seem to be the stock in trade. Such

people are far from the Bible standard of true piety, and the love of souls, and the true charity of the meek and lowly Jesus. What some people mean by the 'fire of God' is a strange, wild denunciation, like a savage Indian with tomahawk and scalping knife, dripping with blood and filling the air with wild yells. The true fire of God melts the heart and gives compassion for people, and tears for those that are out of the way, and a gentleness of spirit. God never received a rabid, bitter, denunciatory prayer."

The Holiness people must be given credit for being concerned about holiness—and striving after it. From the above prayer, however, it is evident that some of them have strange notions about holiness. How is it possible, we may well ask, that a man capable of offering such a prayer, can be a professor of sanctification?

Cleveland, O.

For the Herald of Truth.

CHRISTMAS THOUGHTS.

By Levi Blanch.

Dec. 25, 1904.—This is Christmas Day and in this vicinity the earth is covered with a carpet of white, making it look very beautiful indeed.

We are made to think of the pure and spotless life of the One who was born into the world on this day over nineteen hundred years ago.

We think of the wise men who saw his star in the East and came to worship him. We think of the wicked king Herod who sought to take the life of the infant Jesus. We think of Joseph as he departed with the child and his mother by night in order to escape the murderous hand of the jealous king. We think of the shepherds in the field and of the angel of the Lord descending, bringing them the heavenly message; great fear comes upon the shepherds, but they are comforted as the angel tells them of the joy that is come into the world.

Listen! I hear the sound of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." The angels return to heaven and we hear the shepherds say, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." See them as they approach the manger beholding the child, and see them returning glorifying and praising God. Brethren and sisters, should we not do as the shepherds did—glorify and praise God for the joy and peace that has come into our souls through Christ? We think of the good man Simeon who was led by the Spirit into the temple, took the child into his arms, blessed God and was willing to deny this life because he had seen the world's Savior.

Johnstown, Pa.

For the Herald of Truth.

WHO HAS PART IN HIS RESURRECTION.

By Ella Miller.

Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever believeth in me shall never die." The unbeliever cannot hope to partake of His resurrection. All who wish to partake of His resurrection must believe that God is and that he is a rewarder of all them that diligently seek him. No one who is not a

Christian can hope to have a part in his resurrection.

John the Revelator says, "Blessed and holy is he that hath part in the first resurrection," and it is they who have "washed their robes and made them white in the blood of the Lamb." Also in Rev. 14:13, "Blessed are the dead which die in the Lord from henceforth."

In Rom. 6:5 we read, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." We must all be dead to sin and alive to good works.

Paul says, "If in this life only we have hope in Christ we are of all men most miserable." Some think they are enjoying themselves in sin and the follies of this world, and thus they forfeit their part in His resurrection.

We all wish to have a part in His resurrection and those who do not will have to take their part in the lake of fire prepared for the devil and his angels. Oh, how awful is the thought of any of our friends going to that doomed place! Yet when we see the evils which are daily committed around us we are often reminded of the great day which is coming when this life shall be over.

Are we as Christians not responsible if we do not use our influence in trying to lead the lost to His fold? I fear we are many times too timid to stand up for Christ when we are with people who are not Christians.

Paul says in 1 Cor. 6:9, 10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Let us always bear in mind the words of Paul in 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body; according to that he hath done, whether it be good or bad."

Springs, Pa.

For the Herald of Truth.

THE LAW OF GOD AND THE LAWS OF THE LAND.

By P. Hostetler.

Some Christian people think whatever is lawful, according to the laws of the land, is also right or lawful according to the laws of God. For instance: They think it right to sue at law and to return evil for evil, just because the law allows it, not considering that the law of God says, "Return good for evil," and "If a man will sue thee at the law and take away thy coat, let him have thy cloak also." Then they think it all right to put away their wives and marry others for many reasons, even when God's law says that he who puts away his wife (except for the one cause) and marries another, is an adulterer. Then many think it all right to make settlements after being deeply in debt, by paying a certain percentage of the indebtedness and keeping some property; because the law of the land allows it. But the law of God says, "Owe no man anything," which means to pay it all when we settle and leave no debts unpaid or unsettled. If we want to make our calling and election sure and be on the safe side, we need to wait in accordance with God's law, by which we will be judged at that day.

East Lynne, Mo.

HERALD OF TRUTH.

Thursday, January 12, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1893, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschaus and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 contains all the usual almanac data found in the old-style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid 45
- 25 copies, postpaid 90
- 100 copies, postpaid 3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders now. Address,

Mennonite Publishing Co., Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your Sunday School Supplies, Lesson Helps, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address,

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

From the Elkhart Cong.—Our Sunday school was reorganized for the year 1905 on Thursday evening, Jan. 5th. The following officers were elected: Superintendent, G. L. Bender; assistant, A. R. Miller; secretary, Anna Garber; treasurer, Claude Leininger; librarians, Iva Lehman and Edna Bowers; superintendent of the primary department, Anna Kulp. May God's blessing rest on the officers and teachers of this school so that the work done during the year may be acceptable to the Master and upbuilding to the church.

COR.

Kalona, Iowa, Dec. 18, 1904.—Dear Herald Readers, Greeting:—The East Union Mennonite Sunday school was reorganized

HERALD OF TRUTH.

to-day for the coming year. The following officers were elected: Superintendent, Sanford Yoder; assistant, Albert Zook; secretary, Lizzie Miller. May all the officers be ready and willing to fill their places with gladness, and may we all labor faithfully for the cause of Christ and his kingdom, and never grow weary in well-doing, for the harvest truly is great and the laborers are few.

COR.

West Liberty, O., Jan. 2, 1905.—On New Year's day the Bethel Sunday school was reorganized and the following officers elected: A. Metzler, and John Y. King, superintendents; Siddle King and Fannie Stoltzfus, choristers, and J. D. Yoder, treasurer. We can say that the Sunday school work at this place is progressing nicely and also at the Platt schoolhouse, several miles from town, where a mission school has been opened by one of our brethren. To God be all the praise.

COR.

Spring, Pa., Jan. 3, 1905.—The Mennonite Sunday school at this place held a Christmas service on Christmas day, conducted principally by the little folks. Bro. D. H. Bender was with us and gave an interesting talk on Missions. We trust that the mission spirit may prevail more among our people and in the Sunday school, that much good may be accomplished during the year 1905. Bro. Bender also preached a very practical and profitable sermon in the evening. We hope all will take heed unto and put in practice the truths he taught. May God bless him in his work. The Sunday school was reorganized Jan. 1, 1905. The officers elected are: N. E. Miller, superintendent; W. E. Hanning, assistant; Hannah Durr, secretary; Orpha Maust, treasurer; Daisy Cutrell, librarian; E. K. Blauch, chorister. We pray God's blessing on the officers and the school and trust all will be encouraged and enthused in the beginning of the new year with a zeal to do more efficient work for the Master, take up the work with new vigor and realize the great need of more devoted service to our blessed Lord. May we win many souls from sin.

On the evening of Jan. 1st the Bible meeting was reorganized for the first quarter of 1905 with H. M. Gelnett and F. W. Bender as general leaders; Mintie Miller, secretary; Hannah Durr, treasurer. The Bible meeting last quarter was interesting and many good truths were presented. We hope the interest may continue, souls be brought to the light, the Christians strengthened in the faith and God's name glorified.

ANNIE F. MILLER.

Cherry Box, Mo., Jan. 5, 1905.—I hope the editor and Herald readers have all had a merry Christmas and a happy New Year! May we all start in the new year with more zeal and make resolutions to live closer to God this year than we have in the one that just passed. Our small congregation met on New Year's day and reorganized the Sunday school. The following officers were elected: Superintendent, L. J. Johnston; assistant, W. F. Foreman; chorister, Geo. Bisey; librarians, Fannie Hershey and May Brubaker; secretary-treasurer, Loma Detwiler; assistant, Nannie Hershey. Our Sunday school is evergreen. Remember us at a throne of grace. LOMA DETWILER.

COR.

Kokomo, Ind., Jan. 4, 1905.—The Bible Conference held at the Howard-Miami Cos. church from Dec. 26-31, with Daniel Kauffman and M. S. Steiner instructors, was intensely interesting and also largely attended. Not as many ministers were present from a

distance as we had expected. Samuel Weaver from Middlebury was with us three days. On Saturday afternoon, Dec. 31st, Bro. Kauffman left for Fort Wayne to attend the Mennonite Mission, and Bro. Steiner staid till Tuesday evening. During these meetings there were fifty-one confessions. Praise God for the fruits of the labor while these brethren were with us, and may God bless these young souls that they may hold out faithful to the end. G. W. NORTH.

COR.

La Junta, Colo., Jan. 2, 1905.—After spending ten days with the congregation at this place, I leave this evening for my home in Kansas, expecting to arrive there tomorrow morning. They have had very fine winter weather here and it is unanimously admitted that this is a healthful country. I have been here four times since our people settled in this valley. The country is improving fast and La Junta is destined to become a great railroad center. There are two ministers located here and our people contemplate building two meeting houses, one at Holbrook and the other at Fairmont. On New Year day our people organized a mission Sunday school at La Junta. They expect to have a Bible reading and singing in the hall every Sunday evening and preaching every two weeks. May God bless the work. R. J. HEATWOLE.

Garden City, Mo., Dec. 21, 1904.—Dear Herald readers, Greeting.—On Dec. 18th the Bethel Sunday school was reorganized for the ensuing year. Officers elected were as follows: Superintendent, John Hartzler; assistant, John Yoder; secretary and treasurer, Mina Dintman; chorister, Jonathan Zook; correspondent, Nancy Hartzler. May each Sunday school worker pray earnestly that God's blessing may rest on the work of the ensuing year and that many souls may be gathered into his kingdom.

COR.

QUERY DEPARTMENT.

Give an explanation of Rev. 13:15-18.
A. J. R.

For the Herald of Truth.

REPORT

Of the Committee representing the Iowa, Missouri and the Nebraska-Kansas Conference Districts, appointed to look into the advisability of establishing a Mission in Kansas City.

The committee met at the home of Bro. Lewis Autenwrieth in Kansas City, Kan., on Saturday, Dec. 24, 1904. After organizing we had a personal interview with a lady mission worker, who gave us information regarding the missions and their work, and directed us to Edith Short, secretary of Associated Charities of Kansas City, Kan. In an interview with her she gave us very valuable information regarding the location of all the missions of Kansas City, Kan., and also of districts where mission work is needed. The northeast district, known as Mississippi town or Armourdale in the southern part of Kansas City, Kan., were in her opinion the most needy districts.

According to her direction we went to Kansas City, Mo., for an interview with J. M. Hansen, ex-secretary of Associated Charities and superintendent of Franklin Institute, corner 19th and McGee streets. The parts considered by him as most needy are from the northeast to Highland, where no

January 12,

1905.

mission work is done; the district between Armour's packing house and the Kansas River, and the district east of Franklin Institute between 17th and 27th streets and Holmes and Lydia streets. After receiving much other valuable information from him regarding charity and other forms of Christian work, we went to our several places of rest for the night, to meet again at Bro. Behr's, 2014 Terrace street.

Sunday and Monday were spent in looking over the districts mentioned and gathering what we could as a help to form the following resolutions, which we humbly submit:

Resolved, 1. That after seeing the great need of Christian work, we advise the establishing of a mission in Kansas City.

2. That, in view of the needs of the various districts, we recommend the starting of a mission in one of the following places: Either West Armourdale, Kansas City, Kan., or the district east of Franklin Institute, Kansas City, Mo., or on Genesee street, near the stock yards, Kansas City, Mo., or 7th and Pacific streets, Kansas City, Kan.

3. That this committee advises the Local Mission Board of the Iowa-Missouri conference to appoint and empower two brethren to open the mission.

4. That we further recommend that funds be gathered in the different congregations to support and carry on the mission work in Kansas City.

5. That prayer be made to God that there may be those who are willing to consecrate their lives to the work here, who are faithful and able.

6. That we advise the taking of steps for establishing this mission.

Daniel F. Driver, Versailles, Mo.
J. M. Hershey, Palmyra, Mo.
Levi J. Miller, Garden City, Mo.
T. M. Erb, Newton, Kan.
D. G. Lapp, Roseland, Neb.
Geo. J. Lapp, So. English, Ia.

Committee.

For the Herald of Truth.

REPORT

Of the Bible Conference held near Kokomo, Ind., Dec. 26-31, 1904.

Organization.—Moderator, Bish. E. A. Mast; assistant moderator, N. M. Slabaugh; secretaries, J. S. Slabaugh and Samuel Burkhardt; instructors, Daniel Kauffman and M. S. Steiner.

Two day sessions and night services were held each day. The work during the day sessions was as follows: Bro. M. S. Steiner gave a series of six lessons on the Primitive Church. Some of the points considered were: The beginning of the church; its organization; its conditions at different times; the work of the Holy Ghost, and some of the results achieved by the church. Four lessons were given on the Sermon on the Mount. The ideas of non-resistance and non-swearing of oaths were especially emphasized. One lesson was taken up in showing what the Bible teaches about secretism. Secret orders are unscriptural, because the Bible forbids Christians to have fellowship with the unfruitful works of darkness (Eph. 5:11) and because the Bible forbids the swearing of oaths (Matt. 5:33-37). Illustrations were given to show that secret orders are robbing our churches of their spiritual power. One lesson was given to the subject of marriage. According to the Bible, marriage was instituted by God and should be kept sacred (Mark 10:7, 8). Christians should not bind themselves in marriage with unbelievers (2 Cor. 6:14).

HERALD OF TRUTH.

Bro. Kauffman gave three lessons on Christian relations, considering the Christian's relation to God, to the church and to the world. One lesson was given to the twelfth chapter of Romans. The points emphasized were that we should present our bodies a living sacrifice to God and should not be conformed to this world. Four lessons were given to "Man, his Creation, Fall, Redemption and Future Destiny." After man had fallen, Christ came to earth to redeem him from his sins. Heaven was created for man, but to inherit it we must be faithful to the end. One lesson was given to a discussion of Bible teaching on dress. The Christian's dress should be for service and not for show.

The evening services consisted of song services, queries, workers' meetings and gospel service.

Much interest was manifested throughout the entire week. The Christian people were much strengthened and encouraged. A number of sinners had already confessed the Savior and others were under deep conviction.

SECRETARIES.

For the Herald of Truth.

The following five essays were contributed by the members of Bettie M. Brunk's Sunday School Class.

WHY AM I A CHRISTIAN?

By Hattie B. Hays.

First we want to know what a Christian is. A Christian is a disciple of Christ. Then if a Christian is a disciple of Christ, why are we his disciples? If we want to share the promises of Christ, we must be his disciples. He has promised us a home in heaven far better than any earthly home. Then why do we not try harder to gain admittance into that heavenly home, instead of trying so hard to gain an earthly home? Then not be satisfied with it and try to get more. Christ says, "Labor to be rich," but he does not mean riches of this world, for at another place he says, "Now ye are full, now ye are rich," and at another, "The blessings of the Lord, it maketh rich." Rich in what? Earthly or heavenly things? I think in heavenly things.

Christ's way is easy and plain if we only trust him as our guide. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

A true Christian must undergo trials and troubles, but it is all the better for us, if we do not yield to temptations under our trials. "Yield not to temptation, for yielding is sin. Each victory will help you some other to win."

"Let none of you suffer as an evil-doer, or as a busy-body in other men's matters; yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God, and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" shall the ungodly and the sinner appear? We must walk daily with our Savior if we want to share the blessings which he has promised.

By Nannie Shank.

Why am I a Christian anyway? Let me stop and think a moment. Why am I a Christian? Would it not be more pleasant

to live in ease and enjoy the pleasures of the world, instead of uniting with a church and be restricted by church doctrines and made to pass through those church ordinances? Ah, this is no doubt what the worldly-minded consider. But which do you really prefer, a Christian's life or a sinner's life?

I am a Christian, first, because Jesus loved me and gave his life for me. Second, because it is the happiest life one can live. Third, because I want at last to obtain that happy home in heaven prepared for me. Fourth, because there is no lasting pleasure in a life of sin. Fifth, because the world is either being made better or worse by my being in it and it is God's design and my desire that it may be made better.

WHY AM I A MENNONITE?

By Ella S. Rhodes.

We are not Mennonites because the Bible gives us that name, for it does not make any difference what name we have if we do not the will of our Father who is in heaven. We only derive the name from Menno Simon, who was a reformer, and his followers bear his name. It is Christ whom we are following. Paul says, "Be ye followers of me, even as I also am of Christ."

Paul praises the Corinthian church for keeping the ordinances, but he makes it a special point to remind them of something they seem to have been negligent in or probably unwilling to understand. So he takes pains to explain to them the need of the prayer head-covering. This was as a body of believers practice. John instructs us in the thirteenth chapter to be humble and asks us to stoop and wash one another's feet, else we can have no part with Christ. This is another reason for being a Mennonite, because I can practice this ordinance. I believe we take the communion or distance as Christ's communion or distance as his suffering and death are brought before our minds as often as we do it.

Jesus commanded us to go into all the world, preaching the gospel and baptizing in the name of the Father, and of the Son, and of the Holy Ghost. The apostles were to baptize with water as the Lord did with the Holy Ghost. And he "will pour out his Spirit upon all flesh." We believe pouring to be the right mode.

Jesus also said, "See that ye resist not evil," but instructs us to be kind to those who are unkind to us and pray for our enemies. Where is the foundation to the doctrines of many churches to take arms to slay our enemy? God forbid that we resist with carnal weapons, or by unkind words or acts, that we may be the children of our Father who is in heaven.

By Lydia Heatwole.

I am a Mennonite because I believe in a simple, plain doctrine, and I believe this denomination is the nearest right in the sight of God. I believe some churches do not practice the gospel just as God intended them to do. Instead of a simple, plain dress they follow the latest patterns out, be they scriptural or demoralizing. Many do not practice feet-washing, as our Example taught us. Nor do they wear the prayer head-covering. Paul says in 1 Cor. 11, "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is all one as if she were shaven or shorn; but if it be a shame for a woman to be shaven or shorn, let her be covered." I think every woman who names the name of Christ ought to wear her

artificial covering. Nature gives the hair for a covering, and to show her relation to man in the church she wears her artificial covering. The Bible also says, "He that knoweth to do good and doeth it not, to him it is sin."

By Annie Heatwole.

The beginning of a Christian life, after we are convicted of sin and desire a new life, is first to confess our sins and Christ publicly before men. Christ said, "He that believeth and is baptized shall be saved" (Mark 16:16). If we truly believe and wish to confess our sins and be baptized we must join in with some body of Christian believers whose doctrines are based upon God's word according to our honest convictions.

The Mennonite church is my choice, because I believe her doctrines are founded upon the true principles laid down by Christ in his blessed word. It is a humble and lowly faith, and Christ's life (our example) was a perfect, pure life of simplicity. He did not wish to be prominent or great in the sight of the worldly-minded, but administered unto the poor and most humble people.

He said, "If any man will come after me let him deny himself and take up his cross daily and follow me" (Matt. 16:24). It is a great trial to give up self entirely, but what real pleasure can be derived from the gratification of self and following the vain and degrading pleasures the worldly seek after? "And be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

The ordinance of feet-washing is an example given by Christ in the closing scenes of his life. It is believed by many that this was a lesson of humility and that Jesus did not mean for us to wash one another's feet, but he said, "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." This is to help us remember that we should always be willing to help and serve others. By this one act we show our willingness to do this, and I think it strengthens us to perform greater acts of humility. Christ said in speaking of himself, "For even the Son of man came not to be ministered unto, but to minister" (Mark 10:45).

Harrisonburg, Va.

For the Herald of Truth.

THORNS AND ROSES.

By Clem.

The effectiveness of a good sermon is often lost when the minister leaves evidence that he feels, "I have done it this time." A job grieved over his misfortune, but he did not give way to the devil and begin cursing God.

Preaching (real teaching) and simply saying a lot of words to fill in time, are two very different things. Only the former edifies.

We are witnesses. Of what? For whom? Let those around us be judge. God will keep a correct record.

A preacher was asked, "What's your business?" He replied, "My business is preaching the gospel, but I farm for a living." A good, sound answer. Some preachers prefer to be "sharpers" or "bargain-drivers" in order to obtain their living. No doubt that is more congenial to them, but what a sad lack of spiritual power in their sermons because of their daily lives!

HERALD OF TRUTH.

January 12,

Some of us will have large accounts to settle at the judgment if it be true that we must give an account of every idle word we speak.

Did it ever occur to you that if you really possess the "peace of God which passeth all understanding," you have something which likewise passeth all MIS-understanding? Think of this next time you are vexed.

GOD'S PROMISE.

(Isaiah 43:2.)

Sel. by Minnie Stauffer.

Has a sorrow come upon you
That no other soul can bear?
Does the burden seem too heavy
For your aching heart to bear?
There is One whose love can comfort
If you'll trust him with your load;
Let a Burden-Bearer ready
If you'll give him an abode;
Lo! the precious promise reaches
To the depth of human woe—
That, however deep the waters,
They shall never overflow.

Does your flesh feel weak and weary
And your spirits grow depressed?
Does life's tempest sweep upon you
Like a storm on ocean's breast?
Let me whisper, there's a haven
Open for the weary bird,
And a refuge for the tempted
In the promise of God's word;
Let the standard of his merit
Ever be raised against the foe—
Then, however deep the waters,
They shall never overflow!

Do you ever grow discouraged
As you journey on your way?
Does there seem to be more darkness
Than there is of sunny day?
Ah! 'tis hard to learn the lesson,
As you pass beneath the sun,
That the shadow and the sunshine
Are alike the will of God;
Let me speak a word of promise,
Like the promise in the bow—
That, however deep the waters,
They shall never overflow!

When the sands of life are ebbing,
And you near the Jordan's shore,
When you see the billows rising
And you hear the waters roar;
Just reach out your hand to Jesus,
In his tender bosom hide;
Then 'twill only be a moment
Till you reach the other side;
Then, indeed, the fullest meaning
Of his promise you shall know—
"When thou passest thro' the waters
They shall never overflow!"

Elizabethtown, Pa.

For the Herald of Truth.

PERSONAL WORKERS.

By J. W. Shank.

We, as Christian workers, are often filled with a desire to do more for Christ. When we see people about us daily who know nothing of a Savior's love and have no desire even to hear God's word, then the question comes to us, How shall we approach them? Or what shall we say to interest them in Christian work?

By studying the life of Christ, we can find some very good methods for personal work. Let us first notice his prayer life. He prayed for his disciples personally (Luke 22:32). Having studied their characters, he knew their weaknesses, and prayed that God would keep them from sin. Oh, the power of prayer! Let us spend more time in prayer for the wayward. God wants us to pray for them. In James 5:16 we have these words, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."

Let us also notice the extent of Christ's love for the sinner. He was criticized for eating with publicans and sinners. His accusers seemed to think that he ate with them merely because he enjoyed the feast; but we can see that he had a higher motive in view. Christ loved those sinners and wished to help them out of their sins. He came down on a level with them that he might win them by his love to be his followers. Thus may we, by our unfeigned love to God and man, be the instruments in God's hands to lead others to the throne of mercy. May we be led, not by an impulse of duty, but by one of love, to help the wayward to attain to higher things.

Christ's way of approaching the vilest sinners may also be a good example for us to follow. Remember what he said to a sinful woman who was accused and brought to him. He did not rebuke or condemn her, but simply said, "Go and sin no more."

Let us go to the weak and wayward. Let us show them by words of love that we are interested in their salvation, that we are willing to help them, and that God is willing to help them in all of the trials of life. The following words of the poet express the feeling we should have for the sinner:

"Speak gently to the erring one;
Oh, do not thou forget,
However darkly stained by sin,
He is thy brother yet."

Palmyra, Mo.

For the Herald of Truth.

FROM THE CANTON MISSION.

Dear Herald Readers!—The workers at this place all join in extending a hearty greeting to you all in the Master's name and admonishing you to begin the year with increased zeal to work in his vineyard. We are enjoying good health and many blessings for which we may well sing praises unto God. The work at this place is started with encouraging features, having about twenty-five children enrolled in Sunday school, and in our canvassing we have had more than that number promise to come who have not been with us yet. The interest in all the meetings so far has been good. The evening meetings are the best attended. In our visiting we found some who said they have no clothes good enough to go to church; others that used to go to some church, but because they could not afford to dress in costly array, had to drop out to avoid the scorn the other members showed them. How do the palmist's words—"Blessed is the man that sitteth not in the seat of the scornful!"—apply here? Many have expressed themselves as very glad that services will be held where they can go with less costly garments. Some have asked us if we object to having little children come to church, saying that they belong to the church, but on account of having small children do not go now. I believe God does like to have his people quiet and attentive during services, but does that exclude the mother with a small child? Is the gospel only for the rich? They say God is an admirer of beauty and wants his people to adorn themselves as nicely as they can; if it were not so he would never have decorated this earth with such beautiful trees and flowers. How about adorning the soul? The children of the up-town Sunday schools will likely all be treated on Christmas. We thought it would not look right to not give these poorer ones anything, but not having any money in the treasury we hardly knew what to do; but Sister Hershberger furnished some money to buy a little treat for each one of the children. We also got

1905.

cheap Testaments for them, hoping thereby to do some good.

Bro. Benjamin Gerig of Wayne county is expected to be with us on Christmas and preach in the German language, and on the following Monday we expect Bro. David Hostetter to begin a series of meetings. We trust that God's children will pray with us that souls will be saved at this place. We wish to thank our friends who have so kindly remembered us since we are stationed here. Asking you to pray that we may ever be kept humble and faithful in the Master's service and that many souls may be led to accept Christ, we close wishing you all God's blessing.

P. R. LANTZ.

1822 E. Tus. St., Canton, O.

For the Herald of Truth.

HOME MISSION NOTES.

Chicago, Ill., 145 W. 18th St.,
Jan. 3, 1905.

A few words from this part of God's Zion may be of interest to the church in general. On Dec. 29th a dinner was given at the Home Mission to the Sunday school children. Three long tables were arranged in the hall for the occasion and they were well loaded with the good things that were sent in by the good people from the country to gladden the hearts of the children who had looked long and patiently waited for the time to come. At 3 p. m. the tables were all ready. Waiters were appointed and stationed all along the line out to the kitchen, and each one had his or her special work to look after in order to save time and avoid confusion. Tickets were given to the children beforehand and each one was supposed to have a ticket who had been attending either Sunday school, sewing school or children's meeting. Long before the time the children had gathered on the sidewalk and the stairway leading down into the cellar (through which they passed) was closely packed with children, crowding and anxiously waiting for the door to open at the head of the stairway, where two doorkeepers stood and took the tickets as the children passed into the hall single file and around the tables in an orderly manner. After the tables were all filled a scripture lesson was read, a hymn was sung, and then the children bowed their heads in prayer offered to God by one of the brethren. After this the plates were passed by the waiters to each place at the table, filled with many good things to eat, such as chicken, potatoes, cookies, cake, apples, oranges and other things. It certainly was a pleasure to see the children relished the dinner. Perhaps they will not get such a fine dinner again for a whole year or perhaps never again.

There were about 425 children who took dinner that day, and about 50 workers and visitors, making in all about 475. The chickens were nearly all or about all eaten up, but of other things there was considerable left over and much of it was distributed among the poor families who so badly need it, especially at this time of the year. There were a number of visitors here who kindly and willingly assisted in the work. We return our heartfelt thanks for your kindness, also to the brethren and sisters in the country for boxes of eatables which you have sent to the Mission. May God bless you all for your love and kindness shown toward us and the poor children at this place. May this act of kindness be long remembered by the dear children, is my prayer. God bless you and keep you under his kind and protecting care.

A HELPER.

HERALD OF TRUTH.

P. S.—I will further add that we noticed the children were better clad, much cleaner, and more orderly than they were two years ago. So we think there is a great improvement in that line and we feel that the Mission is doing a noble work in various lines.

WORLDLY CONFORMITY.

James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers."

"The door at which those influences enter, which contravert parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements an atmosphere is formed which is not that of Christianity. More than ever I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us."

"Surely, the way in which we commonly go on is not the way of self-denial, and sacrifice, and cross-bearing, which the New Testament talks of. 'Then is the office of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

MARRIAGES.

Brenneman—Good.—On the 25th of Dec. 1904, at the home of the bride's parents near Eldora, O., J. M. Shenk, John M. Brenneman and Anna G. Good, both of Allen Co., O. May they live long in the sunshine of God's love.

Hess—Hurst.—On Dec. 29, 1904, at the home of the bride, near Chambersburg, Pa., by Bish. J. N. Durr of Martinsburg, Pa., Bro. Christian Hess, Shiremansburg, Pa., and Sister Fannie Horst, May their voyage be a pleasant one.

DEATHS.

Burkholder.—Frances Burkholder was born in Rockingham Co., Va., April 1, 1825, and died in Mahoning Co., Ohio, Dec. 17, 1904; aged 81 Y., 8 M., 17 D. She came to Ohio when twelve years of age, accompanied by her three sisters and one brother, all of whom preceded her to the spirit world. She was never married and had her home with her niece, Sister Eymann and family, for many years, where she died. She had been ailing for some time, but was confined to her bed only a little over two weeks. She suffered with a complication of diseases. She was a member of the Mennonite church. The funeral was held Dec. 20th, at the North Lima Mennonite M. H. where services were conducted by David S. Lehman, assisted by English and Allen Rickett in German, assisted by E. M. Detwiler. Text, Job 14:1, latter clause. Peace to her ashes.

Horst—Martha, beloved wife of Henry L. Horst, died at a private home in Maumee, Lancaster Co., Pa., on Nov. 7, 1904; aged 53 Y., 6 M., 3 D. She was afflicted with a tumor and had an operation performed, but failed of a cure. She suffered for nine weeks, during which time she suffered intense pain, death came to her relief. She bore her sufferings patiently and was fully resigned to her fate. She was a daughter of Michael the Father's will. She was born near Marion, Franklin Co., Pa. She was married to her husband, two sons, her mother and one sister mourn their loss. She was a kind mother, a good neighbor and was a member of the Mennonite church for many years. Funeral services were held on Nov. 11th, at the Pike M. H. near Chambersburg, Pa., by Christian Strite and P. H. Parrel. Text, Ps. 117:15. Interment in the adjoining graveyard.

HER SISTER.

Kauffman.—On Jan. 2, 1905, at his home near Boiling Spring, Pa., Bro. Harry Kauffman, son of Daniel Kauffman (deceased), aged 26 Y., 3 M., 24 D. Bro. Kauffman was suffering with consumption for almost a year, but was able to work until sev-

eral weeks ago, when he took a severe cold which caused intense suffering and hastened death. He was conscious until the last and expressed a desire to go home. He leaves a sorrowing wife and two children to mourn his early departure. Funeral was held from his late home on Wednesday, Jan. 4th, with interment in the Cross Roads cemetery near Curryville. Services were conducted by Bro. Abram Metzler. Text, Heb. 13:14. May God bless and comfort the bereaved.

Huffard.—On Dec. 20, 1904, near Farmersville, Pa., Ida, daughter of John and Mary Huffard; aged 21 Y., 8 M., 17 D. About two years ago she was baptized and received into the Mennonite church and proved to be a meek and lowly follower of Christ, an example to others, and especially for the dear unconverted parents. On Nov. 24th she took her bed, suffering intense pain at times. On Dec. 20th she underwent an operation at the hospital which ended her life. She is survived by her parents, three brothers and a sister. May they also break loose from Satan's chain. Funeral services were held on Dec. 24th, conducted by Bish. Abraham B. Herr and Bish. Weaver. Text, Ps. 119:143. "Trouble and affliction have taken hold of me: yet thy commandments are my delights." A SISTER.

Marks.—On Dec. 23, 1904, near Stony Brook, York Co., Pa., of dropsy, Sister Mary Marks; aged 70 Y., 8 M., 19 D. She was buried in the Marks family graveyard. Funeral services by Bish. Abraham B. Herr and Pre. Theo. B. Forrey. Text, John 14:17. Peace to her ashes.

Troyer.—On Dec. 27th, at the home of her son, Pre. D. D. Troyer, near Goshen, Ind., of consumption, Mary, wife of Bro. Noah Troyer; aged 67 Y., 3 M., 11 D. She was the mother of six children, all of whom survive her; also 21 grandchildren. She united with the A. M. church in early life and remained faithful to the end. She was sickly for many years, but in her sickness she was an example of patience. Peace to her ashes. Funeral on the 29th. Services by D. J. Johns, from 2 Pet. 3:8-14.

Kauffman.—On Dec. 28th, near Goshen, Ind., of appendicitis, Monroe M., son of Polly Smucker (widow of Bish. J. P. Smucker); aged 31 Y., 9 M., 2 D. Bro. Monroe seemed to be a strong young man, but on the 25th he took sick and in five days he lay in death's cold embrace. Realizing that he had but a short time to finish his work for the Master he called his sons and the present one by one to his bedside, told them his end was near and that he felt ready to go, and admonished them to live for Christ. Then he fell peacefully asleep in Jesus. Funeral on the 31st. Services by D. J. Johns, from Isa. 38:1, assisted by D. D. Troyer.

ITEMS.

England's railroads carried more passengers during the past year than did those of the United States, yet England's casualty reports for the year show not one person killed in a railway accident, while the number of fatalities killed on railroads in the United States for the same period of time aggregate nearly 10,000.

Italy and Switzerland have been six years at work on the Simplon tunnel under through the mountain separating the two countries, which when completed will be twelve and a half miles long. In August the crews working toward each other from opposite sides of the mountain first heard the drilling and blasting of their fellow workmen, but as it was hoped of a speedy completion of the work presented itself, a boiling spring was struck and it is feared that the middle of the mountain is a molten mass and that the work may yet have to be abandoned.

A dispatch from Washington says: The annual report of the general superintendent of the life-saving service shows that during the year 1904 service was rendered by the life-saving crews to 1,061 vessels of all kinds, involving the lives of more than 2,300 persons, and property to the value of nearly \$7,000,000. The crews also rescued 102 persons not on board vessels from various perilous situations, and through signal warnings of the beach patrol saved from a possible disaster 161 vessels in danger of stranding.

Senator Latimer, from the committee on agriculture and forestry, reported the bill known as the Latimer Good Roads bill favorably. It carries an appropriation of \$24,000,000 to be available in three annual instalments of \$8,000,000 for road building in the States. Under the provisions of the bill the States are to do the work of construction and pay one-half of the cost, the national government paying the other half.

The Supreme Court of the United States decided the case of the Western Union Telegraph Company vs. the Pennsylvania Railroad Company, involving the right of the railroad company to use the telegraph company's poles from its right-of-way, in favor of the railroad company.

A London writer estimates that a recent five days' fog inflicted a loss of \$3,750,000 upon the metropolis. It is asserted that London burns more than 1,000,000 cubic feet of gas on a foggy day, "enough to supply a town of 50,000 inhabitants a whole year."

In the past year twenty-six national banks were placed in receivers' hands. Six have been restored to solvency. Eight of the failures were due to the dishonesty of cashiers.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of December 1904.

RECEIVED

Chicago Mission—A. R. Miller, \$5; a Brother, Wadsworth, O., \$5; visiting brethren at the Mission, \$50; P. H. Conrad, \$5; J. H. Shank, \$2; Rufus Buzzard, \$4; a Sister, Pa., \$5; John Schertz, \$10; Martha Schertz, \$10; P. B. Schertz, \$5; Koons Bros., \$5; Bro. Brubaker, \$2.25; Y. P. C. A., Goshen College, \$15; A. P. Hess, \$2; East Washington College, \$10; \$20; rent, \$25. Total, \$163.75.

Chicago Mission Building Fund.—S. W. Pa. Conf. Dist., a loan without interest, \$116; Souderton (Pa.) S. S. Teachers' Meeting, \$16.59. Total, \$132.59.

India Mission.—Cathin S. S. Kan., \$1; contributed by Ely and Amish Mennonites at Berne, Ind., \$39.37; Cullum, Ill., \$5; Friends, per J. N. Kaufman, \$2; Springs Bible Meeting, Pa., \$5.70; Belleville (A. M.) S. S. Pa., \$2; A. M. Cong., Wright Co., Ia., \$7.70; a Brother, Wadsworth, Ohio, \$2; a Sister, Wadsworth, Ohio, \$1. Total, \$69.77.

India Orphans.—C. Sumy, \$15.25; M. I. Burkholder, \$15; M. M. Weaver, \$15; J. L. Byer, \$15; P. H. Hostetler, \$15; Allie Minnich and Katie Keatwole, \$15; Belleville (A. M.) S. S. Pa., \$15; S. S. near Milford, Neb., \$12.92; a Sunday school class, Iowa, \$14.80. Total, \$132.57.

Sent Direct to India (October Report).—Freeport Cong., Ill., \$60; Christian Herald, \$5; Church and S. S. Concord, Tenn., \$20.50; West Liberty, Penna., and Spring Valley Congs., Kan., \$500; George Ricker, \$15; Veronica Horst, \$20; Mt. View Cong., Alberta, \$10; Latchar's Cong., Ont., \$17.50; North Woolah Cong., Ont., \$12.35; Noah Bechtel, \$1; John Wismer, Jr., \$2; Hannah Wambold, \$5; S. S. Bowman, \$5; a Sister, Glenn Allen, \$5; Isaac L. Kulp, \$18.20; Barbara Kulp, \$15; A. M. Leatherman, \$9; J. D. Minninger, \$22.55; A. M. Kulp, \$3; Katie B. Kulp, \$1. Total, \$722.65.

Fort Wayne Mission.—Walnut Grove Cong., O., \$10; Working Girls Missionary Society, Goshen, Ind., \$5.50; a Sister, Topeka, Ind., \$1; Mary Zook, \$5; Sister Brenner, \$1; Yellow Creek S. S., Ind., \$14.27; Salem S. S., Elida, Ohio, \$5; general collection, Elida, Ohio, \$9.90; A. M. Cong., Napanee, Ind., \$6; Hiram Moore, \$5. Total, \$52.57.

PAID.

Chicago Mission.—Clothing, \$3.31; freight and express, \$7.13; repairs, \$1.25; laundry, \$5.36; domestic, \$10; living, \$11.18; stationery, \$1.50; charity, \$5; gas, \$5.40; car fare, 10c; oil, \$7.65; sundries, \$5.84. Total, \$60.07.

India Mission.—C. N. Stalter, for clothing, Mission Sisters, \$29.73; C. K. H., for two passports for Mission Sisters, \$2; fare to New York and expenses on way, Mission Sisters, \$80. Total, \$111.73.

India Orphans.—American Mennonite Mission, \$200.00.

Fort Wayne Mission.—Express, \$1.00; rent, \$20; light, \$1.80; fuel, \$14; ministerial expenses, \$5.47; Lydia Huber, \$7; stationery and postage, \$2.50; lumber, \$1.10; Christmas dinner, \$5.39. Total, \$65.55. Graciously acknowledged.

P. S.—If at any time your offering does not appear in the report, please write to the treasurer at once at Elkhart, Ind.

REPORT

Of Home for Friendless, Hillsboro, Kan. For the Last Six Months.

Received.—Free-will offerings, \$182.45. Total receipts, \$27.85.

Expenditures, \$654.02. Balance on hand, \$73.83. Goods Contributed.—600 pieces new and second-hand clothing; 245 yards new goods; 1 new stand cover; 3 comforters; 1 feather bed; 4 bed ticks; 5 blankets; 45 yards second-hand carpet; 6 window

curtains; 18 pairs new woolen knit hose; 3 dolls and clothing; 1 dozen brooms; 1 sack home-made soap; 11 dressed chickens; 1 dozen eggs (for Thanksgiving dinner); 120 quarts canned fruit; 10 dozen quart cans; 9 dozen half-gallon glass jars; 1 sack dried apples; 3 gallons apple-butter; 1 glass jelly; 1 quart beet pickles; 1 gallon strained honey; 2½ gallons comb honey; 1½ crates strawberries; 100 pounds rhubarb; 215 pounds beef; 1 box oranges and candy; 2 bushels peaches; 300 bushels apples. Graciously acknowledged.

J. F. BRUNK, Supt.

MENNONITE ORPHANS' HOME.

Report for December 1904.

Auditor, Putnam Co., O., \$19.50; Grace Kreinhil, Ruschysylvania, O., \$6; C. A. Schantz, Elkhart, Ind., \$2.15; Antioch Cong., Nampa, Idaho, \$12.31; C. Shart, Archhold, O., \$1; P. D. Klimer, Wakarusa, O., \$1; Cong., Freeport, Ill., \$25.60; Brother, Millersburg, O., \$5; J. W. Kaufman, W. Liberty, O., \$1.50; Panny Ellis, Bellefontaine, O., \$3; E. Miranda, Lippincott, O., \$2.50; *Nancy Hartzler, Green City, Mo., \$20.12; Sister Putz, Chicago, \$2.00; Baumgardner, New Stark, O., \$1; Rhoda Hilty, Rawson, O., \$1; Brother, Bellefontaine, O., \$1; H. Kornhaus, Orrville, O., \$5; Mannheim (Pa.) Cong., \$1; Bible Conf., W. Liberty, O., \$6.70; Minnie A. Rupp and Lizzie Meloy, Shremanstown, Pa., \$1; Jessie Neuffer, Chicago, \$2; S. E. Aligier, W. Liberty, O., \$1; H. Osterstock, Akron, O., \$15; B. P. Piggas, Bellefontaine, O., \$2; Chapel Cong., New Stark, O., \$2.25; C. C. Geiger, Blinton, O., \$1; Menn. Cong., Washington, Ill., \$5; Sister, Bellefontaine, O., \$1; sale of stock, etc., \$29.40. Total, \$184.02.

Cong. in Mah. and Col. Cos., O., 46 gal. apple-butter, pail dried apples; J. Hartzler, Huntsville, O., sack beans; C. Shart, Archhold, O., barrel apples, clothing, etc.; Anna Yoder, Urichana, O., 3 months' work; Maude Kling, Bellefontaine, O., jelly, handkerchiefs, etc.

West Liberty, O.—Urie Yoder, 50 pounds flour; Dan Yoder, 50 pounds flour, meat, sausage, lard; A. Y. Hartzler, pickles; Mrs. Smucker, meat and sausage; Eli Fisher, load corn fodder; Mrs. Lichty, 2 gal. pudding; D. B. Yoder, 2 chickens, canned fruit; Mrs. Augsburg, 2 chickens; M. S. Yoder, 15 pounds candy, etc.; J. Plank, popcorn; Amanda Troyer, candy. Graciously acknowledged.

West Liberty, O.—A. METZLER, Supt.

* Sister Hartzler gave each of the ten scholars in her class a dime last spring to see how much they could gain for the Orphans' Home, and the result was \$20.12. They are little girls ranging in age from 7 to 12 years. Special thanks to this little mission band.

A. M.

BONDS FOR SALE.

\$20,000.00 Mennonite Publishing Co. First Mortgage Gold Bonds, five per cent., payable semi-annually in gold, running ten years. A good investment. Apply to Mennonite Publishing Co., Elkhart, Ind.

WORDS OF CHEER.

"Words of Cheer" is a four-page, illustrated paper for the Sunday school and the home, published weekly. As a Sunday school and children's family paper there is none superior. It contains valuable lessons for young and old. Size of page, 11x15, nicely illustrated. Price: Single subscriptions, 50 cents; over ten copies and less than fifty, one year per copy, 36 cents; over fifty copies, one year per copy, 30 cents.

Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not get the paper in your Sunday school, you had better subscribe for it and have it sent directly to your home. Every boy and girl may be an agent for the "Words of Cheer," and by canvassing for it will be able to earn a little. Write for terms.

MENNONITE PUBLISHING CO., Elkhart, Ind.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, anyone can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by M. V. Richards, Washington, D. C. Land and Industrial Agent, Southern Ry.

Books, Bibles, Etc.

We have now on hands a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is nonsectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO., Per JOHN F. FUNK, Pres.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 19, 1905.

Vol. XLII. No. 3

EDITORIAL NOTES.

The following self-explanatory telegram was received just as the paper was going to press: "Berlin, Ont., Jan. 16, 1905.—D. H. Bender, Elkhart, Ind. Ninety-seven confessions at Berlin. Thirty-one last night.—E. S. Hallman."

Praise the Lord! Bro. A. D. Wenger is conducting the meetings.

Nine persons are receiving instructions preparatory to baptism in the Doylestown (Bucks Co., Pa.) congregation. The Lord willing, they will be baptized and received into church fellowship by Bish. Henry Rosenberger on Sunday, Jan. 22d. May the grace of God be upon them.

Minister and Deacons Ordained.—On Jan. 1st, lots were cast for a minister and two deacons in the Lower District, Rockingham Co., Va. Bro. Joseph Shank was called to the ministry and the brethren David Geil and John Wenger were called to the office of deacon. They were ordained to their respective offices the same day. The Lord sustain and bless them in their important positions.

Ordination at Fort Wayne.—Bro. John F. Bressler, superintendent of the Fort Wayne (Ind.) Mission, was ordained to the ministry by Bish. David Burkholder on Dec. 4, 1904. We wish our brother the "earnest of the Spirit," and wisdom from above in the discharge of his duties as superintendent of the mission work at Fort Wayne and in the cause of Christ and the church in general. We are sorry that the announcement of this ordination reached us so late.

Condensed Reports.—In this issue of the Herald will be found a number of reports of Bible conferences and of a Sunday school meeting in a very condensed form.

These reports were not cut down because they were poorly written. They were all well written and reflected credit on the various secretaries. We are indeed sorry that we are not able to publish them in complete form, for they contained the kernel of the good things to be learned at these meetings; especially were we loath to curtail the report of the first Sunday school meeting in Tennessee, as it was almost a model, but our columns are full and to delay these reports too long they become stale and to many uninteresting, so we concluded it best, taking all things into consideration, to preserve the leading features of the reports and

publish them in condensed form. We trust our friends will view the situation properly and kindly bear with us.

The five children that Bro. Metzler recently took to the Orphans' Home from Canton, Ohio, were the grandchildren of the late Pre. Michael Rohrer of that place. The father dying and the mother being unable to provide for the children, she turned them over to the care of the Home. They were found and recommended to the Home by our mission workers in Canton.

Such incidents are sad indeed when a mother is obliged to give up all her children, but what a blessing that the church has a good Home where these unfortunate lambs can find shelter, care and Christian training! Let us remember the institution in a practical way.

Iroquois Memorial.—On the anniversary of the catastrophe that occurred at the Iroquois theater in Chicago when more than six hundred people lost their lives, many of them being innocent children taken to the theater by their parents and teachers to see the play of "Blue Beard," memorial services were held at Willard Hall and other places in the city. The theater itself, which has been rebuilt, was closed out of respect to the wishes of those who had suffered the loss of friends and relatives in the great holocaust a year ago.

The meetings as a rule were very sad affairs. Hundreds of men and women assembled at these appointed places to weep, mourn and pray over the sad losses they had sustained. Many of them visited the cemeteries and looked upon the graves where their loved ones were laid to rest.

While many in this great city will never forget that awful calamity, yet it is almost shocking to think that in less than one brief year the same death-trap was reopened to the world of play and hundreds crowd within its walls every night to see and hear that which amuses the carnal man, excites his foolish temperament and arouses his passions—the very opposite of a place of mourning. In the meantime, the proprietors of the great play-house, although found guilty of illegally barring the side exits in order to save the expense of having guards to prevent some who might try to enter the place without paying for a ticket, from doing so—these wholesale murderers, although unintentionally such, are allowed to continue their death-dealing business unmo-

lest and the public patronize them by furnishing the money, bodies and souls to work on. Surely the sorrow of the world is short-lived.

"Chain Letters."—In another column of this issue of the Herald will be found a protest by Sister Moyer of Souderton, Pa., against the sending out of chain letters in order to get people to pray for the mission cause, chiefly because of the expenditure in postage entailed in the plan.

In a private letter she asks the editor to make an exposition of the cost of postage to complete such a chain. Believing that very few of our readers are aware of the enormity of the outlay for postage in conducting such a method either to get people interested (?) in praying for a project or to raise funds for a worthy cause, we concluded to make use of a few mathematical facts to demonstrate this point.

It required a little time and thought until we again got control of the old rule for the solution of problems in "geometrical progressions," to which class this one belongs, and below we give the results of our "figuring."

According to the plan employed in the "chain" to which the article in question refers, the first link consists of five letters and each succeeding link of a series of five letters, consequently the following results are obtained as to cost of postage: Link No. 1, five letters, 10c; link No. 2, twenty-five letters, 50c; link No. 3, one hundred and twenty-five letters, \$2.50, etc. Completing such a chain of ten links only would require an outlay for postage the enormous sum of \$244,140.60. Should the chain be continued unbroken to the fifteenth link, the cost for postage alone would amount to the almost incredible sum of \$762,930,703.10. In this calculation we have made no provision for the sending of the amounts to the place specified in the letters asking for money. If a chain of this kind should be continued without a break until the number would be "high in the hundreds," as indicated by the sister's letter, the sum representing the amount of postage required would be so prodigiously colossal that the Herald would not contain room sufficient to print the figures even though all its space were utilized, and no son of Adam would be able to enumerate them. Fortunately these chains are scarcely ever completed.

We believe some good has been done by the use of chain letters and that many sin-

Send us \$1.25 and we will send you by registered mail, one Sterling Fountain Pen, fitted with a No. 3 14-K. golden pen, as shown above. The regular price of the pen is \$1.75, but the worth of this paper can have it for \$1.25. We guarantee it to be first class. State if you want coarse, medium or fine point.

Name _____ Post Office _____ State _____
MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA.

ere persons advocate their utility, but from the standpoint of the expense entailed never being commensurate with the amount of good done, we cannot recommend them; they remind us too much of some lodge beneficiary where five dollars are expended in order to put two dollars to work—the rate is too high.

Our advice to those who are willing to help any good cause, is, do so without wasting so much on the method and without this unnecessary burden to yourself and others.

PERSONAL MENTION.

Bish. John E. Kauffman of Mattawana, Pa., accompanied by his little daughter Annie, spent New Year Sunday with the Amish congregation at Davidsville, Pa., and filled a regular appointment.

Bro. N. H. Mack of New Holland, Pa., recently closed a series of meetings at the Holdeman M. H., Elkhart Co., Ind., with a number of conversions. Bro. Mack is now laboring with the congregation at Nappanee, Ind.

Bish. Michael Yoder of Mattawana, Pa., will be three score years and fourteen if he lives until the seventh day of next February. While he feels the infirmities of old age to some extent, he is still able to fill his place regularly in the services.

Bro. A. Metzler, superintendent of the Orphans' Home, spent several days in the vicinity of his old home at Columbiana, Ohio, the first week of the new year. He expected to take five orphan children with him from Canton to the Home.

Bro. P. S. Hartman of Harrisonburg, Va., writes that one more soul has been received into the church at Weavers as a result of the meetings held there before the holidays. A good working spirit seems to be manifest among the congregation at that place.

Bro. and Sister Jacob and Mary Harshbarger of Pine Glen, Milford Co., Pa., after the death of their daughter Christina, have moved to Somerset Co., Pa., and will make their home with their son Amos, who resides near Davidsville. They will be missed in the congregation at home.

Bro. P. W. Thiessen of Jansen, Neb., visited with his brother-in-law, Bro. M. B. Fast, editor of our German papers, over Sunday, Jan. 8th. He also visited the Publishing House and the school at Goshen during his stay, leaving for the West on Jan. 11th. Bro. Fast accompanied him as far as South Bend.

Bro. J. D. Mininger, superintendent of the Old People's Home, reports recent visits and ministerial help at the Home by the

brethren N. A. Lind of Wadsworth, Ohio, I. W. Royer, Goshen, Ind., and Benj. Gerig, Smithville, Ohio. These visits were all much appreciated by both the workers and the inmates of the Home.

Bro. Oliver H. Zook of Allensville, Pa., is making a collection of old Mennonite books. He already has in his possession several old song books, prayer books, etc., that he prizes very highly. They are nearly all in the German language. Such books are valuable not only as relics, but as historical reference works.

Sister Minnie Stauffer of Elizabethtown, Pa., has favored us with a number of orders for Herald subscriptions. While in the employ of the Publishing House several years ago she had charge of the Herald list and naturally has an interest in the success of the paper. Readers in and about Elizabethtown who wish to hand their renewals to her may feel sure that Sister Stauffer will attend to the matter promptly.

MEANINGLESS PRAYERS.

By A. C. Kolb.

In reading the article on "Wretched Prayers" by Bro. Horsch in last week's Herald, other kinds of prayers such as I have heard, came to my mind. I have often wondered what opinion some people hold in regard to prayer. There are those who, it seems, when uttering a prayer, are always in a hurry to get through. I don't know whether they do not like to pray, or whether it is simply a formal matter with them, or whether they should get at something which they can do better. Whatever may be the reason, their prayers are uttered so very rapidly that it is only with difficulty one can follow the words so as to know what is being said, and when it occurs that they close with the "Lord's Prayer," it is very fortunate that about everybody has committed that, else few would be able to know what is being said.

Some people, when offering public prayer, cannot be heard or understood more than six feet away. What benefit can people receive from a public (?) prayer like that? Is not a public prayer intended to edify all who may be assembled? For that reason it should be uttered distinctly and sufficiently loud so all may hear.

Others again seem to have need of nothing special for which to pray. Sentences are repeated like a child recites a bit of verse. Some seem to have a sort of stereotyped form of prayer, which, when it is begun, those who hear may know ahead of most word for word what is coming. There are some who utter eloquent prayers, and are no doubt sincere, being gifted with much meaning in a few words, but others then, who hear, may admire such utterances, and being captivated by them, think it would sound equally well if they would use the same phrases or sentences, and so they commence to "say over" what some one else has really "prayed."

It is not my purpose to criticize prayer, for to my mind this is the most important exercise in which man can engage, but I wish to call attention to the fact that it is possible that some so-called prayers may

be prayerless. By this I mean that the utterances are void of real petitioning. What is a prayer but an earnest petition for something which the heart craves, no matter whether uttered audibly or whispered, or whether it be silent—the concentration of heart, mind and soul—for something desired? The importance of it cannot be overestimated. We address the Great Jehovah, Almighty and Everlasting. There is none like unto Him. Though he is so great, and we are but as dust and ashes before him (still, judging by the expressions some make when addressing him, one must almost infer they consider themselves so important that it would be hard for God to carry on his work without them), yet he condescends to hear our pleading, and is pleased to give ear unto our prayers which we send up in his throne when we ask in faith unwavering, and not for the gratification of our fleshly desires. For this reason, since the contrast between God and man is so very great, and the Being whom we address has no equal in heaven or upon earth, but who, if he chose to do so, would have a right to destroy both soul and body on account of our self-conceit or indifference, every word we utter to him should be full of meaning. We may not be able to frame our words grammatically correct, but it is possible for every word to be spirit-filled. No one can offer a real prayer without thinking. Prayers might as well be run through a talking machine as to be uttered without giving them thought.

When we argue a question with our neighbor, we are careful what we say. When we ask a favor, we are careful how we ask, in order that our wants may be rightly understood. Everybody does that. But when we pray to God we do not think anything will do; God knows what we need, and he can answer as he sees fit. Yes, but God has given us the power to think, and he has a right to expect that we use that power when we address him, for that is the one power which he has bestowed upon man but has withheld from every other creature. And he expects us to glorify him in the use of that one power more than in anything else. By overlooking this one thing, we cultivate carelessness, and very likely that is about the reason why so many prayers uttered publicly are so meaningless and seem really ridiculous to those who hear. The unconverted lose faith in the Christian professor, for he pretends to "want" something from God, and assumes the posture of prayer, and supplication as though he was reverently going to ask for it, but when the words are uttered, it is evident that he does not feel that he needs much, if anything, or else he would know what to ask for.

Long, wordy prayers (?) are very trying to those who must listen or hear, and sometimes may become tortuous, while a simple coherent pleading, full of soul and real desire for things which shall be a real help and benefit, coming from the heart, drawing upon the hearts of those who hear, and reaching the heart of God, is always inspiring and always results in blessing. God does not want to be prayed "at," but prayed to, and that for something definite. That is why the Savior taught the disciples how to pray. Perhaps if we would analyze that prayer more minutely, we might learn more truly the real object of prayer.

Elkhart, Ind.

To love one soul for its beauty and grace and truth is to open the way to appreciate all beautiful, true and gracious souls, and to recognize spiritual beauty wherever it is seen.

January 19,

1905.

For the Herald of Truth.

CHAIN LETTERS.

By Sister Moyer.

To the Editor of the Herald.

Dear Brother:—I have felt burdened for some time to raise my voice against the practice of sending chain letters throughout the country, which is still being done in our community.

Our children have both promised to work for the Lord and a short time ago they received three chain letters asking for prayer for the mission cause. The numbers of these letters were already high in the hundreds and each was asked to send out five similar letters. I think it out of place for Christian people to work for the government instead of for the cause of Christ. If only the people could realize how much money this would make if it were sent direct to the missions instead of using it up in postage. And what good does it do only to pray when food and raiment are needed?

I believe in prayer. The Bible teaches us that an effectual, fervent prayer availeth much. But prayer alone will not suffice. We must give of our means. There are many papers printed in the Christian cause and all should help in the proper way. I hope you will use the Herald for this cause and many who read it will be helped.

Souderton, Pa.

For the Herald of Truth.

OUR BEST FRIEND.

By Levi Blauch.

The best friend to invite into our home is Jesus. The best friend to be in company with is Jesus. The best friend to go into partnership with is Jesus. The best friend to go to for advice is Jesus. The best friend to hire to do work for is the Lord; the work is not burdensome and the pay is both good and sure—eternal life. Who would refuse to work for such a friend?

The Lord is our friend in prosperity. He is our friend in poverty. He is the one who makes our homes friendly. He fills our hearts with love for our fellow-man. He puts a new song on our lips and an earnest prayer in our hearts. He is the one on whom we can rely in sickness; he will not forsake us in death, and in heaven he is preparing a mansion for us.

Reader, have you accepted this friend? If you have, you cannot help but be happy, for he is the author of true happiness. If you have not accepted him, you must certainly be in a forlorn condition, for where the Lord does not reign there is no real happiness. Oh, that every home would be filled with the glory of the Lord, and that every heart would sing praises to Him who died to save us. Let us think on the goodness of the Lord and honor him as we ought, then we will be sure of a crown of righteousness in the end.

Johnstown, Pa.

For the Herald of Truth.

THE CHILDREN.

By Gideon S. Eberly.

Satan is continually going about seeking whom he may devour. He apparently begins on our children as soon as they open their eyes to this sinful world. Since we are Christ's, we should discourage and destroy

as much as possible these evil influences which are staring the children daily in the face.

The children are gifts of God. Do we realize it, or are they a burden to us, or do we use this great gift to satisfy our lusts, by bringing them up in the ways of the world, dressing them fashionably, so they may become an object of admiration and conversation, and their dress and place in the world becomes of more concern to us than their souls? "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). If the children are gifts of God, let us repay him by bringing their souls to him, which is our reasonable service.

We are ever ready and we think it no shame to teach and to have the children taught in the writings of ungodly authors, fascinating, sensual and untrue literature. We say, "Life is too short to do everything." Well said! Why then do we give the best part of the children's lives to training and educating them in the education of the world? Why do we allow them to be brought up in the ways of the world, and not "in the nurture and admonition of the Lord"? Dear friends, let us encourage the use of the Bible and biblical literature in our public schools. There are others discouraging this and are fast gaining ground. Pray to the Lord of hosts to prevent this. What is left but a vain babble of vanity if the Bible is excluded?

The period in which the child's mind is the most plastic and most active, is before the age of ten years. Let us not think for one moment that a child at this age is too young to grasp Bible teachings. They are even more ready to receive it than older people. Let the children learn scripture verses. They delight in it. Let them attend the Sunday school. Encourage them by attending yourselves. He interested in their assigned work and help them in it. Consider their Sunday school training of greater value than their public school training. Do not abandon Sunday school work when the public school opens. I do not condemn public school work. It is a noble work, but the Sunday school and religious training should not be neglected on account of it. Nowhere in God's precious word do we find that we are to rest from our Christian work in winter or any other time, for the sake of something else. "Be not weary in well doing" (2 Thess. 3:13). Have the children attend church with you and encourage them to attend both Sunday school and church services. Most of all, "practice what you teach."

May the Lord richly bless us and our efforts to bring up our children for true Christian living. "Train up a child in the way he should go: and when he is old, he will depart from it" (Prov. 22:6).

Farmersville, Pa.

For the Herald of Truth.

KNOWLEDGE REDUCED TO PRACTICE.

By Silas Bauman.

"To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17).

By this text we learn that it is not enough to cease from doing evil, but we must learn to do well, and we are sinning when we are doing nothing. This proves that there is no standstill in the Lord's work. That this text refers to believers cannot be denied, and that the Christians have more Bible knowledge

to-day than in any previous age, we all have reason to believe. They have all the examples of the true characters who have stood up for God's word and also the example of those who failed, which should teach us lessons that we should never forget. But man is so apt to look away from himself and think, I am not so bad as those men were. But Christ says to his disciples, "He that despiseth you, despiseth me." Here we see if we go against the teachers of Christ's word and despise them, we despise Christ, and yet how often are those who speak the truth plainly, despised of men! This does them no harm, but the one who despises hurts himself; all the darts that go against God's people turn back and go into those who give them, for the true Christian has the shield of faith by which he can quench the fiery darts of the wicked. And if we speak out of the Bible, we can speak with authority. It is the guilty persons who when they are taught what is good and are not willing to accept it, but are justifying themselves, that are always trying to gainsay the preacher. But Christ said that he is not come to bring peace, but rather division (Luke 12:51). This he did not say that he was the author of confusion, but he knew if his disciples would do their duty it would confuse the devil, and he is the author of confusion.

If knowledge makes us responsible to act, allow me to ask, Are we doing more active Christian work in the present age, or are the Christian professors sinning more than ever by not doing what they know is their duty to do? I could never blame myself for doing too much, but rather for not acting according to my knowledge.

If the church would act according to knowledge, there would be life and activity. Paul says in Rom. 12, that we are to give our "bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." I believe nearly every Christian knows this text, but how is it applied? How many Christian professors are giving their bodies for godly things—things that are holy and acceptable in the sight of God? "And be not conformed to this world, but be transformed by the renewing of your mind." Not in appearance only. If the mind is changed, actions will also change, because when a man has a mind to do something, he does it. Before his mind is changed he conforms to the world, for his mind is set on earthly or worldly things, but since his mind is changed, it is set on God and heavenly things. Now he is able to prove what is acceptable in the sight of God. First he tried to please men and himself, now he denies himself and tries to please God; first he loved the praise of men, now men revile him and speak evil of him, but he knows that God is pleased with him and that makes him to rejoice and be exceedingly glad, for great is his reward. The person who does not enough good to lose the praise of carnal men, does not do all the good he knows. "He that knoweth to do good and doeth it not, to him it is sin."

Floradale, Ont.

A loving heart and an obedient life are inseparable. The one cannot exist without the other. As soon as a man loves God, he has the spirit of consecration, the spirit of obedience, the spirit of service; and while love continues to dominate the heart, that spirit of service manifests itself in the life. It is true that "love is the fulfilling of the law." Heart religion is the only kind of religion worth having. It is the pure in heart who shall see God.—"Methodist Recorder."

HERALD OF TRUTH.

Thursday, January 19, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Martinsburg, Pa., Jan. 8, 1905.—Dear Herald Readers:—Our two Sunday schools held a Christmas exercise at the Pleasant Grove church on Christmas Day. The meeting was well attended and the exercises were uplifting. It was refreshing to hear the little ones sing about Jesus and read verses about the Savior of mankind.

To-day two persons, who had made a public confession during the meetings held at Pleasant Grove by our home ministers, were received into church fellowship by water baptism. May God keep them faithful through life and many others follow their example before it is too late.

H. B. RAMER.

Iowa, La., Jan. 6, 1905.—Dear Herald Readers, Greeting:—Bro. Peter Unzicker and wife of Cullom, Ill., arrived here on Dec. 28th. They expect to spend the winter in the South and we are glad to have them with us to help in the work.

Bro. Samuel Slabaugh and wife and Bro. Eli Schrock of Miami Co., Ind., paid us a visit in December. We would be glad to have more of our Northern friends visit us. Pray the Lord that he will send more laborers into his harvest. May his grace be with all the faithful ones.

COR.

Columbiana, Ohio, Jan. 6, 1905.—Dear Herald Readers, Greeting:—The Sunday school at Midway was reorganized on Christmas Day. The officers elected are: Superintendent, S. D. Culp; assistant, Henry Detweiler; chorister, I. B. Witmer; assistant, Harry Metzler; treasurer, Jacob Culp; secretary, Alvin Yoder.

Bro. Paul Witmer spent the holiday vacation at home. He preached at Midway on Christmas and at North Lima on New Year, and Bro. E. M. Detweiler held the appointment at Leetonia on that day. Bro. Allen Rickert was called to Mercer, Pa., to preach the funeral sermon for Sister Buchwalter, widow of Samuel Buchwalter. Bro. J. A. Liechty of the Canton mission is expected to preach at our three churches next Sunday.

PETER METZLER.

Dalton, Ohio, Jan. 2, 1905.—Dear Herald Readers, Greeting in the worthy name of Jesus:—We are glad to report that Bro.

HERALD OF TRUTH.

David Hostetter of the Salem congregation preached for us at the Sonnenberg M. H. on Christmas Day. He took for his text Matt. 1:21 and spoke of the great gift of God to the world—Jesus Christ. We feel thankful to God and his servant for the visit. We feel that the Word was preached in its purity and with power, and trust that the seed sown will bring fruit to everlasting life. We would be glad for more such visits. May the Lord ever guide and direct us that we may walk close to Jesus and be more faithful in his service.

COR.

From Elida, Ohio.—On Dec. 3, 1904, one precious soul was received into church fellowship at this place, Bish. Andrew Shenk of Oronogo, Mo., officiating. While Bro. Shenk was with us he preached a number of soul-stirring sermons which we all did much good toward bringing the church to a higher plane of holy living. The one great need of the church to-day is more spirituality; more power received through the outpouring of the Holy Ghost upon consecrated and surrendered lives.

COR.

From Johnstown, Pa.—Dear Herald Readers, Greeting:—I just finished reading the seventeen correspondences published in the first number of the Herald for 1905. I was made glad to note that there were fourteen evergreen Sunday schools reported. My attention was particularly attracted by the correspondence from Peabody, Kan., where a Sunday school of 43 contributed \$76.08 to the mission cause. A splendid example. Let every school do its best along this line and see how much we can give to the Lord in the year that is before us.

LEVI BLAUCH.

Dale Enterprise, Va., Jan. 4, 1905.—The Sunday school at Weaver's church closed on the third Sunday of December, 1904. Our young people's meeting was held on the fourth Sunday of December, with F. B. Showalter as leader. An interesting program was rendered on the subject, "Riches." On the last day of the old year a general instruction meeting was held at Weaver's church for the benefit of the members of the church. The object of these meetings is to keep the members posted on the rules and doctrines of the church and also to give instructions along the lines of Christian living and the necessity of a more consecrated service to God. On Sunday, Jan. 1st, an ordination meeting was held in the Lower District when lots were cast for a minister and two deacons. Bro. Joseph Shank was chosen for minister and the brethren David Gell and John Wenger were chosen as deacons. May the Lord richly bless them in their responsible positions.

S. M. BURKHOLDER.

Shippewana, Ind., Jan. 13, 1905.—Bro. John Blosser of Rawson, Ohio, labored with the Shore congregation the last week in December. He preached some very impressive sermons. Meetings were well attended. During these meetings five precious souls confessed Christ. May the Lord bless them and keep them faithful, is our prayer.

COR.

McVeytown, Pa., Jan. 6, 1905.—We were glad to have with us, from the morning of Dec. 23d to the morning of Dec. 26th, Bro. D. D. Miller of Middlebury, Ind. He filled four appointments very acceptably in the church near McVeytown. All seemed pleased to see him again and we wish his stay could have been longer.

We were cheered and helped by the presence at the Bible Conference of a goodly number of our brethren and sisters from a distance and we hold in grateful remembrance those who so earnestly and faithfully gave themselves to the work in the conference. Above all we owe thanks to God for such an opportunity of learning to know him better by the study and hearing of his Word.

Among those present from a distance were D. H. Bender, of the Herald of Truth, D. D. Miller, S. G. Shetler, J. N. Durr, Abm. Metzler, J. N. Kaufman and Wm. Siebert.

COR.

Rockton, Pa., Jan. 8, 1905.—Dear Herald Readers, Greeting in the name of Jesus:—As we have no permanent minister at this place we have regular preaching service every four weeks. Bro. L. A. Blough of Johnstown, Pa., filled the appointment on Jan. 1st. He chose for his morning text Matt. 12:42, and in the evening John 2:10. At the close of the evening services one precious soul expressed his desire to reunite with the people of God. Let us pray that others may follow his example. We held our quarterly counsel meeting Jan. 7th.

The following Sunday school officers were elected: Superintendent, W. G. Spicher; assistant, A. B. Gelnett; secretary, J. A. Hummel; assistant, Jennie Hummel; treasurer, Elva Hummel. May God bless us in our Sunday school work, so that we may never grow weary in well doing.

W. G. SPICHER.

Neutral, Kan., Jan. 8, 1905.—Greeting:—Bish. Andrew Shenk recently visited our little church at this place. He preached five sermons for us. To-day baptismal services were held and two precious souls vowed before many witnesses to live for Jesus. One sister also renewed her membership with us. May God bless them in the step which they have taken and may they never be discouraged, but ever press onward towards the mark for the prize of the high calling of God in Christ Jesus.

On Christmas Sunday our Sunday school was reorganized. S. G. Smith, superintendent; B. A. Shupe, assistant; Inez Shupe, secretary-treasurer; N. H. Shenk, chorister; B. A. Shupe, assistant. Our Sunday school, although small, is evergreen. Pray for us.

COR.

Allensville, Pa., Jan. 4, 1905.—To all Herald Readers, Greeting in the name of Jesus:—The church at this place has just passed through a season of grace and thanksgiving. During the week of Dec. 26th to Dec. 31st a Bible conference was held here in the valley, three days in the Belleville M. H. and the remainder of the week in the Allensville M. H. The instructions given by the brethren, D. H. Bender, D. D. Miller, S. G. Shetler, Aaron Loucks and A. Metzler, were plain, solid Bible truths throughout and were edifying and soul-inspiring as well. The church here has been greatly strengthened and benefited by this conference. Lasting impressions have been made upon the minds of many that shall not soon be forgotten. But we realize also that with renewed knowledge comes renewed responsibility, and we pray that God will give us wisdom to perform that which we have learned in all meekness and humility, and that he will lead us by his Holy Spirit so that we may live higher, purer and better lives. During these meetings two precious souls confessed their Savior and will be received into church fellowship soon.

January 19,

1905.

We also reorganized our Sunday school on Dec. 25, 1904, by electing the following officers: Superintendent, J. C. Kanagy; assistant, S. B. Zook; secretary and treasurer, Maud Yoder; choristers, Emma Kauffman and Joshua B. Zook; librarians, Samuel Esh and Mollie Kanagy. Peace and unity prevail throughout the church, for which we praise God.

OLIVER H. ZOOK.

QUERY DEPARTMENT.

What is meant by using "the law" "lawfully"? (1 Tim. 1:8).

S. G.

Please give an explanation of Psa. 7:11-13.

Y. C. M.

For the Herald of Truth.

REPORT

Of the Bible Conference held at Belleville and Allensville, Pa., Dec. 26-31, 1904.

Organization: Moderator, Abram Metzler; assistant, Joseph Kanagy; secretary, Alpheus Zook; treasurer, J. K. Zook; query manager, J. N. Kaufman; chorister, J. K. Detweiler.

The following topics were discussed by D. D. Miller: Baptism; Marriage; Feet-washing; Study of the Word; Devotional Covering.

By D. H. Bender: Non-Resistance; Non-Conformity; Anti-Secrecy; Communion; Devotional Covering.

By S. G. Shetler: Plan of Salvation; (a) conditions, (b) acceptance, (c) blessings; Heaven.

By A. Metzler: Practical Piety. By Aaron Loucks: Worship. By J. N. Kaufman: Bible Character—Esther.

SECRETARIES.

For the Herald of Truth.

REPORT

Of the Bible Conference held near Morrison, Ill., Dec. 27-31, 1904.

Organization: Moderator, John Nice; assistant, Simon E. Graybill; query manager, J. W. McCullish; secretaries, J. V. Fortner and J. J. Summer.

The following subjects were discussed by G. J. Lapp: Aim of the Church; Duties of the Christian to the Civil Government and their Limitation; Popular Evils; Conversion; Church Government; Christian Fellowship; Worldly Conformity; Intemperance; Secret Societies; Sanctification.

By J. S. Shoemaker: Faith; Baptism; Repentance; Communion; Feet-washing; Practical Piety; Justification; Devotional Covering; Marriage; Preparation for Christian Service.

Song service and gospel meetings were held in the evening. All were edified and received strength who came for that purpose.

SECRETARIES.

For the Herald of Truth.

REPORT

Of the Sunday School Meeting held at the Mennonite M. H. near Concord, Tenn., Dec. 26, 1904.

Organization: Moderator, H. J. Powell; assistant, N. Z. Yoder; secretaries, Ida Hertzler and Lydia Neuhauser; chorister, D. W. Good.

Topics discussed: 1. How to create life and promote interest in the Sunday school. Discussed by H. J. Powell and William Jen-

HERALD OF TRUTH.

21

nings, followed by a well-prepared essay by Mae Hertzler.

2. What benefit is the Sunday school to the church? Discussed by T. K. Hershey and N. Z. Yoder.

3. Hindrances to Sunday school work. This subject was discussed by Martin Blosser and C. H. Beeker.

4. Personal work and its effect. By H. J. Powell and T. B. Lee, followed by an essay by Ida Hertzler.

5. Singing in the Sunday school. Martin Blosser and William Jennings brought out some good points as to the effect of good singing on the Sunday school pupils and others.

The moderator made the closing remarks and all expressed themselves edified by the first Sunday School Meeting held at this place. A collection amounting to \$9.15 was taken for the Chicago mission and a box of clothing to be sent to the same place was also arranged for.

SECRETARIES.

For the Herald of Truth.

THOUGHTS ON MARRIAGE.

By Rebecca F. Huber.

For some time I have had a desire to give a few hints on the above subject and of late I have been more and more impressed to do so, noticing the inconsistency practiced by some of our people. The Lord helping, I shall endeavor to write a few thoughts on this subject.

I think the advice given by the apostle Paul, that we "be not unequally yoked together with unbelievers," can with propriety be applied in this case.

Dear brethren and sisters, when looking about you for a life companion, try to choose one who is nearly your equal in faith, adaptability, age, etc.

It is only reasonable that husband and wife being about on an equal plane intellectually can enjoy each other's company better than if there is not that equality. It is also necessary that they be nearly of one age. People of nearly the same age certainly can be more of one mind and are better companions than if the husband is considerably older than the wife, or vice versa.

I am glad to see that our nation is growing more wise along this line and that efforts are being put forth to prevent people from marrying as young as they did in times past. It has been proven by our most eminent physicians that women are not fully developed physically before the age of twenty-five, and men a few years older, and therefore are not qualified for the responsibilities of married life. Why should any wise young man or woman want to assume such great responsibilities unless qualified physically and mentally?

I always feel sorry when I see young people starting out in life for themselves when they should yet be at home with their parents and be taught of them.

Mothers, a few words to you. Have you been teaching your daughters properly upon this very important subject? Oh, it means so much to be a mother and to bring up your children in the way they should go!

We sometimes hear the remark by mothers of their daughters who are yet in their teens, "I know she is young, but I think she has a good chance and I fear if I hinder her she will not get another good chance." Mother, if your daughter or son is not old enough to get married, this is no lawful excuse, for when yet so young they are not eligible to choose a companion.

If you will observe for yourselves and take the pains to look up the statistics, you will

find that one of the main causes for the many divorce cases so prevalent in our land, is because people marry too young—too young to know who is suited to them, too young to know what true love is.

My dear young friends, I do wish you would be willing to take advice of older ones, those who have gained some knowledge along this line both by observation and teaching, and from those who can speak from experience.

Brethren and sisters, if you wish to choose companions, choose one nearly your age and equal in other ways, and especially you older brethren, who are choosing companions again, do not that which so often is done, select one who is considerably younger than you are, and this without finding out if the one you have chosen has had experience and teaching that might make her capable of taking upon herself such great responsibilities. Choose one who is nearly your age and one who can be more eligible to be a mother to your motherless children. Surely, it is more consistent.

Seemingly, some people go by impulse. They chance to meet some one that suits their fancy; then they seem to think, she is just the one for me. I do not want to say that this is never right, but you certainly should very prayerfully consider before proposing or accepting. What do you know about the past life and what has been the home teaching? These are things to be considered.

Also a few hints on late hours. It is not necessary for me to mention what the results of late hours have been. A word to the wise is sufficient. Certainly most of us know it is very improper and should not be indulged. I feel sorry when I see young people whom I have reason to believe have not had better training. In late hours, some even "staying up" until after the midnight hour. But when it is practiced by older ones who certainly know better, it is enough to cause indignation and disgust. "O consistency, thou art a jewel!"

These are the strong convictions of one who is always glad to be an older sister to the younger. May these hints be accepted as they were given, in the spirit of meekness and love, is my sincere prayer.

Elida, Ohio.

For the Herald of Truth.

RICHERS.

By Laura E. Suter.

1 Tim. 6:17.

The first epistle to Timothy concludes with a solemn charge to the faithful minister of the gospel that he should not flinch from his duty, but in the sight of God "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." The parable of the rich man given by our Savior has been a warning to thousands who trust in riches, but it is sad that by many it has not been heeded. This rich man had such a plenty of this world's fruits that he was grieved because he had no place to store them; so he resolved to pull down his barns and build greater ones to hold his bounties, and then he would take a life of ease and enjoy his riches. But how disappointed he was, for the summons came calling him to the judgment bar, and this decree assigned all his property to his heirs. How much better had he said, "Soul, be earnestly engaged in thy Master's work, or look after the needs of the poor," and, like Hezekiah,

fifteen more years might have been added to his life.

Indeed the sad condition of this man was the same as that of many to-day. They have used every effort to make themselves comfortable for this life and they seem to be saying like him, "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." But how soon the same summons comes to many of them that came to this man: "This night thy soul shall be required of thee." And without hope of eternal life they are ushered into eternity.

Our Savior has said, "How hard is it for them that trust in riches to enter into the kingdom of God." Paul says, "They that will be rich fall into temptation. And again, 'The love of money is the root of all evil.' They who are determined to be rich regardless of the way it is obtained fall into many things that are foolish and hurtful. There is no crime into which the love of money does not lead, and no misery into which it does not at some time involve those who are governed by its desires. All Christians should avoid the sin of the love of money as they would the entrance to eternal misery, for there is no sin more hateful and destructive than this one.

The rich are seeking to place their money where they can obtain the best interest and where it is the most secure. Many deposit it in banks, but they often fail. Others invest in property and lands, but they will all at some time fail, for "the earth itself shall be burned up and all that it contains."

To whom then shall we trust our souls and our possessions? To our faithful Creator, and in heaven alone we should deposit our treasures where they will be safe from all danger, and when we are called hence we can say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

There is still another reason why it is important where our treasures are, for our Savior has said, "Where your treasure is, there will your heart be also." Let us have our treasures in heaven, so that if these earthly blessings fail we can have hope of eternal life.

All whom God has so wonderfully blessed with this world's goods should devote a portion of them to his service. I believe God tells us the amount we should give, for he says, "As God has prospered." But he requests that we do it "cheerfully" and "freely." Think of the good that rich men can do when prompted by love. They can help their fellow-men in many ways and share in making known the good news of salvation to all people.

We are glad there are men and women to-day who are giving freely of their abundance to relieve the needy and forward the cause of salvation. There are homes for the helpless and aged and charity hospitals and educational advantages for the poor and many free gospel privileges that could not be enjoyed if it were not for these cheerful givers.

We should be glad this giving to the Lord is not for the rich only, but all can take part in it.

It is not true that many are making great sacrifices that they might give of their service, time and money to the Lord? If our giving, like the poor widow's, is prompted by sincere motives, though our gifts are of little value, we shall receive a reward. Did you ever think that every time the Bible speaks of giving to the Lord there is a blessing promised? Even the little act of

giving a cup of cold water is promised a reward.

Christian friends, are we helping in this great work? Those who have money, are you giving "as God has prospered" you? Are you using those talents God has given you, or have you hid them away? Can we not hear the call from everywhere, "Come and help us?" Think of the many, many perishing souls, some of whom might be rescued if you and I would not let pass so many golden opportunities. Remember that we are storing treasures somewhere—either upon this earth that must at some time be burned up, or in heaven where we can feast upon them through all eternity.

My unconverted friends, where are your treasures? Do not trust in the riches and pleasures of this world. There is a proverb that says, "Riches certainly make themselves wings; they fly away as an eagle toward heaven." If the great King should knock at the door of your heart with the message, "Thou shalt die and not live," could you say, "Welcome, death, I gladly go with thee?"

Have you ever read descriptions of the terrible death scenes of unbelievers? and did they not startle you? You may think these experiences are of long ago, but similar scenes are occurring every day. I know of no better way of escaping such an experience than to accept the Savior now. To-day is yours, but to-morrow may begin eternity for you.

God grant that we may so order our lives that when the great King shall gather all nations before him we shall be among the number that will hear these words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Harrisonburg, Va.

"KEEP YOUR LANTERN BY YOU."

The words were sharply spoken by the conductor of an evening train. "Keep your lantern by you. If anything should happen, you may be at one end of the car and your lantern at the other." The brakeman was a new hand, who had just come on duty. The conductor met him at the rear end of the last car, and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his lantern hung up in a corner. While he was taking it down and suspending it from his arm, instead of from the hook in the corner, we began to think. We thought of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion who seem like shining lights in the church, but who do not take their religion with them. And then, how shall they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of trouble, if their light is away in some other place when the emergency arises?

"Ye are the light of the world," Jesus said to his disciples; but they who are to give light to the world must bear their light about with them. "Let your light so shine before men," again said the Savior, "that they, seeing your good works, may glorify your Father which is in heaven."

Do not forget that if we neglect to let our lights shine brightly they are in danger of being put out entirely, and other light-bearers put into our places.—Northern Advocate.

For the Herald of Truth.

A PENITENT RUNAWAY.

The following letter was written by a boy who had run away from his foster-parents in the state of Missouri. It explains itself. A brother sends us the copy for publication in the Herald with the hope that it may prove helpful to some one who reads it. We have the names of all concerned, but believe it best to withhold them from the public.

—Ed.
C....., Mo., June 27, 1904.—Dear Folks at Home:—I cannot refrain from writing any longer. Now at the beginning, I want you all to forgive me for going away from home and leaving you with the work. Oh, since I left home I have thought many times what a great wrong I did by leaving, but I beg you to forgive me. Oh, please do forgive me, Pa and Ma and Josie and Libbie. Do, please, do. I have prayed to God more than once for forgiveness, and I hope and trust he has forgiven me.

I was constantly being prompted to tell you where I am, and I must now tell you. I am working for Charles D. S....., C....., Mo., for fifteen dollars a month, but oh, how I long to be at home with you again! I am but eighteen miles away from home. I am very nearly or altogether due east from home, two miles from the boundary of J..... county; two miles from C.....; eleven and one-half miles from H.....; but I wish I were three and a half miles east of G..... C..... at home. Can I not come home again? Can I not come home again, Pa and Ma? I have already got enough of it, and I am sure that were I at home, I would stay there. I am satisfied of being away, and I know that I would be a much better boy than I was. Will you not let me come home again? I will do my best if you do. I am getting tired of staying among English people, and I have not been at church or Sunday school at all, not once since I left you, and I wish I could go to church like at home. Two or three Sundays ago I had to go to a neighbor's house and pick strawberries. I was kept on the go nearly half the Sunday, and I thought how I could be in Sunday school if I were at home. Oh, will you, will you please let me come home again? I was sory more than once that I talked so when I left, but I hope you will forgive me for it.

Please write me immediately. If you will write me and tell me that I can come home, I will be there just as soon as my legs can bring me there. Just as soon as I can find out that I can come home to stay, I will be on the jump. Now I hope you will not turn me away, but write and tell me I can come home. I am waiting and anxious to hear from you immediately. It had been raining and bad, so I can not do much work, but the kind of weather makes me get the blues and homesick.

May God give you all grace and mercy to let me come home again. So I shall close, but I want to say, Please tell Wilson to write to me to-morrow. Hoping that God will speed the happy day when I will get home again to stay, in the name of Jesus Christ.

—D.....
Of course the boy was forgiven and taken back.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.

For the Herald of Truth.

FORT WAYNE MISSION NOTES.

Fort Wayne, Ind., Jan. 10, 1905.—Herald Readers, Greeting:—Realizing that the battles of the Lord are not fought by "carnal weapons, but spiritual," and that they are mighty to tear down the strongholds of sin, we have prayed and labored in his name for the salvation of souls.

On Thanksgiving we had our first baptismal service at this place, when Bro. and Sister Frank Martin were received into church fellowship. Bro. L. J. Lehman arrived the day previous and conducted a series of meetings in which eleven made the good confession, seven of whom were received into church fellowship on Sunday, Jan. 1st, by Bish. Daniel Kaufman.

On Christmas night a young man, of good parentage, who had left home and spent his substance in riotous living, accepted Christ as his Savior. The week previous he had spent over \$5.00 for liquor alone. The Lord is mighty and able to save even to the uttermost all that call upon his name. Others are attending the meetings who are under deep conviction; several are receiving instruction and we press onward encouraged; but we need your prayers for the success of the work. Many temptations beset these converts. They are but babes in Christ; they need tender care and encouragement. But we know that He who has called is able and faithful to keep.

On Dec. 29th we had a dinner for our Sunday school and fed about ninety. They very much appreciated it. Later some of that which was left was distributed among poor people in the neighborhood. Let us trust that these things will also help to draw souls to Christ. We are very grateful to the congregations that sent us of their bounty for the dinner in the shape of farm produce and groceries. The Lord bless the giver and the gift.

In contending against the powers of darkness we need more than mortal strength if we would win in the fray. But while you pray for the workers here do not forget that we need more workers. Sister Lydia Huber, who has been with us during the fall and winter, expects to leave for home Jan. 16th. Who will take her place in the "Home"? We need several brothers and sisters in order to carry on the work aright and we welcome all earnest, consecrated workers to unite with us to labor for God. Any one interested in the work and desirous of helping, will please write us and we shall be only too glad to give necessary information. Yours for God, JOHN F. BRESSLER.

THE HOLY SPIRIT.

Arranged from R. A. Torrey by William D. Fretz.

BAPTISM OF THE HOLY SPIRIT.

"A man must not be satisfied with being baptized with the Holy Ghost. He needs to be filled again and again. We read of at least three occasions on which Peter was baptized with the Holy Ghost, and there were doubtless many occasions of which we do not find a record."

"Now there are seven steps in the process of being filled with the Holy Spirit. 'Then Peter said unto them, Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' And I say now, if there is any man or woman who wants to receive the baptism of the Holy Ghost, he will follow the steps, I say to you ye shall receive it."

"The first step is in the word 'Repent.' It means a change of mind. The change of mind here is shown to be about Jesus Christ. 'What shall we do?' said the people. And Peter replied, 'Repent, change your attitude from rejection to acceptance of Christ.' Now, there are many Christians who are not trusting in the finished work of Jesus Christ, and the Holy Spirit is God's seal upon the finished work of Jesus Christ (Eph. 4:30). A great many Christians are trying to be saved by works and the law (Titus 3:5; Rom. 4:5). So the first step is to trust your hope of salvation on the finished work of Jesus Christ."

"The second step is also in the word 'Repent.' A change of mind about sin involves a change from a state of mind in which one loves and indulges in it, to a state of mind in which one hates sin and renounces it. You cannot have sin and the Holy Ghost. Do you want the baptism of the Spirit? Then go alone with God, and ask him to put his finger upon anything in your heart and life that displeases him. And when he does—give it up! The way to tell a thing is wrong is this: If there is anything which comes up in your thoughts when you get nearest to God, that is the thing which wants attending to (1 John 3:20)."

"The third step is in the words, 'Be baptized in the name of the Lord Jesus Christ.' In other words, the third step is open confession of Christ before the world. You cannot have the baptism of the Holy Spirit and keep to yourself that you are a Christian."

"The fourth step is obedience to God. 'We are witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey' (Acts 5:32). Obedience is absolute surrender to God. When you and I come to God, holding absolutely nothing back and we lay all we have upon the altar, the fire of the Holy Spirit descends and accepts the gift. Are you kept back from absolute surrender by fear of what God will require you to do, or by fear of where he will send you? Do you think God will require all sorts of hard and difficult things of you? The God of the Bible is a God of love. And if you make absolute surrender God will bring his infinite sources of love, wisdom and power, to fill your life with joy and singing. Do not be afraid of what he will ask you to do, or where he will send you."

"The fifth step is to thirst. 'If any man thirst, let him come unto me and drink' (John 7:37). Have you ever known what the agony of excruciating thirst meant? When a man really thirsts, it seems as if every pore in his body has one cry—'Water! Water!' When a man really thirsts for the Holy Ghost, his soul utters but one cry—'The Holy Ghost! God give me the Holy Ghost!' God says, 'I will pour water upon him that is thirsty, and rivers of water upon dry ground' (Isa. 44:3)."

"The sixth step is to ask definitely for the baptism of the Holy Ghost. 'If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?' (Matt. 7:11). The Holy Spirit comes by prayer. I know it by specific Bible teaching, and by experience. How often have I knelt beside a brother and prayed that he might receive the Holy Spirit, and as we prayed the Holy Spirit came down upon us."

"The seventh step is to believe. ' whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them' (Mark 11:24). Many a man takes every other step, but fails at this final one

He asks, but does not believe, and so he misses the blessing."

"Men and women, if you are willing to accept Jesus Christ as your Savior, if you are willing to renounce sin, if you are willing to surrender all to him, if you thirst for the Holy Spirit, and if you will definitely ask for the blessing, believing that ye have it, God says that ye shall have it."

Perkasie, Pa.

WHERE IS HOME?

Home is where affection binds
Gentle hearts in union;
Where the voices all are kind,
Holding sweet communion.

Home is where the hearts can rest
Safe from darkening sorrow,
Where the friends we love the best
Brighten every morrow.

Home is where the friends that love
To our hearts are given;
Where the blessing from above
Makes the home a heaven.

Yes, 'tis home where smiles of cheer
Wreath the brows that greet us;
And the one of all most dear
Ever comes to meet us.

MARRIAGES.

Yoder—Smucker.—At the home of David Deweller, near Belleville, Pa., on Nov. 17, 1904, Ezra Yoder and Barbara Smucker were united in the holy bonds of matrimony by John P. Zook.

Kaufman—Swank.—On Dec. 25, 1904, at the home of the officiating minister, near Davisville, Pa., by Rev. G. Shetter, Loransa Kaufman and Annie F. Swank.

Stalter—Yoder.—On Jan. 8th, at the home of the bride's parents, near White Cloud, Mich., Bro. John D. Stalter of the A. M. church at White Cloud, Mich., were united in the holy bonds of matrimony by Bish. Jacob P. Miller. May happiness and success attend them through life.

Hochstetler—Matt.—On Jan. 8th, at the home of Bish. Moses A. Matt, near Walnut Creek, Ohio, by Bish. Fred Matt, John D. Hochstetler and Mattie Matt, both of the Walnut Creek congregation.

Shenk—Swartz.—On New Year's day, at the home of the bride's parents, near Lima, Ohio, by C. B. Breuneman, Bro. Elmer Shenk to Sister Ina Swartz. May God's grace sustain them and his blessings attend them so that they may be happy in the Master's service.

Hartman—Strite.—On Dec. 29, 1904, at the home of and by Bish. Geo. S. Keener, Bro. Aaron Hartman of near Hagerstown, Md., and Sister Mary Strite of the same place, were united in the holy bonds of matrimony. May God's richest blessings accompany them through life.

DEATHS.

Buchwalter.—Mattie Buchwalter (nee Bixler) was born in Fayette Co., Pa., and died in Mercer Co., Pa., on Dec. 28, 1904, aged 71 Y. 7 M. 25 D. She was the widow of the late Samuel Buchwalter and a sister of Bish. Joseph Bixler (deceased) of Mahoning Co., Ohio. She leaves two sons, Benjamin of Lancaster Co., Pa., and Samuel of Mercer Co., Pa. She is also survived by fifteen grandchildren, one sister and many friends who need not mourn as those who have no hope. Sister Buchwalter was the last survivor of a once flourishing congregation in Mercer county. The funeral was held on Dec. 31st, at the home, where services were conducted by Allen Rickert of Mahoning Co., Ohio. Text, Matt. 14:12. He was assisted by S. W. Kirkbride of the Presbyterian church, who spoke from Isa. 65:17. She was buried by the side of her husband in the New Wilmington cemetery. P. M.

Eckley.—Mary Eckley died at her home in Swan Lake, Ohio, Jan. 7, 1905, aged 78 Y. 7 M. 25 D. She was born in Wayne Co., Ohio, June 7, 1831; was united in marriage to Reuben Eckley, Feb. 7, 1851. To this union were born six children, two of whom preceded her to a better home beyond. She leaves a husband, four children, one grandchild, five brothers and many friends to mourn her departure. She united with the A. M. church in her youth and remained a faithful member until death. She was buried Jan. 9th in the Swanston cemetery. Funeral services by Henry J. Palmer in English, assisted by Simon Gertz in German. Text, Rev. 14:13. May God comfort the bereaved husband and children. SARAH SAUDER.

Myers—Elizabeth, wife of Daniel J. Myers and daughter of John R. Wenger (deceased), died of pneumonia at her home near Harrisonburg, Va., Dec. 19, 1904; aged about fifty-six years. She was buried at Weaver's church on the 21st. Funeral services were conducted by Walter Young and Emanuel Long of the German Baptist church, of which she was a consistent member. Text, Ps. 118:6. She leaves a husband, seven grown children and one brother.

Early—Fanny Early (nee Rhodes), wife of Samuel Early, near Hinton, Va., Dec. 26, 1904; aged 65 Y., 10 M. She had been afflicted with cancer for some time, but the cause of her death was heart trouble. She was buried at the Mount Horeb church on the 29th, where funeral services were conducted by Emanuel Long of the German Baptist church, of which she was a consistent member (and J. F. Heatwole, of the Mennonite church). She leaves a husband, five children one brother and one sister.

Weldy—Albert Oils Weldy, son of Pro. Henry and Alma Weldy of Wakarusa, Elkhart Co., Ind., died Dec. 5, 1904; aged 3 Y., 9 M., 1 D. The child died of scarlet fever and his remains were interred at the North Union cemetery. Because of the disease the funeral was private. Bish. David Burkholder conducted brief exercises appropriate for the occasion. Public services were held at the Holdeman M. H., Jan. 8, 1905, by N. H. Mack. Father, mother, two brothers and four sisters survive to mourn the early death of a darling in the family. The Lord comfort them, especially the mother whose heart is extremely sad.

Lehman—On Jan. 7th, in Mahoning Co., Ohio, Mabel, daughter of Daniel Lehman, to her sixth year. On the same day, about three hours later, Ida, sister of the above, also passed away in her fourth year. These children were afflicted with the dread disease scarlet fever, of which they died. Only the youngest child remains; this one was also afflicted with the same disease, but is recovering. The sisters were buried in the Midway cemetery by the undertaker, no services being held. The sympathies of the entire community go out to the sorrowing parents in their deep affliction, but they can comfort themselves with the thought of having two little lambs in heaven where Jesus himself is the shepherd and where they can again meet their loved ones if they give their hearts to Jesus and live faithful unto death. P. M.

ITEMS.

A fierce hurricane swept over parts of Belgium in December, injuring and killing many persons. Much property was destroyed.

Representative Adams of Pennsylvania introduced a bill into the United States congress providing for the establishment in the District of Columbia of a whipping-post for wife-beaters.

It is estimated that the taking of Port Arthur cost Japan \$100,000,000 and \$80,000,000. What an awful price to pay for a questionable victory!

The submarine tunnel connecting Boston and East Boston was opened for public traffic on Dec. 30, 1904. The tunnel is nearly a mile and a half in length, is double-tracked, passes nearly its entire length under the harbor waters, and cost \$3,000,000 to construct.

A recent bulletin of the census bureau gives some interesting figures relative to males and females. The males outnumber the females by more than a million and a half. But in some ways the men are getting the worst of it. In 1890 the males in the cities numbered about seven thousand more than the females; but in 1900 the females were more than two hundred thousand ahead. The women are taking the easy, comfortable jobs in the city, and the men are going to the mines and farms. Besides, there are more females than males in the schools, there are fewer deaths among them and they live longer than the men. In the public schools the boys are in the minority. In some ways the women outnumber the men, but in some ways the men are the more numerous. Investigation shows that in the larger cities women have already crowded the men out of the schools, out of the stores, and out of the factories. In hundreds of instances, women are in charge of machinery that ten years ago would be trusted to men only.—Ex.

A bill forbidding the formation of new religious orders and to refuse admission to foreign friars and nuns, has been introduced in the Brazilian Chamber at Rio Janeiro.

The Dowager Empress of China has already spent nearly \$4,000,000 on her own monument.

The side wall of the O. H. Peck building in Minneapolis, Minn., which was left standing by the great fire, toppled over in a high gale, falling upon the Crocker hotel, a three-story structure, adjoining, killing eight persons and injuring three.

The first Mormon temple ever erected in Europe has just been completed in Stockholm.

At Victoria, B. C., January 4th, United States secret service agents arrested Lewis Ohlinger, president, and J. H. Zimmerman, managing director of the Western National Bank of Wooster, Ohio, charged with embezzlement of funds amounting to \$250,000. They agreed to return to Wooster for trial, waiving extradition. Ohlinger was formerly a United States congressman from Ohio.

The conference of the Zionist Committee on the proposed Jewish settlement in British East Africa is proceeding at Vienna. No decision has yet been reached. It is probable that the International Zionist Congress, to be held later in the year, will decide the settlement question after the committee of investigation now in Uganda reports on the subject.

Mennonite Old People's Home, Rittman, Ohio.

Report of Receipts for December 1904.

Freepot (Ill.) Cong., \$25.60; Dr. F. L. Henry, Cleveland, O., for his mother, \$10; John Winkler, Hinton, for his father, \$5; Peter Conrad, Treas. M. B. of C. H. & M., \$30; Sycamore Cong., Garden City, Mo., \$42; a Brother, Sellersville, Pa., \$1; a Brother, Phila., Pa., \$1; Mrs. F. Naffziger, Princeton, Ill., \$5; Miami and Howard Co. (Ind.) Cong. per Noah W. King, \$40; sundry sources, 50c; Mr. and Mrs. Henry Hord, Dalton, O., \$3.50. Total, \$205.60.

Received by Peter Conrad, Treas. M. B. of C. H. & M., from Walnut Grove and South Union Congs., Logan Co., Ohio, \$10; a Brother from Nebraska, per Ben. Gerig (received but not acknowledged prior to Dec. 1, 1904), \$10. Total, \$20.

Smithville, O.—Mary Yoder, services. Willied to the Home by Sister Anna Bolter, deceased, a lot of clothing and dry goods, box of notions, box of patches, lot of knitting needles, large (German) Bible, Martyrs' Mirror (German), Menno Simon's Works (German), Webster's Dictionary, fourteen other books.

Rittman, O.—D. M. Yoder, apples; D. C. Amstutz, pork, services; H. W. Kaufman, elder and pastor.

M. P. Yoder, Wooster, O., 2 baskets apples; J. K. Hoyle, Marshallville, O., use of horse.

The Evangelical, the Herald of Truth, and the Orville Courier were received gratis for 1904.

Gratefully acknowledged,
J. D. MININGER, Supt.

BONDS FOR SALE.

\$30,000.00 Mennonite Publishing Co. First Mortgage Gold Bonds, five per cent., payable semi-annually in gold, running ten years. A good investment. Apply to Mennonite Publishing Co., Elkhart, Ind.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of paper, 11x15 inches. This paper is especially adapted to the wants and interests of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free upon application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO.
Per JOHN F. FUNK, Pres.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH PREMIUM OFFER

A Beautiful Calendar for every Christian Home.



This very pretty calendar has twelve leaves, size 10 1/2 x 11 1/2 inches, one for each month. Each leaf is printed on fine coated paper, in fine colors, with appropriate ornamental borders, the colors on each leaf being different from the others. Accompanying each day of the week and day of the month, which appear in LARGE, CLEAR TYPE, are appropriate Scripture verses, with additional Scripture references. It also gives the different phases of the moon.

The beautiful cover shown in the illustration, is in SIX COLORS, and presents a scene in the Temple.

The calendar is mounted on a polished beveled oak moulding with a silk cord to hang up. It serves every purpose of a wall calendar.

The price of this calendar is 50 cents, but we will offer the Herald of Truth one year, and this beautiful calendar, postpaid, together, for only \$1.25. At this price, however, all arrangements on the Herald of Truth must be paid, and the subscription extended one year in advance.

Anyone sending us \$1.25, and the name and address of a NEW SUBSCRIBER for the Herald of Truth, will receive one of these beautiful calendars free of charge, and the new subscriber will also receive one.

This beautiful calendar delights all who see it. Do not miss this opportunity. Show this offer to your neighbors and friends. Send us your order at once.

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by M. V. Richards, Washington, D. C. Land and Industrial Agent, Southern Ry.

WORDS OF CHEER.

"Words of Cheer" is a four-page, illustrated paper for the Sunday school and the home, published weekly. As a Sunday school and children's family paper there is none superior. It contains valuable lessons for young and old. Size of paper, 11x15, nicely illustrated. Price: Single subscriptions, 50 cents; over ten copies and less than fifty, one year per copy, 35 cents; over fifty copies, one year per copy, 30 cents.

Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not get the paper in your Sunday school, you had better subscribe for it and have it sent directly to your home. Every boy and girl may be an agent for the "Words of Cheer," and by canvassing for it will be able to earn a little. Write for terms.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 26, 1905.

Vol. XLII. No. 4.

EDITORIAL NOTES.

The meetings conducted by Bro. M. S. Steiner at Topeka, Ind., closed with several confessions on Jan. 15th. After spending some time at the Fort Wayne Mission, Bro. Steiner left for his home at Columbus Grove, Ohio.

The special evening meetings held at Goshen, Ind., by Bro. D. D. Miller of Middlebury, Ind., have closed. A number of young people confessed their Savior in a public manner.

The Bible term is still in session and will continue until about the middle of February.

Communion services were held at Dharni in December and 404 members partook of the sacred emblems. The Mennonite church is certainly having a phenomenal growth in India.

Read "Notes from India" in the Mission column. They are full of interesting news.

The last report we had of the meetings being conducted by Bro. I. J. Buchwalter at Wadsworth, Ohio, interest was good and the power of the Spirit manifest. Ten souls had already made the wise choice and others were counting the cost.

Baptismal services were announced at this place for last Sunday, Jan. 22d.

Two sisters of Freepot, Ill., each received a copy of the chain letter mentioned in last week's issue of the Herald, but instead of sending out five copies to others, as requested in the letter, they acted on the sister's advice and sent the amount of postage, 20 cents, direct to the Mission Board. Good example. Let others who receive a copy of this letter do likewise.

Bro. Joseph Yoder, formerly of Elkhart Co., Ind., and now for a number of years residing near Gridley, Ill., eighty-two years of age, informs us in a personal letter that a Bible Conference will be held in the Roanoke meeting-house, beginning on the evening of the 17th of January. It is expected that the brethren D. J. Johns of Goshen, Ind., Levi Miller of Cass Co., Mo., and J. S. Gerig of Wayne Co., Ohio, will be present. Bro. Jos. Orendorf of that vicinity and some of the young people were in Henry Co., Ia., attending a Bible Conference there, but were expected home last week. Also, that Bro. Chr. Conrad and family, who were on a visit

to Wayne Co., Ohio, were expected home about the same time. We thank the aged brother for the interesting letter.

Editor Resigns.—H. G. Allebach, for a number of years editor of "The Mennonite," has permanently resigned the editorship of that paper. Physical ailment on the part of our brother editor has made the resignation a necessity. The paper is without a permanent editor at present, but one will be chosen soon.

The former editor has returned to the hospital in Philadelphia for treatment. He has our sympathy and prayer for speedy help and ultimate recovery.

Three Nonagenarians.—An old brother, who had passed his three score and ten years, when spoken to in regard to his age, said, "I am now living my years of grace," which was indeed a very apt application of his condition. With all right-minded, God-fearing people it is a pleasure to meet good old persons and hear them relate their experiences of sixty, seventy or eighty years ago, and how God led them along the journey of life and cared for them throughout all their years; and when, like a shock of corn well ripened for the harvest, they are called away from their life of "labor and sorrow," we, on the one hand, feel sad that they are taken away, that their places are left vacant, and that we can see and associate with them no more. The absence of their familiar forms in the accustomed places leaves a sadness in our hearts and we mourn their absence, though on the other hand we feel to bow in humble submission to the will of God and rather rejoice that our kind heavenly Father has called them home to be "with Christ, which is far better," where they may rest from their labors and their works do follow them.

In this issue of our paper the reader will notice three obituaries of persons who have reached the advanced age, to speak in round numbers, of ninety years and over. These are Sister Catharine Krabehl, aged 90 Y., 10 M., 9 D.; Bish. Samuel Leatherman, aged 89 Y., 7 M., 22 D.; and Sister Ann Gell, aged 93 Y., 4 M., 29 D. All these are from the same neighborhood, two of them from the same family, and all three, so to speak, from the same congregation. Sister Krabehl was sister-in-law to Sister Gell and both were members of the Line Lexington congregation, where Bro. Leatherman was minister and bishop for a period of sixty-one

years, though for a number of years preceding her death Sister Krabehl lived nearer to the Doylestown congregation and probably communed at that place. It seems somewhat remarkable that the three nonagenarians from the same neighborhood and the same congregation should be called home so near the same time.

A Noted Hymn Writer.—"Fannie Crosby," whose maiden name was Frances Jane Crosby, but who later became the wife of Alexander Van Alstyne, is possibly the most prolific hymn writer of modern times. She has written more than five thousand hymns, many of which are known and sung all over the world.

Among the most famous gospel hymns written by this wonderful author are those beginning, "Safe in the arms of Jesus," "Pass me not, O gentle Savior," "All the way my Savior leads me," and "I am thine, O Lord; I have heard thy voice."

She is in many ways a remarkable character. Although she has been blind since she was six weeks old, she began writing hymns at an early age and now at the age of eighty-three, is constantly engaged in producing new hymns. She is rather feeble, but travels long distances to attend evangelistic meetings, and gives readings and lectures. Her home is at Bridgeport, Conn.

It is claimed that aside from the heavy green glasses she is obliged to wear, there is very little in her manner while lecturing to indicate her sightlessness. She reads her notes, printed in raised letters, with such readiness as to make the movement of her fingers almost imperceptible to the audience.

The "Chicago Journal" quotes the following pertinent statements from one of her recent lectures: "Hymn writing is my life work, and I cannot tell you what pleasure I derive from it. I believe I would not live a year if my work were taken from me. A great many people sympathize with me, but, although I am grateful to them, I really do not need their sympathy."

Canada's Pentecost.—It has been some time since the church in Waterloo Co., Ont., experienced an awakening like the one she is now passing through. One hundred and forty-one converts are receiving instruction in the Berlin and Breslau congregations preparatory to being received into church fellowship. The total number of confessions at the former place was one hundred and one, and at the latter, forty. In some in-

HERALD OF TRUTH.

Thursday, January 26, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish.
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 contains all the usual almanac data found in the old-style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid 45
- 25 copies, postpaid 90
- 100 copies, postpaid 3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders now. Address,

Mennonite Publishing Co., Elkhart, Ind.

BOOK NOTICE.

"Mennonite Year-Book and Directory."—This is a new annual just issued by the Mennonite Board of Charitable Homes and Missions under the management of Bro. Aaron Loucks, Seattle, Pa. A copy of which is before us. It contains beside the regular almanac names and addresses of bishops, ministers and deacons; a catalogue of the various conferences and institutions of the church; a list of congregations with their ministers and time of services, together with some reading matter, advertisements, etc. The periodical contains seventy-two pages of well-printed matter and retails for 7c a copy. For sale by Aaron Loucks, manager, Seattle, Pa.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your Sunday School Supplies, Lesson Hints, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address,

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Lancaster Co., Pa., Jan. 12, 1905.—On Saturday, Jan. 7th, Bro. I. B. Good of Terre Hill and Bish. Ben. Weaver of Spring Grove, were with us at Manheim. Bro. Good chose for his text, John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." He taught us many beautiful truths concerning Jesus and his love. Bish. Weaver preached from the same text in the German language. On the following day the brethren preached at Erb's M. H. to a large congregation. Bish. Weaver chose for his text, Psal. 137. He preached a beautiful sermon on how we should live in this present world. We were also taught by the brethren that the pure in heart only shall see God. How thankful we all should be that our blessed Master permits us to attend religious services. Think of those who are not able to attend such services because of sickness. Let us be earnest in prayer that their souls may be saved and purified from all sin.

H. W. WEAVER.

Wellman, Iowa, Jan. 13, 1905.—Dear Herald Readers, Greeting in His name.—Our Sunday school at West Union was reorganized on Dec. 25th. The following officers were elected: Superintendent, Bro. John Kempf; assistant, Bro. Abner G. Yoder; secretary, Sister Lillie Kaufman; treasurer, Bro. A. C. Brenneman. May they all be given up to the Lord and be vessels meet and sanctified for the Master's use.

Mishler, Pa., Jan. 11, 1905.—We reorganized our Sunday school at the Thomas M. H. on Dec. 25th. The following officers were elected: Superintendent, S. J. Thomas; assistant, Joseph Saylor; secretary, Minnie Thomas; treasurer, Daniel Thomas. We are remodeling our church at present. Expect to reopen the Sunday school about Feb. 1st.

COR.

From the Nappanee Cong.—Jan. 18, 1905.—We closed a ten-day meeting last night, conducted by Bro. Noah Mack of Pennsylvania. The visible results are one confession, two reclaimed and one not satisfied with his experience, who made a new start. These meetings were very helpful both to the saved and unsaved. The simplicity of attire and the necessity of separation from the world were held up as virtues and principles that must manifest themselves in every truly converted child of God, in a way that all could well understand. In these teachings the trumpet gave no uncertain sound. May God bless our brother in his labors wherever he goes. Our Sunday school is very promising at this time. May each one try and make it more so as the working days of our short lives are ebbing out.

NOAH METZLER.

From the Amish Mennonite Brotherhood at Crystal Springs, Harper Co., Kan., Jan. 16, 1905.—We have our new meeting-house nearly completed and expect, if the Lord will, to open it for services on the 29th of January. We herewith extend a hearty invitation to all who can or desire to do so, to meet with us in worship at that time.

J. D. YODER.

Manchester, O. T., Jan. 16, 1905.—The earth is covered with snow.—May the Lord Jesus wash us that according to the declaration and prayer of the Psalmist we may be whiter than snow. We have great reason to thank and praise God for the manifestation of his love at this place. Bro. John Weaver

and his brother Reuben came to visit us and conducted a number of meetings. During these meetings we were made to see and realize the great goodness, mercy and power of God manifest among the people here. Twenty precious souls confessed Christ and declared themselves willing to be on the Lord's side. Oh! may God continue to shower upon us his blessings in this way that souls may continue to be added to our number.

A. L.

Berlin, Ontario, Jan. 19, 1905.—The windows of heaven were opened to us in showers of blessing. Bro. A. D. Wenger of Millersville, Pa., conducted meetings at our church for two weeks following the Bible Conference. One hundred and one souls confessed Christ, mostly young people from fifteen to twenty years of age—a few below fifteen and a few over forty years of age. Truly, it was a feast of good things and we pray that all may remain steadfast. From here Bro. Wenger will go to Weber's church, then to Latschar's, then to Geiger's, and other places later. Pray for us.

E. S. HALLMAN.

Wakarusa, Ind., Jan. 19, 1905.—Dear Herald Readers!—The Holdeman Sunday school was reorganized on Christmas day. The officers elected are: Superintendent, David A. Yoder; assistant, S. C. Hartzler; secretary, Frances Ferguson; chorister, J. I. Weldy; treasurer, B. Ferguson.

Bro. Noah Mack of the Welsh Mountain Mission, began a series of meetings at the Holdeman church on Dec. 25th, and continued two weeks, during which time nine souls confessed their need of a Savior and their desire to renounce the world and follow Christ.

COR.

Farmersville, Pa., Jan. 15, 1905.—Greeting:—"Rejoice in the Lord always: and again I say, Rejoice." To-day, at Groffsdale, Bro. Levi Sauder of Roaring Spring, Pa., gave our Sunday school a short talk. Officers selected, same as before. Satan is always busy trying to deceive souls. So let us always be on our duty. God is always warning and admonishing us. We who profess to be his children have no time for "a little sleep, a little slumber, a little folding of the hands to sleep" (Prov. 6:10). Jan. 8th, at Metzler's, Bro. Ephraim N. Nissley of Mount Joy, Pa., preached for us. Text, Mark 2:2, "And he preached the word unto them." On Jan. 1st, at Groffsdale, Bro. Joseph Wenger preached from the text in Luke 2:21, and to-day Bro. Isaiah Witmer took for his text Luke 4:16-24. May we all "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

LIZZIE M. WENGER.

Waynesboro, Va., Jan. 17, 1905.—We have had no news from this place for some time, as there was nothing special to give. Regular services were held at Spring Dale on Sunday. An interesting sermon was delivered by Bro. A. P. Heatwole. We were glad to have Bro. H. L. Rhodes and wife from Fauquier county with us. They were members of this congregation eighteen or twenty years ago. They are visiting their daughter, brethren and sisters in this vicinity. May they journey on through life, joyfully working for the Master, and obtain a crown of life in eternal glory. Bro. Leaman of Ohio is also visiting in the neighborhood at present. We are enjoying fine winter weather and many blessings from our heavenly Father, for which we are very thankful.

COR.

Woodside, Pa., Jan. 19, 1905.—We had no preaching service on Sunday, Jan. 15th, on account of our minister, Bro. John Brillhart, having a severe cold. Bro. Lucian Hansaker is down with the mumps and Sister Lowe Province is suffering from tonsillitis and blood poison. Bro. John Hansaker of Martinsburg, Pa., is dangerously ill at this writing.

JUSTUS B. BARE.

For the Herald of Truth.

REPORT

Of Bible Conference held at Bethel Church, West Liberty, Ohio, Dec. 14-21, 1904.

The conference was opened by reading part of the 119th Psalm. The 18th verse, "Open thou mine eyes that I may behold wondrous things out of thy law," was taken as our motto or watchword during the entire conference. A fervent prayer, invoking God's blessing on the conference, was led by Bro. J. S. Shoemaker.

Organization: Moderator, J. B. Smith; assistant moderator, David Plank; query manager, Eli Frey; secretary, D. S. Yoder; chorister, Mamie M. Yoder; treasurer, Abram Metzler.

The following subjects were discussed by Bro. J. S. Shoemaker: The Holy Spirit and His Offices; Church Government; Non-conformity in Business Relations; Secret Societies; Non-resistance; Non-conformity to the world in Attire; Life Insurance; Proper Observance of the Lord's Day; Longsuffering, and Giving.

Bro. D. D. Miller discussed the following: The Word of God and its Ministry; Growth in Grace; Practical Piety in the Home; Baptism; Communion; Feet-washing; Devotional Covering; Marriage; Love; Humility; Covetousness.

Each of the two brethren gave two lectures each day. Song service every evening. Workers' meetings and queries alternately at 6:30 p. m.

Bro. J. S. Hartzler of Goshen, Ind., preached a sermon on the plan of salvation each evening except one, when the appointment was filled by Bro. D. D. Miller. For several days Bro. Hartzler also gave lessons on personal work from 1 to 1:30 p. m.

The children's meeting on Tuesday afternoon, conducted by Bro. I. J. Buchwalter, was well attended and was quite interesting and instructive to the children of from four to twelve years old and, almost equally so, to the children of sixty and seventy, if we are allowed to form conclusions from the interest manifested.

The exercises during the entire conference sessions were characterized by the manifestation of love and Christian fellowship. A mingling of joy and sadness filled our hearts as the brethren who had so faithfully taught us left for other fields of labor; sadness at the thought of parting, and joy at the thought of pleasant and profitable associations with one another and the promise of a future meeting if we abide in Him who is the true vine.

Those who had made our motto (Psa. 119:18) their prayer realized its answer again and again during the conference.

THE SECRETARY.

For the Herald of Truth.

MISSION MEETING REPORT.

The regular quarterly meeting of the Mennonite Sunday School Mission was held at Kinzer, Lancaster Co., Pa., on Wednesday, Jan. 18th.

The general superintendent, J. H. Mellinger, was absent because of ill health, and the meeting was called to order by the as-

sistant superintendent, John R. Buckwalter, at 9:40 a. m., and opened with singing by the congregation.

Amos H. Hoover of Kinzer read a part of the first chapter of Acts and offered prayer.

H. L. Heller of Lancaster presided over the meeting.

The minutes of the last meeting were read and approved.

Bish. Eby preached the opening sermon from 2 Cor. 11:3. He tried to impress the fact that there is danger of being led away from the simplicity of Christ by the influences of evil. We must study the scriptures and be on our guard.

J. M. Kreider of Palmyra, Mo., to whom the subject, "God's Guiding Hand," had been assigned, was prevented from being present and the subject was discussed by John B. Senger. Reference was made to numerous passages of scripture that both promise and prove that God has guided and does at the present time guide his people. Short talks were given by Isaac E. Hershey, C. M. Brackbill, A. A. Ressler and Oscar Hoover, and after a song the meeting adjourned until 1 p. m.

The house was filled to overflowing long before the hour of the afternoon opening, and at 12:45 the meeting was called to order and a half hour spent in singing.

At the conclusion of the song service John H. Moseman of Lancaster offered prayer.

Assist. Superintendent Buckwalter made the annual appointments for the board of directors of the W. Mt. I. Mission. The directors are as follows: H. Musselman, John Musselman, Noah H. Mack, Henry Hershey, J. B. Lindeman, Benj. Charles, Christian Neff, John A. Umble, Jacob H. Mellinger, Jacob Deiner, John R. Buckwalter and George Wenger.

E. E. Kenagy read the report of the auditors. The accounts of Amos A. Ressler with the foreign mission, Ira L. Hershey, treasurer of the Sunday School Mission, and Noah H. Mack, treasurer of the W. Mt. I. Mission, were examined and found correct and the accounts approved.

D. N. Lehman of Millersville preached a missionary sermon. Text, Luke 2:11. Christ was the great missionary. The sacrifices made by missionaries of to-day are great; yet they are nothing compared with the sacrifice made by Christ for us. The little things that we all can do are too often neglected. Parents are forgetful of their children, and children forget the love and duty they owe to their parents. Missionary work should begin at home, but should not stop there. God might save the heathen without us, but how are we going to be saved if we do not heed God's voice and obey his commands?

J. C. Brubaker delivered an address on the "Power of the Ideal Life." There is an ideal life and THE ideal life. Intellectual and physical development is the ideal of the Greek; but the simple, sacrificing Christ-life is the ideal of the Christian that carries a convincing and convicting power with it.

Short addresses were made by C. M. Brackbill, E. B. Kendig and Malford Hagler. S. H. Musselman gave a brief report of the W. Mt. I. Mission and answered some questions.

The singing was in charge of A. N. Wolf of Akron and Martin Hershey of Intercourse. The many hymns that were sung were most beautifully rendered by the audience and were an inspiring feature of the meeting.

Bish. Eby pronounced the benediction and the meeting adjourned.

AMOS A. RESSLER, Sec'y.

For the Herald of Truth.

SNOW.

By Alice Wingard.

"Hast thou entered into the treasures of the snow?" (Job 38:22).

"Purge me with hyssop, and I shall be clean. Wash me, and I shall be whiter than snow" (Psa. 51:7).

Oh! can we realize that we shall be whiter than the beautiful snow? This morning as I looked out and beheld the beautiful snow as it had just fallen on the earth, I wondered how we can be, not as white, but whiter than snow, and have we entered into the treasure of the snow? This morning the beautiful snow had just fallen and this evening it is all gone. So are our lives. They "are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth" (Isa. 40:6, 7).

Now, as we study the snow in its whiteness and purity, let us compare our lives with it. Are we indeed washed and whiter than the snow? "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

We read in the Bible twenty-three times about snow. So let us try and live that we may be made white in the blood of the Lamb, and we shall be whiter than snow.

Sinner, "hast thou entered into the treasures of the snow?" "Wash me, and I shall be whiter than snow" (Psa. 51:7).

Johnnston, Pa.

For the Herald of Truth.

NO NIGHT IN HEAVEN.

By Jennie L. Spicher.

We have wandered with solemn thought through the night scenes of the Bible. We have looked upon the sorrowing face of Abraham waked from sleep by the voice which commanded the sacrifice of his son. We have seen Lot at the gate of Sodom receiving the stranger angels at night and rescued by them from the burning city in the morning. We have seen the imprisoned Peter waked from sleep by an angel at night and led forth through the barred and bolted doors into the open streets of Jerusalem. We have heard Paul and Silas sing praises to God at midnight in the dungeon at Philippi. All these have been scenes of earth and of night.

Every day of toil along the weary path of life, every sore conflict with the trials and temptations of the world, is to teach us what the Bible means when it speaks of heaven as a state of rest. While your heart is all intent and your hands are engaged in securing the most permanent residence in this world, you will give little heed to the Word when told that earth has no home for the weary soul. But let poverty come upon you, let calamity sweep away your possessions, let misfortune make you a wanderer without a home in this world, and then you will listen to the words of Jesus, "In my Father's house are many mansions; I go to prepare a place for you."

If you put forth all your efforts and pour out all your hopes and desires upon the endeavor to stay as long as possible in this world and to enjoy its pleasures, you will take little interest in anything that may be said about an endless and blessed life beyond the grave. But let all your experiments in the pursuit of earthly happiness

fail; let your desires and expectations come to naught until hope dies in your heart, and then you will see a new meaning and glory in the divine promise that all who believe in Jesus shall inherit eternal life.

With all our studies and all our deepest experience we shall never fathom the meaning of the one word—heaven. The occupations of heaven are endless praise, triumph and joy. The possessions of heaven are infinite glory, riches and knowledge. The character of heaven is perfect love, holiness and peace. We need little perception to see and to feel that this world is smitten all over with a curse. And the word of divine revelation tells us much of the future and better life when it says that in heaven there shall be no more curse.

Among all the descriptions which the scriptures give of the heavenly state, no one is more full of meaning than this: "There shall be no night there." The thick veil of mystery which now covers the works and the ways of God, even to the most cultivated mind, shall be rent in twain. The deeper clouds of utter ignorance shall never cast their shadows upon the hills of that heavenly country.

The redeemed soul, irradiated through its whole being by the light of heaven and studying the book of God's providence, shall find no leaves sealed up, no pages written in too dark a character to be read. The veil of the flesh shall be removed, and the spiritual vision shall be purged from the dross and defilement of sin.

They shall not be forbidden to look within the ark of God's covenant and learn the reasons of his justice and mercy, which is now impossible for us to comprehend. The ways of God that now seem to our feeble mind most dark, shall then be irradiated with a glory above the brightness of the sun.

And have you not thought of these things and the place where this great mystery, this thick cloud of darkness shall pass away and there shall be no more night? And is not the reasonable and strong hope of reaching that beautiful land at no distant day, enough to give us patience and watchfulness through the journey of life?

Should not the very gloom through which we must now pass keep alive in our hearts the longing for that home where there shall be no night? We have only to choose Christ for our guide now amid all the gloom and shadows of this earthly life, and we shall walk with him in paradise in the glory of that land where there is no night.

Rockton, Pa.

INGERSOLL'S TESTIMONY.

On one occasion Robert Ingersoll was announced to deliver a lecture in the city of Pittsburgh upon the subject, "The foundations of the Christian faith." There happened to be living in the city of Pittsburgh at that time a lawyer who had been a school-mate and friend of Ingersoll. When he had graduated he had started in his life's profession with bright promises, and had married a lovely girl. Two children had come into their home, and then there fastened upon him that awful habit of drink, which was dragging him down to the very lowest depths of hell. It broke up his home, it sent his children into the street, took the roses from the cheeks of his wife, took from him his good name, character and friends. It left him one night lying in an alley in New York City, poor, friendless, hungry, sick and alone.

There came to this man a slum worker. He was taken to a house where he was washed, put to bed, and in the morning he

was fed. This slum worker pleaded with him that he would change his mode of living. The young man lifted his hand to heaven, and said: "By the help of almighty God, I will make one more effort; this time it is heaven or hell, life or death for me. For God's sake, for my own sake I will change." He never drank another drop, he brought his children in, and he painted the roses again on the cheeks of his wife, and then went down again to the city of Pittsburgh, where he was practicing his profession. When he read in the newspapers that Ingersoll was to speak, he wrote a little note something like this:

"My Dear Old Friend—I see that tonight you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted; perhaps you know that I disgraced my home and family; perhaps you know I lost my character, and all that a man can hold dear in this world almost. You may know that I went down until I was a poor, despised outcast, and when I thought there was none to help and none to save, there came one in the name of Jesus who told me of his power to help, of his loving kindness and his tender sympathy, and through the story of the cross of Christ I turned to him. I brought my wife back to my home and gathered my children together again, and we are happy now, and I am doing what good I can."

"And now, old friend, would you stand tonight before the people of Pittsburgh and tell them what you have to say against the religion that will come down to the lowest depths of hell, and find me, and help me up, and make my life happy, and clothe my children, and give me back my home and friends—will you tell them what you have to say against a religion like that?"

Ingersoll read that letter before his audience, and said: "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion that is being preached by the preachers."

You can find fault with the church, but let me say that there stands One supreme—and that is the character of the Son of God. His name shall be called Wonderful, because no man has ever dared to point his finger at the character of Christ and find any fault with him.

Every time I see a rock I remember that He is the Rock of Ages. I walk out under the stars—I remember that He is the Morning Star of eternal day. I walk in the sunlight, and I remember that He is the light of the world. When I sit down to my table, I remember that He is the bread of life.

When I come into one of God's temples, I remember that He is the chief corner stone. When I walk the streets, I remember that He is the way, the truth, and the life. When I see the birds of the air, I remember that He said, "Not one sparrow falleth to the ground without your Father." The flowers tell me that He is the rose of Sharon, the lily of the valley. Wherever I go, and wherever I look, in every land and in every city, the name of Jesus is wonderful. No man ever spoke as He did. Best of all, his name shall be called "Wonderful."—Watchword and Truth."

Brief life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The fearless life, is there.

The morning shall awaken.
The shadows flee away.
And each true-hearted servant
Shall shine as doth the day.

MISSIONS.

For the Herald of Truth.

NOTES FROM DHAMTARI.

By L. Z. R.

December 4th was a day of precious experience to the missionaries and Christians at this place. Early in the morning all who were well gathered in the Rudri meeting room, crowding it to its utmost capacity. Five boys were then received into the church by baptism, after which communion services were held and two hundred and ninety-six precious souls partook of the sacred emblems of the Lord's broken body and shed blood, and also participated in the ordinance of feet-washing. It was a joyously sacred occasion. There may have been some who did not understand all that the solemn rite meant, but the serious faces and earnest manner told that most of them did. Such seasons mean much. We remember still with joy the last three Sundays we spent in the dear home land; they were spent in such meetings. They were precious hours, but these are even more precious because of what we realize of God's wonderful dealings with these dear people. Only six short years ago there were no Christians in all this vicinity. Surely, God is good.

December 10th baptismal services were held at the Leper Asylum. Thirty-four were baptized. God is blessing the work among the lepers. Many of them are improving in health and many are earnestly trying to live faithful Christian lives. On Sunday following, one hundred and eight partook of the communion at this place.

The Angel of Death came into our circle and called away Jonki, one of our blind girls. She had been in the orphanage about two years, had learned about Jesus and had been baptized. She was an eager student, and when special teaching for the blind was begun, Jonki was a most eager pupil. She literally rubbed the raised letters in her little primer smooth trying to learn them, for she wanted to learn how to read the Bible. We believe she has gone now where she can see and where she can learn from glad experience the joys of a Savior's love.

For days and even weeks, Dec. 14th and 15th were looked forward to with interest by the missionaries here. It is not often our privilege to entertain fellow-workers, but on these dates the missionaries of the Chattisgarh division of the Central Provinces were to meet in conference and they were to come to Dhamtari. Imagine three families entertaining a whole conference. How eagerly we looked forward to these days, and they came, and so did the missionaries, fourteen of them, faithful, earnest, noble men and women, to talk over the tremendous problem of evangelizing and uplifting the millions of lost ones represented in the various fields.

The two short days—all too short—mean much in work so serious and great. There are close ties of friendship formed in a very short time. The conference meant much to strengthen these ties and give new courage and strength for the work. God is blessing the work, and the reports of the various missions are certainly encouraging.

One of the good things recently realized is the new telephone. Over a year and a half ago the usefulness of a telephone between the stations was suggested by the good brethren of one of our Illinois congregations.

It has been coming ever since and on Monday evening, Dec. 19th, the first message went over the wire. It is such a help in the work. With the large orphanages, the hospital, the eight schools, the colportage work, etc., there are many things that make consultation an absolute necessity. The four miles between the stations are not without inconvenience when work crowds so at both places, besides traveling fast in the middle of the day is dangerous. The phone is therefore a very great help, and is seldom used without a thought of gratitude to the Father and to the friends who helped to get it here.

One year in India!—Although it has been altogether too short to think of having accomplished anything, yet it has been a blessed year of happy privilege. We value things that cost us much. It was not an easy thing to come. It has not been an easy thing to be here. Not for one moment have we regretted coming, although the year has meant to me more of sacrifice and of suffering than all my previous years together. Seeing work all around that needs to be done, when one simply cannot do it, is in itself a trial. Sin and sorrow and suffering on every side among people who do not know of a helpful, sympathetic Savior, cannot but crush us at times. Months of severe physical suffering with but very few hours of freedom from pain, is by no means the easiest to bear in the midst of so much work. So it was not an easy life we came to. Yet the service is sweet, the sweetest it has ever been our privilege to meet. Yesterday as we watched the seven blind boys reading, writing and spelling, we thanked God for letting us come. Near by were five blind girls, busily sewing and singing. "Come to Jesus," and again we thanked the Father for letting us learn to know them. The deaf-mutes, four in number, are learning to read and work, and at one time they were thought to be beyond hope. The schools are progressing, characters are developing, God is working, and he condescends to let us help him, even though we have been weak and sick. Praise his name.

For the Herald of Truth.

MEETING OF THE EXAMINING BOARD.

Saturday, Feb. 4th, has been selected as the date for the meeting of the Examining Board at Goshen, Ind.

This Board consists of five ministers and bishops who have been appointed at the annual meeting of the Mennonite Evangelizing and Benevolent Board, to examine all applicants who desire to engage in foreign mission work under the auspices of said Board.

A general invitation is hereby extended to all who desire to enter the service as foreign missionaries to meet with this Board at Goshen, Ind., on Feb. 4th. The meeting will be called at the College building at 9 a. m.

The object of this examination is to ascertain the church standing of the applicants and to get a mutual understanding of their call and convictions for the work, and to find out as much as possible of their physical, mental and spiritual qualifications for the work.

Let no one stay away because of an unwarranted fear of the severity of the examination. To meet all the requirements and successfully pass the examination does not say that applicants will at once be sent to the foreign field. In fact, it would be very desirable to have applicants pass this examination a number of years before they are appointed to go to the field as that would

give further time for preparation along lines on which they may be weak, and to make sure that their call is not a sudden impulse that will wear off in a short time, but a deep conviction that cannot be shaken off—a "voice is me if I preach not the gospel," a consecration that is thorough and complete, and an assurance that the call comes from the Holy Spirit.

All who feel something of such a call are urged to be present at this meeting, not so much for examination and testing according to man's wisdom, but for a mutual conference that shall lead to further consecration, and for prayer and help on this important question.

Those who desire to be present and find it impossible are invited to send a written application to the secretary of the Examining Board, J. S. Hartzler, Goshen, Ind., who will lay the application before the Board for consideration.

C. K. HOSTETLER,
Secretary M. E. & B. Board.

THINGS TO REMEMBER.

Sel. by Mary Ringenberg

The Lord's prayer (Matt. 6).
The commandments (Ex. 20).
The beatitudes (Matt. 5).
Paul's conversion (Acts 9).
Christ's great prayer (John 17).
The prodigal son (Luke 15).
The ten virgins (Matt. 25).
Parable of the talents (Matt. 25).
Abiding chapter (John 15).
Resurrection chapter (1 Cor. 15).
Shepherd chapter (John 10).
Love chapter (1 Cor. 13).
Tongue chapter (Jas. 3).
Armor chapter (Eph. 6).
Traveler's psalm (121).
Bible study psalm (119).
Greatest verse (John 3:16).
Great invitation (Rev. 22:17; Isa. 55:1).
Rest verse (Matt. 11:28).
Consecration verse (Rom. 12:1).
Worker's verse (2 Tim. 2:15).
Another worker's verse (Psa. 126:6).
How to be saved (Acts 16:31).
Should I confess Christ? (Rom. 10:9).
Teacher's verse (Dan. 12:3).
The great commission (Mark 16:15).
Christ's last command (Acts 1:8).
Tiskilwa, Ill.

GREAT MEN MAKE GREAT MIS-TAKES.

No matter how eminent or great a man may be in any department or profession of life, he is not infallible and may make mistakes. This thought was impressed forcibly upon my mind quite recently when listening to an eminent divine, so called, from London, who now occupies, when at home, the pulpit so long occupied by the eminent Dr. Parker, the great theologian. His name is Morgan, and he is said by many to be the greatest preacher living.

In many respects he is a remarkable man. He is some sixty or seventy years of age, never uses notes, is perfectly natural and simple and pointed in doctrine, and a man of remarkable magnetic force. Great throngs of people go to hear him. I heard him deliver a discourse on the subject of the harmony of the epistles with the doctrine of the gospel of Christ. He said letters to the churches were always written with a specific purpose in view to reconcile the customs and living of the disciples with the great doctrine enunciated by Christ. First learn what that specific purpose was, said he, then

the epistle can be readily understood. He spoke of the different epistles, the object of the writer and then harmonized the teaching with the general trend of the gospel.

So far good, but when he said, "Of course there are some exceptions to be considered" and it is not supposed what at the time and place was a religious duty then is such now in our day." I was nonplussed and wondered how he would harmonize such an idea with the gospel. His attempt to harmonize such a thought I did think then, and think so yet, was a grave mistake. He said there were some matters of a local nature that applied to the locality where the church was located. For instance, said he, Paul's teaching to the Corinthians in regard to praying or prophesying with heads covered or uncovered did not apply at the present day. I should like to ask the great man who gave him or any other man the right to say where the "exceptions" come in. I went away thinking that great men, so esteemed by the world at large, do make great mistakes.

How it is possible to reconcile the epistle to the Corinthians with the doctrine of Christ and leave out such pronounced Christian duties, is something I cannot understand. To leave them out opens the door to leave out anything we choose from the letters of the apostles and we are at sea without a compass. In fact, harmony cannot be established where such a loophole exists. To harmonize the epistolary writings with the gospel is a grand work, and when fully harmonized with the mind of the believer, he becomes just the kind of a man or woman God wants as his servants.—J. S. Flory, in "Gospel Messenger."

MARRIAGES.

Hoover—Hershey.—On Jan. 8, 1905, at the home of and by Martin Whisler, Hanover, Pa., Clayton Hoover and Maria Hershey, both of York Co., Pa.

Hershey—Hertzler.—On Dec. 27, 1904, at the home of the bride, near Tenn., Tenn., by Z. Yoder, T. K. Hershey of Lancaster, Pa., and Mae Hertzler of Concord, Tenn.

Kenagy—Gross.—On Dec. 29, 1904, at the home of the bride, by J. K. Thompson, Irvin, Kenagy of Garden City, Mo., and Maude Gross of Muskogee, I. T. They are both members of the Mennonite church and will make their home at Garden City, Mo.

Plank—Schrock.—On Jan. 11, 1905, at the home of the bride, near Garden City, Mo., by C. S. Handler, Bro. Oliver Plank and Sister Ida Schrock, both of Garden City. May the guiding hand of a loving Savior keep them for time and for eternity.

DEATHS.

OBITUARY.

Bishop Samuel Leatherman of the Line Lexington Mennonite congregation, in Bucks Co., Pa., was born May 1, 1815, in Redminister township about a mile from the Deep Run Mennonite meeting-house. He and his wife were members of the Mennonite church, with which they both united in early life. He lived and died in the same county in which he was born. After he was married and began life for himself he removed to a farm in New Britain township, about a mile east of the Line Lexington Mennonite meeting-house, which was his home at the time of his death. He was ordained to the ministry in October 1843, and in June 1876 he was chosen by lot to the office of bishop, and continued in the work, as his health and strength permitted, until within about eighteen months of the time of his death, having been in the ministry sixty-one years. He was somewhat afflicted with dropsy of the heart for about a year, so that his heart was very weak, and finally had an attack of congestion of the liver and lungs, bordering, at the last, on pneumonia. He was confined to his bed only two days, and to his room seven days, previous to this time he walked out every day. His mind was good to the end. He died on Friday night, Dec. 24, 1904, at the advanced age of 89 Y., 7 M., 22 D. The writer, though only eight years old when Bro. Leatherman was ordained, still well remembers him in the early days of his ministry. Old Bro. Gell, though still strong and vigorous, was chosen as his helper, and Bro. Leatherman was chosen, and his

place in the meeting-house was seldom vacant. Occasionally also the two ministers met together and held the meeting at the Sylvanale school-house near Bro. Gell's residence. We believe, if our memory serves us right, it was here that, at the urgent request of Bro. Gell, Bro. Leatherman for the first time took the text and preached the sermon. Bro. Leatherman was a very quiet and unassuming man, a devoted Christian, upright and honest in all his ways, and practiced the strictest simplicity in his demeanor, in his dress and in his home. Frugal, extravagant and ostentatious were not tolerated by him in any way. He was in the true sense of the term, "an old-fashioned Mennonite." God grant that there were more of the same kind today. He was not an eloquent speaker, but his life, walk and conversation preached louder than the grandest flow of eloquent tongues that essay to teach the people the way of God at the present time. He is survived by two sons and one daughter. He was buried in the graveyard adjoining the Lino Lexington meeting-house, where he had labored as a minister during all these years. The Lord bless the family and friends.

Gell—Ann Funk, daughter of John and Esther Wismer Funk, was born in Hilltown Twp., Bucks Co., Pa., on the 26th of July, 1811, and died of old age and heart failure at the old family home in New Britain township on Christmas day (Dec. 25) 1904; aged 93 Y., 4 M., 29 D. She was married to Jacob Gell, son of Pre. John Gell, of the Lino Lexington Mennonite congregation. To this union were born three sons, two of whom preceded the mother to the world beyond. The husband and father also died some years ago. Sister Gell was a very active and industrious woman, with a most remarkable physical endurance, doing her own housework and during the busy seasons of summer taking a hand also in the field and different kinds of outdoor labor. Her mind was strong and vigorous to the end. She was especially well informed in regard to her family connections, and her memory served her so well that it always gave her pleasure to converse with her friends on this line. In regard to her business affairs her mind continued sufficiently strong so that she could keep the run of them and understand and attend to her business accounts up to the time of her death. She leaves one son, residing in North Dakota, 8 grandchildren, 11 great-grandchildren and 2 great-great-grandchildren. She was the last survivor of a family of twelve children. Both she and her husband were members of the Mennonite church. She was buried in the Doylestown Mennonite burying-ground on Dec. 29th.

Krabehl—Catharine, widow of the late John Krabehl and daughter of Pre. John Gell, was born in New Britain Twp., Bucks Co., Pa., Dec. 23, 1813, and died Nov. 2, 1904; aged 90 Y., 10 M., 9 D. From her early days she suffered much from liver and stomach troubles. These sufferings took a severe form and before she was 20 years of age she would frequently drop suddenly into unconsciousness, and for a number of years this trouble affected her to such an extent that the doctors and her friends expected her at some time during one of these attacks to drop down dead. When it was evident that no medical aid would benefit her, she concluded to take no more drug medicines and to endure her sufferings, at least, with less expense. Later, however, she was induced through the influence of a sister to try a physician who was very unpopular, but who proved that he knew the proper remedies for her case, and in a few weeks she began to improve and soon was restored to reasonable health. She was an industrious, hard-working woman throughout her whole lifetime and continued to work as she had the strength until within a few months of her death. She was very abstemious and would not partake of any rich or concentrated foods from the time of her physical improvement to her death. She is survived by two daughters, one son-in-law, five grandchildren, one brother, one sister and one sister-in-law. She was a faithful member of the Mennonite church and was buried in the Doylestown Mennonite burying-ground, where appropriate services were held by David Gehman and Abram O. Hiestand. The one spoke from the words, "In my Father's house are many mansions," words, "and the other from the text, 'What I say unto you, I say unto all, Watch.'"

Gingerich—Susanah Yancy, wife of John Gingerich, died after a short illness, at her home near Colfax, Washington, on the 10th of March, 1904; aged 64 Y., 8 M., 14 D. She was born in France, Europe, in 1839, and came to America in 1848. She was married to John Gingerich in Peoria, Ill., in 1858. They had no children, but one adopted son, who bears his name. She was a devoted member of the Mennonite church. Funeral services were conducted by Paul Aeschleman. She had resided here about twenty years and was considered as a pioneer in the locality. The large attendance of her funeral indicated the great love

and respect the people cherished for her, and all deeply sympathize with the bereaved husband and son.

Swartzendruber—Solomon B. Swartzendruber, son of J. F. and Elizabeth Swartzendruber, was born in Johnson Co., Iowa, Feb. 23, 1879; died near Kalona, Iowa, Jan. 10, 1905; aged 25 Y., 11 M., 18 D. Funeral was held Jan. 12th at the Lower Deer Creek M. H. Services were conducted by Peter Brennenman, assisted by several others. Text, John 5:24, 25. The deceased was sick only seven weeks with quick consumption. His remains were laid to rest in the Lower Deer Creek cemetery. Jesus said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

Smoker—Nancy Hartzler was born in Mifflin Co., Pa., April 15, 1827; died in Goshen, Ind., Dec. 26, 1904; aged 77 Y., 8 M., 11 D. She was married to Joseph Smoker April 7, 1853, to which union were born four daughters, two of whom preceded her to the spirit world. She was a faithful member of the Mennonite church, an affectionate mother and a kind neighbor, always looking after the welfare of others. She leaves her husband, two daughters, one sister, one brother, four grandchildren and many friends to mourn her departure. While we deeply feel our loss we are consoled by the thought that our loss is her eternal gain. Services were conducted at the house on South Main street, by J. S. Hartzler, from Rev. 14:13.

Grabill—Fannie (Troyer) Grabill was born in Middlebury Twp., Elkhart Co., Ind., on May 19, 1882. She lived at her birthplace till Oct. 29, 1901, as stated in Herald, 1904, when she was married to Bro. Frank Grabill. For just two short months they had the pleasure of living together. On Christmas morning they left their home to attend services at the Clinton (Brick) church. On the way they had a runaway and the sister attempted to jump from the buggy and was thrown from it with such force that her skull was fractured. They took her to the home of her father-in-law, Bro. Noah Grabill, near whose home the accident occurred. She suffered intensely; all was done that medical skill and loving hands could do, but in vain. She was beyond earthly help. She prayed God to help her and he heard her cry. Early on the morning of Dec. 29, 1904, after some hours of unconsciousness, she peacefully passed away, having reached the age of 22 Y., 10 M., 10 D. The young brother, who was so soon bereft of his chosen life companion, the mother, brothers and sisters have the sympathy of the entire church and community. But we mourn not as those who have no hope, for the sister gave her heart to God in her early years, united with the Mennonite church and remained a faithful, active member until her death. The funeral was held Jan. 1, 1905, at the Forks church. The services at the house and the opening service at the church were conducted by John Garber of her home church. The funeral sermon was preached by Bro. Noah Mack of the Welsh Mountain Mission. Text, Rom. 8:28. Services were closed by D. D. Miller of the Forks congregation. M. G.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by M. W. Richards, Washington, D. C.

Land and Industrial Agent, Southern Ry.

WORDS OF CHEER.

"Words of Cheer" is a four-page, illustrated paper for the Sunday school and the home, published weekly. As a Sunday school and children's family paper there is none superior. It contains valuable lessons for young and old. Size of page 11x15, nicely illustrated. Price: Single subscriptions, 50 cents; over ten copies and less than fifty, one year per copy, 36 cents; over fifty copies, one year per copy, 30 cents.

Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not get the paper in your Sunday school, you had better subscribe for it and have it sent directly to your home. Every boy and girl may be an agent for the "Words of Cheer," and by canvassing for it will be able to earn a little. Write for terms. MENNONITE PUBLISHING CO., Elkhart, Ind.

BRETHREN'S Plain Clothing

If you want

RELIABLE GOODS, made up in a first-class way, at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction

and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line, and rules for ordering will be sent on application. Our rules for self-measurement are so simple, anyone can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

We Make Pure Home-Made
Ohio Apple Butter
NONE BETTER MADE.

"Just like the folks at home used to make." Specially shipped anywhere. Address, C. J. MILLER & CO., Smithville, O.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BONDS FOR SALE.

\$20,000.00 Mennonite Publishing Co. First Mortgage Gold Bonds, five per cent., payable semi-annually in gold, running ten years. A good investment. Apply to Mennonite Publishing Co., Elkhart, Ind.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of Bibles, Testaments, Hymn Books, Sunday School Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO.
Per JOHN F. FUNK, Pres.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 2, 1905.

Vol. XLII. No. 5

EDITORIAL NOTES.

Men respect the consistent man, but God honors the man that is true.

Only the man or the woman who yields entire submission to his will, is God able to use to his glory.

There are now thirty-three applicants for church membership in the Blooming Glen congregation, Bucks Co., Pa.

A bad book in the home often plants more evil in the minds of the boys and girls than years of careful training can eradicate.

He who impresses God with his usefulness is a greater man than he who succeeds to impress men with his importance.

The one that spends much of his time in talking about the sins and follies of others is usually tainted with some of these things himself.

To give to the Lord is not a matter of ability; it is a matter of inclination. Every one is able to give something if he is willing to do so.

Wisdom is not measured by the superior fund of knowledge one possesses, but by the sensible, tactful manner in which that knowledge is applied.

Fifteen persons were received into church fellowship at the Guilford M. H., Medina Co., Ohio, on Sunday, Jan. 22d, Bish. I. J. Buchwalter officiating.

No Address.—Isaac G. Stouffer sends us a dollar for the Herald but fails to give his address. As soon as we learn where to send the Herald we shall gladly do so.

The church is largely made up of three classes—the worker, the shirker and the jerker. Judging from your present attitude to the cause, in which column should your name be written?

To love a person that does not love you is impossible to the natural man; but to love the soul for whom Jesus died is a natural consequence for a man that is himself a saved child of God.

Mission Examination.—The Mission Examining Board will meet at Goshen, Ind., on Saturday, Feb. 4th. All interested in foreign mission work are invited to be present. Should any one desiring to take the examination be unable to be present, a letter of explanation can be sent to J. S. Hartzler, Goshen, Ind., and due consideration will be given.

The last word we had of Sister Amanda Leaman, wife of Bro. A. H. Leaman, superintendent of the Chicago mission, she was very seriously ill with puerperal fever and blood poisoning. The only hope held out to her friends is in providential intervention. Many earnest prayers are offered in her behalf. We commend Bro. and Sister Leaman and all concerned to Him who doeth "all things well."

One of the gravest charges that God arraigned Israel with was that they honored him with their lips while their hearts were far from him. What arraignment would the Lord bring against much of the modern worship, should he do so in literal terms! The song service executed by a "hired" choir, who pronounce "with the lips" the sacred words of a spiritual hymn in a musical way in the church one night and the next night sing the low vaudeville songs at the opera for the same reason that they sang the words of the sacred song on the previous night—money. God demands that we "sing with the spirit and with the understanding also."

Teaching vs. Preaching.—A wide-awake Sunday school pupil recently complained to his mother that he was tired of his teacher and did not wish to go to his class any more. When an explanation was demanded, he replied: "Well, he just preaches all the time. He don't do any teaching at all. He just preaches. What's the use of study the lesson when the teacher doesn't do anything but preach to us?"

This particular boy may have enlarged on the situation somewhat, but there is too much truth ordinarily in such statements to allow them to be entirely ignored. Boys hate to be preached to, especially when preaching is not a part of the program. The Sunday school teacher who persists in preaching to his class will very soon preach to a vanishing audience. Teaching and preaching are both very essential to the development of the moral and the spiritual being, but there is a vast difference between the two; the one

belongs to the pulpit and the other to the class. Teachers, prepare your lessons in such a way that you are in position to do good, faithful teaching, not only in giving an exposition of the text, but by careful questioning and illustrating lead the mind of the pupil to grasp, in an intelligent way, the truths the lesson contains. Let the preaching for the pulpit.

Disasters of 1904.—In looking back over the accident record of the past year in the United States, one is almost horror-stricken as the sight of mangled bodies and appalling corpses rise before him.

It is estimated that more than 12,000 persons have been killed and 148,000 injured by steam and electric cars alone during the year.

Early in January came a wreck on the Rock Island near Willard, Kan., in which twenty-seven persons were either killed or injured. On April 30th a train loaded with World's Fair excursionists was wrecked at Kinniswick, Mo., with a number of fatalities. On July 10th, fifteen persons were killed and fifty injured on the Erie railroad at Midvale, N. J. Three days later came the wreck of the Sunday school excursion train on the Chicago & Eastern Illinois road, near Chicago, when twenty were killed and twenty-five injured.

The deadliest railroad wreck of the year occurred Aug. 8th, when seventy-six persons lost their lives and scores were injured by a train on the Denver & Rio Grande plunging into the canyon at Dry Creek, Colo. Nearly as disastrous was the head-on collision on the Southern Railway near Knoxville, Tenn., on Sept. 24th, in which seventy were killed, one hundred and twenty-five injured.

The most appalling of all the disasters of the year entailing the loss of life, was the burning of the steamer General Slocum in the East river, New York, on June 15th. In this frightful calamity, 900 excursionists lost their lives. Nearly all of them belonged to the St. Mark German Lutheran church.

What does it all mean? We know not. This much, however, is plain: the majority of the lives thus sacrificed was by accidents directly traceable to criminal neglect and greed for money on the part of the owners and managers of the vehicles of death. Again, many of these lives were lost while the victims were engaged in worldly pleasure-seeking. Love of money, love of pleasure and love of self are therefore chargeable with the slaughter of hundreds of these lives. One

For the Herald of Truth.

THE IDEAL HOME.

By Eva Mae Allgier.

Concluded.

of the condemnations that the Word brings against the people of the latter days is that they will be, "lovers of pleasures more than lovers of God" (2 Tim. 3:4).

PERSONAL MENTION.

Pre. Joseph J. Gingerich of Kalona, Iowa, was reported very ill last week.

Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings in Elkhart on Jan. 26th.

Bro. William Sieber of Evendale, Juniata Co., Pa., is visiting the churches in the Shenandoah Valley, Virginia.

Pre. Christian C. Miller (Old Anish) with a number of brethren and sisters all of Topeka, Ind., is visiting in Reno Co., Kan.

Bro. J. N. Kaufman, who is taking a short term at school at Goshen, Ind., spent Sunday, Jan. 26th, with the mission workers at Fort Wayne.

Bish. Jonas Blauch of Johnstown, Pa., who had been seriously ill for several months is so far improved that he is able to walk out on pleasant days.

The brethren Daniel G. and George J. Lapp conducted a Bible conference at the West Union M. H., near Wellman, Iowa, from Jan. 10th to Jan. 19th.

Bro. John Blosser of Rawson, Ohio, who conducted a series of meetings at the Olive M. H., Elkhart Co., Ind., left for his home on Jan. 26th. Four souls made the good confession at Olive. Bro. Blosser expected to begin meetings at the Stahl M. H., near Johnstown, Pa., on Jan. 28th.

Bro. David Garber and wife are now located in Riverside, Calif. Sister Garber's health is improving. According to a letter published in this issue of the Herald, Bro. Garber has hopes of founding a Mennonite colony in that part of the Golden State. Their address will be Victorville, Calif., after Feb. 1st.

Bro. S. D. Guengerich of Wellman, Iowa, sends us a letter from Ephraim Aboosh, a young Babylonian who is engaged in mission work in Jerusalem. Bro. Guengerich met this young man while taking a course in school in America some years ago and has been in communication with him ever since. He supplies the young missionary with Mennonite literature and has also ordered the Herald of Truth sent to his address at Jerusalem. We thank the brother for the interest he takes in spreading our literature and his helpfulness in the mission cause.

"I am but one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do, and what I ought to do by the grace of God I will do."

For the Herald of Truth.

IN PARTNERSHIP WITH GOD.

By Silas Bauman.

"We are laborers together with God" (1 Cor. 3:9).

We are either in partnership with God or in partnership with the devil and the world. Here in this world a man may be in partnership with different lines of business, but when we go into partnership with God, we must dissolve partnership with everything that does not promote God's business. (See Luke 2:49). God has the greatest business that ever has been and ever will be, and when he asks us to go into partnership with him, he is not concerned about how much we have, but he asks us to invest only a very small part in God's business and the greater part in the devil's business or in worldliness and selfishness, it shows that we do not have much confidence in God's business, and more confidence in the world and ourselves. Wise

"is world know that a business may so that if one fails they may not lose all, and if a man has only a little, hard-earned money he will put it into a safe place where he is sure of his income. Now God has promised that we shall share in the profits of his business in case we invest all we have and dissolve partnership with the world, of which business the devil is foreman. Satan tries to make his business appear the most prosperous and induces many Christian professors to invest. I have noticed in my time that often when a business seems to prosper greatly then is the time it will become bankrupt and many poor people who had invested are deceived and lose all their savings of a lifetime. Just so is the devil's work; he is coming as an angel of light, putting on the garb of religion merely to deceive the people.

A year ago an agent came to me to sell me some stock of a cement factory and also an oil business, promising quick and large returns; but since I had no money to invest I persuaded him to let me alone, while others who invested were made wiser by losing a few hundred dollars. Oh, how I wish that some one would be made wiser even if he should lose all in order to gain Christ! (See 1 Cor. 3:13-20). Now, if we look upon the Christian professors to-day we are astonished to see so many things which we must believe are not ordered by the Lord, whom they claim to serve. To be in partnership with God is to be in harmony with his word through Jesus Christ, our Lord.

Floradale, Ont.

For the Herald of Truth.

CHAIN LETTERS.

By David Garber.

It is a heaven or a hell. In Prov. 15:16 we read, "Better is little with the fear of the Lord than great treasure and trouble therewith." If the scripture injunction were carried out as commanded in Eph. 6:1-5, I believe there would be little if any trouble in the home.

"Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." By this we know that all have a part in the making up of an ideal home. We should learn to live out the motto, "Not for ourselves, but for others." If all would have more of that self-sacrificing spirit of Jesus in their hearts, our homes no doubt would be more Christ-like. Strive then to make your home a little plot of heaven, a nursery for the great home above. You remember the saying, "Actions speak louder than words." Then how very careful we should be since children are keen observers and closely imitate the example of older ones. Many times we have seen creeping out in children that which parents may have thoughtlessly sown in former years.

While we meditate upon home we remember the home of all homes, where nothing inharmonious occurs, but all is love and joy. Love is an essential characteristic of every true home. Unless this ideal home is kept in mind, our homes will not be what they otherwise would be. This fact probably explains why many homes of to-day differ so largely from this perfect model.

I shall give you what Bro. Miller gave us during the Bible Conference at this place. No doubt you all have heard it, but it will bear repeating. His idea of a model home is a place where:

1. Love securely hides Law.
2. Truthfulness and honesty are practical.
3. Family devotions are not neglected.
4. Good literature is read.
5. Moral instructions are given.
6. Courtesy is practiced by all.
7. The conversation is edifying.
8. Gentleness, kindness and piety rule supreme.

9. Christ is an abiding guest.

If these nine features should be practiced in every home, our land would soon be filled with true ideal homes. What our nation and church need to-day is, noble young men and women, and in order to have them we must have good homes, for characters are shaped by surrounding influences.

Many times the work of the home is considered as not worthy of notice. But when we try to find its true measure it proves immeasurable. The results of the work of the home may not follow so quickly as in many other things, but what else can we expect from such a great work as the building of character. Since we have no abiding city here, our earthly houses which we live in shall soon crumble into dust. But we feel to thank God for the building not made with hands eternal in the heavens. My dear friends, will you not come and make ready to enter this heavenly abode?

"There is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light
Its glory throws around."

West Liberty, O.

Sermons preached for the ears of God will reach the hearts of men.

the amount it cost Japan to capture Port Arthur (except the 80,000 lives)! This vast amount represents too many precious "fragments" to be lost in this extortionate way of getting people to pray and give.

Dear brethren and sisters, if we have not the love of God shed abroad in our hearts sufficiently to pray and give without being notified by a costly chain letter, we ought to be aware of the fact that "God giveth more grace;" and if we have not attained unto a degree of consecration that reaches as deep as the pocketbook, we ought to be learning the vanity of earthly riches, and the value of souls.

Therefore, in view of all these things, I will break the chain, and chain the chain letter when it comes to my house that it go no further. However, in my ignorance I have helped them along in days gone by.

If our missions would demand the above sum for the work this year, do you think it would be collected? Far from it. Yet we can help along a chain letter and help make up the vast sum, and declare, "We don't feel it." May God hasten the day when our people will see more perfectly the blessedness of giving in simplicity, "according as the Lord has prospered us," and to "become poor that others might be made rich" (2 Cor. 8:9; 9:6-15; 1 Cor. 16:1, 2).

Victorville, Calif.

For the Herald of Truth.

OUR FELLOWSHIP—CHARITY.

By Ellen Yoder.

"In faith and hope the world will disappear, but all mankind's concern is charity." With all the qualities needful to promote true Christian fellowship, the greatest of these is charity. "It suffereth long and is kind; love envieth not, is not puffed up; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things and endureth all things. Love never faileth."

It is not a thing of enthusiastic emotion, but it is a rich, strong, manly, vigorous expression of the Christian character. We can never work well while there is friction in our lives, nor gain in our work that "beauty which is born of power, and the sympathy which is born of love."

Charity seeks to smooth down the rough places of living, to feed the hungry heart, to give strength to the struggling, to be tender with human weakness, and, greatest of all, it means obeying the divine injunction, "Judge not."

Love is the great Christ-motive—God so loved that he gave. Jesus so loved that he healed and fed and cleansed and comforted and taught and saved, giving out of his resources and asking for no return save that a little of the same love be passed on from life to life. "Love one another as I have loved you."

Where there is love there is helpfulness. Where loves, helps; even if the amount of assistance seems to be small, love is help, and God always accepts our imperfect helping in his work when it is the expression of our love.

One may be deep in learning and theology, but if his heart is not filled with love to God and his fellow-man, he will do no good. Holy love in man would make the whole heart and soul supremely delight in and obey God and cordially and practically love all beings according to their character—the good with fellowship of soul and the evil with a Christ-like benevolence. Such a love

would meet and fulfil all the ends of the law. "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law" (Rom. 13:8, 10).

Let us cultivate charity in judging; let us try to draw out the good in others rather than to discover hidden evil. If we would rise to the full glory of our privilege, to the dignity of true living, we would take for our watchword the injunction of the supreme charity of the world, "Judge not."

"Could we forbear dispute and practice love,
We should agree as angels do above."
Elkhart, Ind.

For the Herald of Truth.

THE TRUE CHRISTIAN.

By Levi Blauch.

The true Christian stands far above the world, in a glorious realm of love, and his light is sufficiently bright to shine all around him.

He is plain in his apparel and mild in his talk. His ways are patterned after the Lord Jesus Christ, who has filled his heart with faith and love that wherever he goes or whatever he does, he always delights in his Master's commands.

He partakes of the communion and washes the saints' feet; practices the kiss of charity according to Bible directions.

He is careful what he says. He is careful where he goes. He is careful what he does. His heart is not filled with the vain thoughts of the world, but with heavenly thoughts controlled by a higher power.

Religion has first place in his life. His prayers are many and earnest. He attends all the services at the house of God. He loves his enemies and does them good at every opportunity. He visits the sick and prays with them. He supports the mission cause in various ways. He encourages every-thing that is good and discourages the evil. He is a diligent Bible student. He teaches the truth and lives out the same in his own life. He sings praises to God in psalms, hymns and spiritual songs. With Christ in the soul, his end is peace. He shall have part in the first and glorious resurrection, and will spend eternity in heaven with the Father and the Son, all the holy angels, and the saints who have washed their robes and made them white in the blood of the Lamb.

Johnstown, Pa.

MY PRAYER.

I pray for strength, O God!

To bear all loads that on my shoulders press
Of thy directing or chastening rod,
Least from their growing stress
My spirit sink in utter helplessness.

I pray for strength to run

In duty's narrow path, nor turn aside
In broader ways that glow in Pleasure's sun,
Least I grow satisfied,
Where thou from me thy smiling face must hide.

I pray for strength to wait.

Submissively, when I cannot see my way;
Or, if my feet would haste, some close-barred gate
Bid my hot zeal delay,
Or, to some by-path, turn their steps astray.

I pray for strength to live

To all life's noble ends, prompt, just, and true
Myself, my service, unto all to give,
And giving, yet renewed
My store for bounty, all life's journey through.

I pray, O God, for strength.

When as life's love and labors find succor,
Cares, crosses, burdens, to lay down at length,
And so, with joy's increase,
To die, if not in triumph—in thy peace.
—William C. Richards.

HERALD OF TRUTH.

Thursday, February 2, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 contains all the usual almanac data found in the old-style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid45
- 25 copies, postpaid90
- 100 copies, postpaid 3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders now. Address,

Mennonite Publishing Co., Elkhart, Ind.

BOOK NOTICE.

"The Biblical Illustrator."—This is a superb work on the New Testament scriptures. It is composed of twenty-nine volumes of over six hundred pages each. The purpose of the work is not only expository, but it serves as a complete guide and universal help in the study and application of the teachings of the New Testament. It abounds in exegetical analyses, homiletic outlines, practical applications, illustrative similes, scientific allusions, pointed parables, historical lights, pertinent incidences—in short, anything that can be used by student, teacher or preacher in getting a clear understanding of the text and subject matter under consideration, and that will be helpful in imparting the same to others.

One objection to a work so comprehensive and elaborate as this is the difficulty in turning quickly to the point on which a certain kind of information is desired. This objection is overcome in the Biblical Illustrator by the very comprehensive index that accompanies every set. The index is arranged alphabetically and according to subject matter, referring to the volume, page and scriptures giving light on the subject.

The subject matter contained in this work has been gleaned from the sayings and writ-

HERALD OF TRUTH.

ings of about a thousand of the leading scholars of the Bible, teachers and preachers, compiled and arranged in systematic order by Joseph S. Exell, the veteran editor.

The price of this work has been reduced from \$61.00 to \$30.00.

For full particulars address

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Goltry, Okla., Jan. 20, 1905.—On Jan. 16th the brethren J. M. R. Weaver and R. M. Weaver of Harvey Co., Kan., came to the Milan Valley congregation and remained several days. During their stay Bro. Weaver preached four very interesting sermons. There were no public confessions, still we trust that the seed sown fell into good ground and will spring up and bring forth fruit to the glory of God. We feel thankful to God and the brethren for the visit and help. I also wish to correct a mistake I made in my correspondence of Dec. 8th. The name Reuben Miller of Harper, Kan., appears; it should have been Enos Miller of Lagrange Co., Ind.

SIMON HERSHBARGER.

Baldwin, Md., Jan. 26, 1905.—Greeting.—On Dec. 26, 1904, Bro. John S. Mast of Morgantown, Pa., was here and preached in the morning and again at night. On Jan. 21, 1905, Bro. Jos. Zook of Allensville, Pa., came into our midst and preached for us on Sunday morning and night and again on Monday night. From here he went to Norfolk, Va. We are having our Bible reading every Sunday night all winter; it is fairly well attended and much interest is manifested.

SILAS HERTZLER.

Waynesboro, Va., Jan. 25, 1905.—Dear Herald Readers, Greeting.—Bro. Seiber of Juniata Co., Pa., preached a very touching sermon at Spring Dale on Monday night, the 23d. Sunday was regular day for services at the Hildebrand church. Bro. Seiber filled the appointment. A larger number were present than usual. He also spoke there Sunday night. From here he went to Rockingham county. May the blessing and Spirit of God attend him that many souls may be led to Jesus. We were sorry that the brother could not be with us longer. There is an appointment at Spring Dale for Saturday p. m., the 28th, for conference meeting and some other church work. May the Spirit be with us that all things be done in love and for the furtherance of God's cause.

The measles have been among the members and their families of the Mountain congregation, some being quite sick. Services were postponed two weeks ago, but last Sunday there was a goodly number present at church.

A few young brethren have gone away to work; but, thanks be to God, they can take the Christ-life with them wherever they go. They also need our prayers. Let us not forget them.

The Spirit surely has been poured out on the congregation at Berlin, Ont. How rejoicing to hear such encouraging reports! May the church continue to prosper!

COR.

Wadsworth, O., Jan. 23, 1905.—Dear Herald Readers, Greeting.—The congregation at this place has great reason to praise the Lord. On Saturday, Jan. 7th, Bro. I. J. Buchwalter came into our midst and remained with us until the 22d, preaching at the Guilford church. The Lord blessed the

efforts and a number of precious souls confessed Christ as their Savior. On Sunday, Jan. 22d, a class of thirteen was received into the church by water baptism and two were received from another denomination. May the Lord bless them that they may remain faithful to the end and their influence go out for good to those around them and lead them to the Savior.

A SISTER.

Alpha, Minn., Jan. 22, 1905.—Dear Herald Readers, Greeting.—The Sunday school at Alpha was reorganized on Christmas Day. The following officers were elected: Superintendent, C. J. Garber; assistant, P. B. Snyder; secretary and treasurer, D. F. Lehman; chorister, C. J. Garber; assistant, Hannah Snyder. We have an evergreen Sunday school. Pray for us that the work may so prosper that many may turn and seek to do that which is right in the sight of the Lord.

COR.

QUERY DEPARTMENT.

What is meant by Christ preaching "unto the spirits in prison?" (1 Pet. 3:19).

D. J. M.

The following poem was written in answer to a query which appeared in the Herald of Truth some time ago asking for an explanation of the text in Matt. 11:12.

THE VIOLENT AND THE KINGDOM.

By Susan Good.

The kingdom of heaven suffereth violence, And the violent take it by force; The violent are those who resist the great foe, And keep their hearts free from remorse.

The kingdom of heaven suffereth violence. Oh! where are our violent and strong? We are often too timid to turn from the foe, And thus we are often led wrong.

Where is our weapon? and where is our shield? And where is our strong hold and guide? Did Jesus not promise in our struggles for heaven He would ever be close to our side?

The kingdom of heaven suffereth violence: We can take it by force if we will. It is better to fight the good fight of faith Than in ease and contentment keep still.

Violence means more than to merely oppose— It means more than to firmly say so; It means to put on the whole armor of God, To quench every dart of the foe.

The shield of faith makes us able to quench. Through faith we gain strength from above; The sword of the Spirit, the word of our God, Gives us power to abide in his love. South Boston, Va.

Answers to Queries by J. S. Shoemaker.

S. G.—What is meant by using "the law" lawfully? (1 Tim. 1:8).

It certainly does not mean that Christians should use the "law" to punish evil doers. The "law" here spoken of is the law given from Mt. Sinai, and Paul is refuting the error into which some had fallen, by trusting in the law as a means of their justification and salvation. This end, the law could never accomplish, hence it was used unlawfully. To evil doers the law "worketh wrath," (Rom. 4:15), and its end is death (Rom. 7:10). "Wherefore then serveth the law? It was added because of transgressions" (Gal. 3:19). The law serves as a rule of duty to all men; it reveals the sinful nature of the heart, and restrains sinful men from transgressing it, through fear of its penalties. To use it "lawfully," is to use it according to its proper design, by which we are made to

February 2,

1905.

realize our sinful and lost condition, and thus are led to accept Jesus Christ by faith as our personal Savior, through whose power we are saved both from sin and its power, and thus enabled to live out the spirit of the divine law.

Y. C. M.—Please give explanation of Psalms 7:11-13.

According to the rendering of the "Authorized Version" we would infer that God doth judge the righteous, but we note by the marginal reference that "God is a righteous judge." This harmonizes with the "Revised Version." See V. 11, "God is a righteous judge, Yea, a God that hath indignation every day." This rendering is self-explanatory. God is indeed a righteous judge, rendering righteous judgment upon the evil doer. Though God loves the sinner, yet he is indignant with sin every day, "If he turn not," (V. 12). That is "If a man turn not" (R. V.) from his evil ways, God has prepared the instruments for his present and eternal punishment.

A. J. R.—Give an explanation of Rev. 13:15-18.

Theologians have for years been puzzling their minds over the prophecies contained in the book of Revelation. Any interpretation we may attempt to give on the passage of scripture referred to is but conjectural. To say we are able to give a correct solution of this prophecy, making clear its signification, would be assuming more than all Bible students have done heretofore.

Some commentators seem to think that "the beast" and "its image" here spoken of, represents the ecclesiastical powers of the papacy, and the idolatry and tyranny of the church of Rome; others claim that "the beast" and "its image" represents Free-Masonry and similar organizations. In fact, both Catholicism and Free-Masonry with their supposed power, false doctrines, and cruel decrees, are to a great degree a true personification of "the beast" and "its image."

In our opinion Free-Masonry and kindred organizations are a true representation of the beast and in its image. We see the various Labor Unions, to whom "the beast" has given authority to speak great swelling words, both enticing and threatening; power also is given to kill those who refuse to worship "the beast" or his "image." The small, the great, the rich, the poor, the bond and the free are prevailed upon by "the beast" to receive the "mark" of secrecy by their hands and foreheads, and all who have not the beastly mark are cruelly restricted from buying and selling, and working, save as the "beast" and "image" may dictate.

When we consider the present condition of the affairs between capital and labor, we are forcibly impressed with the opinion that this prophecy is being fulfilled.

Verse 18 contains a problem very difficult to solve.

Our salvation does not depend on the proper interpretation of this prophecy.

For the Herald of Truth.

REPORT

Of the Bible Conference held near Cherry Box, Mo., Jan. 12-20, 1905.

Meeting opened with singing, scripture reading and prayer, by Daniel Kauffman. Organization: Moderator, J. M. Kridler; assistant, L. J. Johnston; secretaries, Nannie Hershe and Ruth Buckwalter; chorists, Geo. Bissey and Wm. Detweiler.

HERALD OF TRUTH.

Two sessions and night services were held each day. The following subjects were discussed by Daniel Kauffman: Man, the Creation, Fall, Future Destiny; Dangers that threaten the Church; Devotional Covering; Dress; Baptism; Bible Character: Joseph.

By J. S. Shoemaker: Obedience; Self-Denial; Faith; Repentance; Worship; Justification; Conversion; Regeneration; Sanctification and Marriage.

By Joe C. Driver: Truthfulness; Non-resistance; Daily Life; Bible Characters: Moses, Samson, Samuel, Elijah, Elisha and Daniel.

The evening meetings consisted of song services, quizes, workers' meeting, and gospel services. Much interest was manifested throughout the entire week. The Christians were fed upon the bread and water of eternal life. They were strengthened and encouraged. One sinner realized his condition and confessed Christ as his Savior and there are still others under deep conviction. Pray for them.

SECRETARIES.

For the Herald of Truth.

REPORT

Of the Eighth Annual Sunday School Union for Logan and Champaign Counties, O., held Dec. 28 and 29, 1904, at Bethel Church, West Liberty, Ohio.

The session opened on Wednesday evening, Dec. 28th. Devotional exercises were conducted by Bro. A. I. Yoder.

Organization: Moderator, J. B. Smith; assistant moderator, J. S. Kanagy; secretaries, A. Metzler and Mamie E. Yoder; treasurer, E. B. Stoltzfus; query manager, D. S. Yoder; chorister, Amanda Troyer.

An essay on "How make this Sunday School Union a Success," was read by Mary Krabill.—Pray. Use what is in thine hand. Give out and not only receive.

The devotional exercises on Thursday morning were conducted by J. B. Smith.

"Individual Responsibilities."—(a) "The Superintendent," by A. Metzler. He is an index of the Sunday school. A leader has greater responsibilities than a follower. (b) "The Teacher," by D. S. Yoder. We are God's representatives. The teacher is responsible to his individual class, to parents of the child, for interest. Telling is not teaching. (c) "The Scholar." Essay by Maude A. Varye. We are responsible for the neglect of our known duties.

"Perils that Threaten the Spiritual Life of our Sunday School."—Essay by Fannie H. Yoder. Discussion by Archie Hartzler and J. Y. King. Some perils are: world, flesh, Satan's deceptions as angels of light, lack of love and prayer, irreverence, bad literature, lovers of pleasure more than lovers of God, "cliques," indifference in preparation of lesson and punctuality, self-exaltation.

The afternoon session was opened by S. H. Detweiler. The children's meeting, "Little Missionaries," conducted by Amanda Troyer, consisted of song, recitations, texts, etc., and was enjoyed by all.

"The Mission Field."—Essay by Mamie M. Yoder. (a) "Its Needs," by N. E. Troyer. "Lift up your eyes," 1,000,000,000 souls never heard of Christ. Souls are bound in sin all around us. (b) "How lend a helping hand," by B. B. Stoltzfus. Hold up the arms of others as Aaron did for Moses. Those who cannot go can pray and labor at home and give of their hard-earned money. It takes more grace to stay with the stuff than to go out and work.

"The Ideal Home."—Essay by Eva Allgier. Discussion by J. W. Headings. In an ideal home the object is to glorify God and each occupant does his duty promptly, cheerfully and faithfully; each is concerned for the others' welfare.

A freewill offering, amounting to \$29.89, was given.

The evening session was opened by S. L. Warye. The song service was followed by the queries, conducted by D. S. Yoder.

The final subject, "The Believers' Assurance of Eternal Life," was discussed by Milton King and S. E. Allgier. "He that believeth hath eternal life." The believers' privilege of having assurance (John 1:12). How we may know that we have eternal life (John 3:36; 5:24; Acts 10:43). Open conference.

A spirit of unity and love prevailed during the entire sessions.

THE SECRETARIES.

THOUGHTS FOR REFLECTION.

Sel. by J. D. Miningier.

Donovan says: Three offices are necessary: Christ must be a prophet, to save us from the ignorance of sin; a priest, to save us from its guilt; a king, to save us from its dominion in our flesh. Our faith cannot have a firm basis in any one of these alone, any more than a stool can stand on less than three legs.

Scaffolding are for buildings, and the moments and days and years of our earthly lives are a scaffolding. What are you building inside it? What kind of structure will be disclosed when the scaffolding is knocked away?

Days and years are ours, but they can give us what eternity cannot take away—a character built upon the love of God in Christ, and molded into his likeness. Has your life helped you do that? If so, you have gotten the best out of it, and your life is completed whatever may be the number of its days. Quality, not quantity, is the thing that determines the perfectness of a life. Has your life this completeness?—Maclaren.

Rittman, O.

JUSTINA NEUFELD.

On Jan. 11, 1905, Justina Neufeld, wife of Bish. Gerhard Neufeld of Mountain Lake, Minn., passed from this life at the age of 74 years. We are indebted to the "Mountain Lake View" for the following sketch of her life which we believe will be interesting to many of our readers.

The deceased was a remarkable woman; as mother, wife and in her profession. She seemed to be selected as a special instrument by Providence to help suffering humanity. She was born in the village Gnadenheim, Russia, in 1826, Feb. 17th, as the first child in the third marriage of a very poor shoemaker living in a little adobe house at the end of the village. From her earliest childhood the extreme poverty of her father gave her a training in self-denial and in trusting God as her friend and guide.

Her mother died early, leaving three younger brothers in care of the half-grown girl and giving her directions which served her as a guidance for the following seventy years of hard work and many sad experiences.

Her father's undaunted mind never permitted any hindrances to discourage him in

the pursuit and realization of his plans. And when the desire developed in his breast to study medicine he found a way to leave his wife and children in Russia and to travel to Prussia to take a course in a medical college of Danzig.

After that his life was devoted to his chosen profession, and being unable to procure nurses for his patients in most critical conditions, he would often take his daughter Justina who was only a mere child of ten years of age and leave her in care of the dying.

Often she has told us how her father sent her at the age of eleven with perfect strangers twenty miles away from home, with directions and medicines to the deathbed of the father or mother of a large family, telling her to trust in the Lord and to do her best.

In this way she learned to know and to love suffering humanity very early in her life and the desire to help others became the controlling principle of all her plans and actions. She was married the first time Aug. 21, 1845, to Isaac Bargen and began conjugal life with nothing but a willing hand to work and the hope that the Father of all would take care of her and her husband. The first few years they resided in a dugout with a sod roof and oiled wrapping paper for window panes. She spun her own flax for linen, and wool for stockings of the family while the young husband worked as carpenter during the summer months, and swinging the flail during the many winter days, thrashing ryen and oats for the well-to-do farmers at ten to fifteen cents a day and making wooden shoes in the evenings for the families of the employers.

Financially conditions changed when her father, Dr. D. Loewen, died, some forty years ago and her skill as obstetrician became known and appreciated in a large territory of sixty villages. Day and night her services were in demand after that and there was no day on which she did not come in contact with some suffering sister. And how tenderly she could work for them those can testify who have come to her in their grief. On many a deathbed she has not only ministered to the physical wants of the patient but she has consoled and helped them in the capacity of an adviser and priest; hearing the confessions and leading the souls to Christ who has borne the sins of men.

Her first husband, Isaac Bargen, died on Dec. 12, 1874.

She was married again Nov. 13, 1875, to her now mourning husband.

In 1878 the whole family came from Russia to Mountain Lake and here she continued in her professional work till the number of those children whom she received at their arrival into this world went up to over 1,000. The last child she assisted into life was her own grandchild, on Sept. 19, 1904.

On the 14th the remains of Mother Neufeld were taken to the Mennonite church and after the funeral services there, they were lowered into the grave, where they will rest till that great resurrection day on which death will have to give up all its preys and when God will wipe off all the tears from the eyes of his children; when there will be no more sickness and suffering and separation.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.—John Richard Green.

HERALD OF TRUTH.

MISSIONS.

For the Herald of Truth.

FROM THE CANTON MISSION.

Canton, O., Jan. 27, 1905.—Dear Herald Readers, Greeting in Jesus' name.—We are continually impressed with our surroundings. Although we are not in the slum part of the city, yet we come in contact with souls who on account of their way of doing and living, cause us to think of their awful condition, and we wonder what can be done for them. We are glad that we can depend upon the power of God and need not depend on our own ability. If the work of converting their souls were left for us to do, we could not accomplish anything. But we feel a responsibility resting upon us, as we have our part to do. So we are not here without hope, but we look forward to a time when we trust the good seed sown now will bring forth a harvest. God says, "My word shall not return unto me void."

There are homes in this community we wish to describe. Not long since a little girl from a home composed of father, mother and six children, was asked why she had not been in Sunday school the Sunday before. She replied that because of getting up late and papa fighting mamma she could not be there.

In another home the husband is accused of being almost an infidel, a wife-beater and a persecutor of Christians by cursing them. In that home is a small boy.

In another home is the mother and three children, the youngest four months old; the father, away from home, is seemingly not interested in his family, as he is not even writes to them.

We think of these middle-aged men and wonder, Is there a possibility of a change being brought about in their lives? It looks so nearly impossible that we are made to think we should do all in our power to prevent the little children from growing up to live such lives.

Parents, these little children in the homes described are innocent; their souls are pure, white and sinless. Is it possible that they must become polluted with sin because of the evil surroundings in which they live? Mothers, could you consent to place your child in such a home, in such surroundings? I believe not. Would you not rather place it in his grave?

We write these things in the hope that they may arouse some sympathy for the lost and for the innocent children.

At present there is considerable sickness among the people here, including Bro. Liechty and family. But all are recovering now. A few of the Sunday school children are among the sick. Bro. William Rarce, a young brother who has been at the hospital here in Canton and whom we frequently visit, is not so well at this writing. We wish him the Holy Spirit as a comforter in his suffering. We fear his days on earth are few.

Yours in the Master's service,
HENRY SMITH.

For the Herald of Truth.

MENNONITE MISSION COLONY.

By David Garber.

"Be fruitful in good works," is a command that is wonderfully comprehensive, and that is also wonderfully unheeded by many. If we would reap a bountiful harvest, we must "sow bountifully." Time is sowing time; eternity is reaping time. If the time that

is spent in idleness and faultfinding were utilized in real, solid, Christian work, the world would fare better and the gospel spread faster. If the command, "Preach the gospel to every creature," were obeyed more fully, the ranks of workers in our strong churches would be thinned out and the workers scattered, and so the missions, both home and foreign, would be increased and strengthened. If we would esteem ourselves merely as "stewards" of the worldly possessions, instead of owners, we would be more careful not to spend so much for pride ("high things," Rom. 12:16), whether for personal adornment, fine clothes (though plain), grand furniture, etc., but instead "give a portion to seven, also to eight," and bring our "tithes and offerings into the storehouse" (Mal. 3), being "adorned with a meek and quiet spirit"; how the results would make hell to groan and heaven to rejoice!

Now, since God, we trust, in his providence, has led us to southern California, we do not mean to be idle, but as the door has opened we have started a colony in a newly opened valley, called "Apple Valley," about fifty miles from here, on government lands, to be known as the "Mennonite Mission Colony." By this we mean that all the members of this colony are to give the tenth of their income for the support of the Mennonite Mission in India. We hope that this will prove, by the blessing of God, a source of encouragement to our workers in India and save many souls. Though the beginning may be small, we trust "the latter end" will greatly increase. "Who hath despised the day of small things?" We are aware that our coming to California and this proposed work will not be without criticism, but "the captious I cannot escape, who fault will always find; but then my heart shall never fear, since God my purpose knows."

"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" (1 Cor. 4:5).

Our missionaries have "lengthened the cords" of gospel work; who will help in this way to "strengthen the stakes" at home? (Isa. 54:2). All who are interested please write for information about the valley, enclosing a self-addressed, stamped envelope.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

"Deep are the unfathomable mines,
Of neverfailing skill,
His treasures up his bright designs,
And works his sovereign will."

Riverside, Cal.

RIGHT LIVING.

He liveth long who liveth well.
All else is life but flung away;
He who loveth long, who can tell
Of true things truly done each day.
Be wise and use thy wisdom well,
Who wisdom speaks, must live it too;
He is the wisest who can tell
How first he lived, then spake the true.

Sow truth if thou the truth would reap.
Who sows the false must reap the vain;
Erect and sound thy conscience keep,
From hollow words and deeds refrain.

Sow love and taste its fruitage pure,
Sow peace and reap its harvest bright,
Sow sunbeams on the ruck and moor,
And find a harvest home of light.

—Selected.

February 2,

1905.

FASHIONS.

The word fashion is from the Latin word "facio" to make. This we may say is a true meaning, for fashion does make; it makes some people rich while it makes some poor. It makes a few leaders while it makes many apes. Paris leads the world of fashion and the rest of the world follows. A sort of fashion is peculiar to every age and country but the tastes differ widely. The African lady feels very stylish when she causes her lips to grow six times larger than the natural size, and has rings in her nose and ears, and around arms and ankles; aside from this she has no style, for these are about the only articles she wears. The Indian lady feels very stylish when she secures a string of beads and a few brass rings and a gay colored shawl or blanket. But our American womanhood feels stylish when they can put on that of their backs will hold.

Among the Orientals styles never change. The Arabian wears the same white turban that was worn by Abraham, also the same out of garments. Their garments were not always coarse, but made of finest fabric and in gay colors. Among the more enlightened heathen nations dress was very gay even to "purple and fine linen." This had gone to such an extent in Paul's days, that he wrote to Timothy, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." And Peter said, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel." What was true then is true now, style and fashion are running away with us. It is destroying our humility, and our spirituality and self-denial.

Is it not true, that the days of great spirituality and power in the church were the days of simplicity, when the holy women shrank from the fashion of the day as from a poisonous snake? Those were the days of separation, when the line between the world and the church was marked, and by the dress one could tell a professed follower of Christ. If any one thing has shorn the church of her power it is the evil of fashion. Fashion is a monster in the church and world for evil.

1. Fashion is enthroned as a god. The ideal of this world is fashion. We speak of the great idols of the world, of Diana of the Ephesians, the goddess of the hunt, whose shrine was one of the seven wonders of the world. We speak of Buddha the great idol of the Japanese, an image of bronze forty-nine feet, seven inches in height, ninety-seven feet, two inches in circumference and 645 years old, but the greatest of them all is the goddess of fashion. This idol sits in her temple of vanity, surrounded by her attendants of pride, arrayed in plumes and feathers, silks and gold. Her attendants constantly cry, "Great is the goddess of fashion," and the masses fall down before her and do her service.

But is fashion worshipped? Yes, by millions. Go on the streets of our towns and cities and you will find her worshippers; you can easily distinguish them. The complexion is changed to paleness. The form is pressed out of shape, great agony is endured as a sacrifice to this goddess. No wonder we have sickly women, nature is not allowed its course. Fashion takes the place of health and comfort. Go to church and often you find it a scene of fashionable display. While in God's holy presence and gathered for his worship, do we not think more of our finery and that of others than of God and his word? Many can tell more of what every one wears than of the sermon or the text. Is this not worship of fashion?

HERALD OF TRUTH.

II. Fashion is a tyrant. It is so because of its demands. It has come to this that the woman in calico dress is under the ban of society. Our children are snubbed because of cheap clothing. Many poor people are kept from church. It demands fashion irrespective of wealth or poverty. It often compels a hard working father and mother to deprive themselves of comfort to put children into society.

III. Fashion is a thief. It robs us of 1. Time. How much time is spent in making and changing dress? How much in the toilet?

2. Devotion. More time taken to primp than to pray, to read or study. Then we wonder why we are not better.

3. Money. Why does the church go begging with all her rich in it? Why do our benevolent causes suffer? Why is the cause of missions and philanthropy neglected; is it not because fashion makes so great a demand and we feel that we can't give more? Women with \$5 or \$10 put a penny in collection, often \$50 for an outfit and \$5 to the church or benevolence. If less were spent for dress more could be given for church. G. A. Manshardt, in "Evangelical Messenger."

MARRIAGES.

Cockley—Breneman.—Bro. Samuel Cockley of Peabody, Kan., and Sister Mary Breneman of Oronogo, Mo., were united in marriage, Jan. 18th, at the home of the bride's father, Bro. Joseph Weaver, near Oronogo, Mo. Bro. Andrew Shenk officiated. The good wishes of many friends are extended to them.

Yoder—Detwiler.—On Jan. 14, 1905, at the home of the officiating minister, Peter B. Loux, near Dublin, Pa., Bro. Wm. Yoder to Sister Annie Detwiler, both of the Brethren's Glen congregation. Rankin—Hawthorne.—On Jan. 11, 1905, at the home of the bride, near —, Va., by John Lewis Shank of Broadway, Va., Bro. B. W. Rankin and Sister Lydia D. Hawthorne. May happiness and God's rich blessings attend them.

Metzler—Reed.—On Jan. 21, 1905, at the home of the officiating minister, Bro. David Burkholder of Nappanee, Ind., Bro. Samuel Metzler of Mahoning Co., Ohio, and Sister Nora Reed of near Nappanee, Ind. May their life be blessed with peace and usefulness in the Master's cause. D. B.

Shrock—Hostetter.—On Dec. 24, 1904, at the home of the groom, near Nampa, Idaho, by David Garber, Bro. Melvin Shrock and Sister Cora Hostetter were united in the holy bonds of matrimony. May their walk through life be blessed and may God be honored.

Grove—Shank.—On Jan. 1, 1905, at the Mennonite M. H., near Denbigh, Va., by Daniel Shenk, Bro. Walter Grove of Augusta Co., Va., and Sister Clara Shank of Warwick Co., Va.

DEATHS.

Stoltzfus.—Freddie Stoltzfus died in Lancaster Co., Pa., Jan. 8, 1905; aged 3 Y., 11 M., 27 D. He took sick on Jan. 1st with the dread disease diphtheria, and after seven days of intense suffering he passed away. Private services were held by John S. Mast and C. W. Stoltzfus from the text, Psa. 16:6. Interment in the Mennonite cemetery.

Eshleman.—Netty Eshleman (nee Grove), wife of Adam Eshleman, died near Hild, Washington Co., Md., on Jan. 1, 1905; aged 22 Y., 11 M. She was very ill for two weeks. She was fully prepared to go and selected her own funeral text. She leaves her husband with three small children, the youngest a babe of three weeks old, also two brothers and two sisters. Funeral services were conducted on the 18th, by Christian Strite, Daniel Martin and George Keener, from the text, "Set thine house in order, for thou shalt die and not live." Buried in the Paradise cemetery.

Gerber.—On Jan. 21, 1905, near Winesburg, Holmes Co., O., of apoplexy, Aaron Gerber, son of Levi and Magdalena Gerber; aged 14 Y., 10 M., 26 D. This was the first death in this family. He was playing with his grandpa, who took him to his home the day before he died. He is survived by his parents, five brothers, two sisters and grandparents on both sides. Funeral services

were held at the Walnut Creek M. H., by M. A. Mast, S. H. Miller, Josiah Kaer and A. W. Hersberger from Psa. 6:7 and 2 Sam. 12:23. Interment in the graveyard adjoining.

Swartzendruber.—Daniel G. Swartzendruber was born in Johnson Co., Iowa, Jan. 21, 1857; died on his birthday, 1905; aged 48 Y. He was married to Catherine Yoder, Dec. 5, 1878. To this union were born eight children, six of whom survive him. He also leaves a large family of sons and a large circle of relatives and friends to mourn his departure. He lingered about a year with consumption and then passed peacefully into the great beyond. He united with the Amish Mennonite church in his young days and remained a faithful member to the end. Funeral services were held at the Upper Deer Creek M. H., conducted by Gideon Yoder from the text, 1 Cor. 15:21, 22. A large concourse of relatives and friends paid last tribute of respect to one they loved. Buried in the cemetery adjoining.

Risser.—Rosa Risser (nee Glinchik), wife of Elias E. Risser, of Lawn, Lebanon Co., Pa., died at a sanitarium in Lebanon on Jan. 16, 1905; aged 7 Y., 7 M., 15 D. She had been in ill health for some time, and as the last resort had an operation performed which proved fatal. She was a consistent member of the Mennonite church for many years, always attending services when her health would permit. She is survived by her husband, two brothers, one sister and her parents. Funeral services were held on Jan. 19th at the Lawn Evangelical church by Bro. J. A. Risser, pastor. Bro. Jacob N. Brubaker and Jacob L. Brubaker of the River Brethren church. Text, Rom. 6:23. She was buried at the Campbelltown burial ground. May God comfort the sorrowing husband and friends.

Lantz.—Bro. Levi Lantz of the Howard-Miami (Ind.) congregation died at the Old People's Home, Rittman, O., on Jan. 11th, aged about 38 years. As far as is known, he is survived by one sister, three brothers and his mother, who has also been staying at the Home since last spring. For a long time he had been suffering with a large growth over his left eye and from general debility. A stroke of apoplexy hastened his departure. Funeral services were held on the 14th at the Oak Grove church, near Smithville, O., by Ben. Gerig and C. Z. Yoder.

Burkholder.—Samuel Burkholder, a former inmate of the Old People's Home, died on Jan. 15th at the State Hospital, Mahoning Co., aged 63 Y., 21 D. Two daughters and a brother survive him, so far as is known. He was buried at the Oak Grove church near Smithville, O., on the 19th. Ben. Gerig and C. Z. Yoder officiating.

Moser.—On Jan. 19, 1905, at his home near Dalton, O., Bro. Peter P. Moser, of pneumonia; aged 60 Y., 6 M., 10 D. He leaves a sorrowing wife, two sons, eight daughters, one grandchild, an aged mother, five brothers and two sisters to mourn his departure. Funeral was held Sunday, Jan. 22nd, conducted by Ira Burkholder and C. Z. Yoder in English and German. He was united with the Swiss Mennonite church in early life and remained faithful to the end. May God bless and comfort the bereaved.

Kiener.—Elizabeth, beloved wife of Fred Kiener, daughter of John J. Amstutz, was born in Wayne Co., O., June 15, 1864, and died suddenly at her home near Orrville, O., on Jan. 14, 1905; aged 40 Y., 7 M., 28 D. She is survived by her husband, four children, parents and one brother and six sisters to mourn their loss. Funeral at the Old Senneberg church, of which she was a consistent member, on Jan. 17th. Services by Jacob Nussbaum and C. N. Amstutz.

Barkey.—Elizabeth Weldy was born in Holmes Co., Ohio, on the 13th of April, 1828. In 1851 her parents moved to St. Joseph Co., Ind., and in 1855 she united in marriage with her surviving husband, John Barkey of Holmes Co., Ohio. In 1856 they removed to the farm where they resided to the time of her departure. To them were born three children, of whom two, a daughter, Susanna, and an infant son, preceded her in the spirit world. She departed this life on Jan. 23, 1905; aged 76 Y., 9 M., 10 D., leaving a sorrowing husband, one son (Levi) and an adopted daughter (now the wife of Pre. H. M. Swalm), three brothers and four grandchildren to mourn her death. She was a faithful member of the Mennonite church for about 40 years, a kind mother and a friend to all, and always ready to give good advice to those with whom she associated. She bore her long and severe affliction (dropsy of the heart) with patience and resignation to the will of God, never murmured or complained, and often expressed a desire to go home. Funeral services were held at the Old Senneberg church by John F. Funk, from Luke 22:28. A large concourse of people had gathered to show their last token of love and respect.

ITEMS.

The "Pilot" gives a description of the most wonderful book in the world. It bears the title of "The Passion of Christ." It was a curiosity as far back as 1640. It is neither written nor printed, but has every word cut into its pages and perfectly formed and can be read with perfect ease. The sum of eleven thousand ducats was offered for it by Rudolph II, of Germany. It belongs to the family of Prince de Ligne and is now in France.

London stands first in the circulation of Bibles in 1904, and China second. More Bibles have been sold in China during the past year than in the whole five years previous.

A communication from London of the 29th ult. says: There are 25,000 starving men, women and children in Tottenham, an outer suburb of the metropolis. The crisis will assume appalling proportions if outside aid be not at once supplied. Young men and women, who are not householders, are seeking in vain for work. Every man, woman and child of these many thousands is in desperate need of practical human sympathy, and if this does not come, and come speedily, disease and destitution will claim—as they have already claimed—numberless victims.

John Matthews, an actor, who for a time was held as a suspect in connection with the assassination of President Lincoln, died Jan. 11th. Matthews was Wilkes Booth's roommate and one of his closest friends, and was on the stage in the Washington theater when the fatal shot was fired.

It is stated that the Pennsylvania Railroad Company will plant 800,000 trees this year, for the purpose of obtaining cross ties, realizing the approaching scarcity of timber. The trees planted are the yellow locust, the ties of this wood having been found durable and lasting. It has been stated that the number of ties used annually for extensions and repairs is estimated to be from 90,000,000 to 110,000,000, requiring annually the entire product of 200,000 acres of woodland. Each year the supply of timber is farther from the base of transportation, many of the former sources of supply having been exhausted. The Pennsylvania Railroad is now compelled to get its supply from inland Virginia, West Virginia, Kentucky and other southern states.

According to the "Review of Reviews" there are to be no more legalized bull-fights in Spain, and industrial and commercial establishments are to be closed on the first day of the week.

From a report just issued by the American Board, it appears that the number of Christian communicants in India has nearly doubled during the past ten years. The number now is 358,000 as against 183,000 in 1893.

It is estimated that more than one thousand people have died from starvation in northern Sinaloa, Mexico. Conditions in that portion of the state are now greatly relieved, provisions having been supplied to the majority of those in need, and there has been a big decrease in the number of deaths.

"For every vote cast in this state the political parties spent \$5. In politics in Colorado during the last year there was expended as much as the cost of the first campaign that made Abraham Lincoln president."—In these words Governor Alva Adams of Colorado—in his inaugural address—summarized the extent of the political corruption that gripped his state in the recent campaign.

Tablets with cuneiform inscriptions which go back to the time of Egyptian rule in Palestine, 4,000 years before Christ, have been discovered at the ancient city of Taanach, in South Palestine, and will soon be published. Only one such tablet has been found before in Palestine, the one found by one Bliss in Lachish.

A Roman Catholic paper states that 15,000 priests, 5,000 brothers and 45,000 sisters of the Roman church are laboring as missionaries in pagan lands.

Statistics for India for 1902 show that the population has increased over 40,000,000 since 1891, and numbered at the time of the census of that year 294,261,026 persons, who spoke 185 different languages and observed eight great religions.—New York Sun.

The customs authorities found \$50,000 worth of smuggled diamonds put up against loans by Mrs. Chadwick.

A Russian bank statement indicates an expenditure of \$235,000,000 for war purposes to the middle of December.

The Fiji Islands contributed \$25,000 to foreign missions during the past year.

One of the latest acts of philanthropy executed by Andrew Carnegie was to reimburse the students of Oberlin College for the loss sustained in the failure of the bank at Oberlin, O. The Y. M. C. A. loss was also made good by the millionaire steel king.

HERALD OF TRUTH.

If thou art the lily and the rose of Christ, know that thy dwelling place is among thorns. Only take care lest by thy impudence, by thy rash judgments, and thy secret pride, thou dost not thyself become a thorn.—Luther.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for December 1904.

RECEIPTS.

Contributions.—A brother, \$5; E. Washington (Ill.) Cong., \$5; a sister, 50c; Friends, 25c. Total, \$10.75.

Received for Mde., \$281.63; for labor, \$11.31; for rent, \$15.00. Total for December, \$306.18. Previous receipts, \$6,455.02. Total to Jan. 1, \$6,760.20.

EXPENDITURES.

Paid for Mde., \$281.73; for labor, \$62.27; for sundry expenses, \$12.98. Total for December, \$346.98. Previous expenditures, \$6,400.85. Total to Jan. 1, \$6,747.83.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Milleraville Sewing Circle, clothing, \$17.70; a brother, hay and corn, \$30; a brother, provisions, 92c; New Holland Machine Works, repairs on engine, \$5.70. Total, \$54.35.

NOAH H. MACK, Supt. and Treas.
New Holland, Pa. Per J. H. M.

Statement of Financial Standing of the Welsh Mt. Industrial Mission, Jan. 2, 1905.

RESOURCES.

Real Estate.—Baxter property, \$400; Montzer property, \$600; Mission proper and improvements, \$4,560; Supt. land, \$50. Total, \$5,510.

Inventory.—Store goods, \$1,213; carpets and supplies, \$788; carpet machinery, \$35; brooms and supplies, \$80; broom machinery, \$35; potatoes, \$85; corn, \$42; hay, fodder and straw, \$55; wagons, implements and harness, \$105; horse, \$30; hog, \$8; phosphate, \$10; bills due, \$358.69. Total, \$2,564.69. Grand total, \$8,164.69.

LIABILITIES.

Indebtedness on properties, \$3,190; on Mde., and labor, \$1,079.89; orders unpaid, \$20.12; money borrowed temporarily, \$1,099.50. Total, \$5,389.51.

JACOB H. MELLINGER, Sec.

The undersigned auditors have examined the financial report of the Welsh Mountain Industrial Mission for the year 1904 and found it correct as follows:

Cash on hand Jan. 1, 1904, \$3.56.

Receipts.—Contributions, \$1,092.99; received for Mde., \$4,533.56; for labor, \$408.32; for rent, \$16.50; money borrowed, \$99.42; borrowed money returned, \$10.15. Total, \$6,760.20.

Expenditures.—Paid for Mde., \$4,344.25; for labor, \$1,047.42; for sundry expenses, \$439.37; for orders, \$34.39; borrowed money returned, \$340.60; rent, \$17.50; building, \$16; money loaned, \$8; balance on hand Jan. 2, 1905, \$12.27. Total, \$6,760.20.

A. N. WOLF,
E. E. KENEDY,
Auditors.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of paper, 16x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO.
Per JOHN F. FUNK, Pres.

HERALD OF TRUTH
PREMIUM OFFER

A Beautiful Calendar for every Christian Home.



This very pretty calendar has twelve leaves, size 10 1/2x15 1/2 inches, one for each month. Each leaf is printed on fine coated paper, in fine colors, with appropriate ornamental borders, the colors on each leaf being different from the others. Accompanying each day of the week and day of the month, which appear in LARGE CLEAR TYPE, are appropriate Scripture verses, with additional Scripture references. It also gives the different phases of the moon.

The beautiful cover shown in the illustration, is in SIX COLORS, and presents Jesus in the Temple.

The calendar is mounted on a polished beaded oak molding with a silk cord to hang up. It serves every purpose of a wall roll.

The price of this calendar is 50 cents, but we will offer the Herald of Truth one year, and this beautiful Calendar, postpaid, together, for only \$1.25. At this price, however, all arrears on the Herald of Truth must be paid, and the subscription extended one year in advance.

SPECIAL OFFER Anyone sending us \$1.25 of a NEW SUBSCRIBER and the name and address will receive one of these beautiful calendars free of charge, and the new subscriber will also receive one.

This beautiful calendar delights all who see it. Do not miss this opportunity. Show this offer to your neighbors and friends. Send us your order at once.

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BONDS FOR SALE.

\$30,000.00 Mennonite Publishing Co. First Mortgage Gold Bonds, five per cent., payable semi-annually in gold, running ten years. A good investment. Apply to Mennonite Publishing Co., Elkhart, Ind.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by M. V. Richards,

Washington, D. C.
Land and Industrial Agent, Southern Ry.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 9, 1905.

Vol. XLII. No. 6.

EDITORIAL NOTES.

Real blessedness consists in loving God and being loved by him.

*

The severest conflict that can be waged is the struggle to subdue self.

*

A consciousness of our weakness prompts us to seek strength from the divine source.

*

The faculty for retaining friends is more to be cultivated than the cunning for making them.

*

A series of meetings recently held at Berne, Huron Co., Mich., by Bro. Peter Ropp, resulted in the conversion of five young souls.

*

The glad news reaches us from Chicago that Sister Leaman's condition is much improved and hopes of her recovery are daily growing brighter.

*

"And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28).

*

True Christian sacrifice seeks neither applause nor recognition of man. It is content with having done its work. This assurance constitutes its satisfying reward.

*

Be kind, considerate and courteous to the members of the family in your home, and you will have no trouble to make your courtesy to strangers appear natural.

*

The "black sheep" usually receives the least attention of a congregation, and yet the church is popularly judged more by that one member than by the ninety and nine white ones.

*

It has been said that the largest room in the world is the room for improvement. If each one would clean up his own room first, he would scarcely have either the time or the audacity to criticise his neighbor.

*

Some men gaggily strain at a gnaw of error in the life of another, but they swallow with ease a whole camel of inconsistency in their own lives and give no evidence of digestive disturbance after it is down.

Baptismal services were held at Elmdale, Kent Co., Mich., on Sunday, Jan. 29th. Four persons were received into the church on confession and baptism and one was reclaimed. Bish. J. P. Miller officiated.

*

Selfishness and love are opposites. Selfishness cannot forgive; love cannot help forgiving. Selfishness turns a deaf ear to the appeals of others; love defines our neighbor as the man whom we should help, and measures our duty toward him by what we would wish for ourselves.

*

Married.—Bro. John F. Bressler, superintendent of the Fort Wayne mission, was united in the holy bonds of matrimony with Sister Anastacia Watson of Fort Wayne, Ind., on Sunday, Jan. 29th. Bro. J. N. Kaufman of Rockton, Pa., performed the nuptial ceremony.

We extend congratulations and best wishes.

*

The suggestion made by our correspondent at Spring City, Pa., in this issue in reference to comparing your church paper with the daily newspaper—discarding the former when an imperfection appears in it and taking the latter into the home with all its worldliness in preference—is worthy the serious consideration of the heads of every Christian family. Is it consistent? Is it safe?

*

Card from India.—A postal card bearing the following message reached us on Feb. 4th:

"Bombay, Jan. 7, 1905.—Dear Bro. Bender:—Will you tell the Herald readers that the Father has very lovingly cared for Sisters Schertz and Stalter and they landed in Bombay, well and happy, yesterday. We were so glad to meet them. We hope to spend Sunday with the Brethren (mission) at Bulsar and reach home by Thursday. In His service. Lina Z. Ressler."

We join our readers in thanksgiving for the safe arrival of our missionaries.

*

Our readers will find an article on the Mission page this week entitled, "My First Christmas in India," from the pen of Florence Baker Pittenger (German Baptist).

The writer's home is near Grantsville, Garrett Co., Md. (the editor's old home). She was a faithful student in the Normal we taught in the East some years ago and was for a number of years a successful teacher.

We have reasons to believe that she will be a successful missionary in India.

Many of her relatives and friends are readers of the Herald of Truth and will be glad to hear from her through its columns. We thank her for the article.

*

Our Sermon.—We publish this week a sermon preached by Bro. J. S. Shoemaker at the Paradise M. H., Lancaster Co., Pa., some time ago. A request was made to have this particular sermon published in the Herald, and Bro. Shoemaker wrote it from memory as best he could.

We are very thankful to the brother for the privilege of furnishing our readers with the plain, practical teaching found in this sermon on a very timely theme. We trust it will be read with profit.

This is a feature of the Herald we would like to make more prominent. Not all our ministers are able to reduce to writing the thoughts presented in a sermon, but some can. Brethren, send us a short, crisp sermon on some practical theme with which you are especially impressed that God would bless through the columns of the Herald.

We will promise you a larger and possibly a more attentive audience than it has been your privilege to preach to for some time.

*

Selecting a Church Name.—"The Gospel Messenger," organ of the German Baptist church, publishes a symposium on the selection of a new church name.

It is claimed by many in the church that the name German Baptist is misleading and they are often confounded with other Baptist denominations. The question of adopting a new name is before the conference of 1905; in the meantime the subject is being ventilated in the church paper.

Quite a number write on the subject and the discussion, which is to be entirely free from the controversial spirit, is interesting.

Among the new names suggested are: "Triune Baptists," "Christian Brethren," "New Testament Christians," "Baptist Brethren," and "Dunkers." Not a few insist on making no change, but cling to their present name, "German Baptist Brethren."

*

A New Congregation Founded.—At Pea Ridge, Mo., some distance from Palmyra, twenty-three souls recently made a public profession of faith in Christ. Bro. F. M. Kreider of Palmyra conducted the meetings

in a neighboring school-house. He received some assistance from others, among them Bro. Daniel Kauffman of Versailles, Mo.

The Mennonite people and their doctrine are practically unknown in this community, but the people seem to subscribe to the teaching of the Word as interpreted by our people and are ready to embrace the doctrine as soon as they are led to understand it.

On Jan. 29th eleven were received into church fellowship by water baptism. The remainder of the converts are receiving instruction preparatory to being received in the near future. May the grace of God abound.

Students' Prayer Day.—Sunday, Feb. 12th, has been appointed as a universal day of prayer for students in the various schools and universities throughout the educational world. The second Sunday in February has been observed thus for about eight years by the Christian student movement of all the continents.

Seven hundred twenty-one student organizations belong to this concerted movement and the membership numbers more than forty-seven thousand students and faculty members. There are, however, more than one hundred sixty thousand young men and boys in these institutions of learning.

While we should "pray without ceasing" for the young men and young women who are seeking a fuller intellectual development, pray that the higher, the spiritual being, may be equally developed; it is well for us to petition God in a concerted manner and at special times for a general blessing.

No education can be considered complete, or even helpful, that does not include the moral and the spiritual. Such an education can only prove detrimental both to the individual and to those who come under his influence.

An educated rascal has a far greater capacity for harm-doing than the uneducated rogue. And this is true of every other line of activity.

The opposite is, however, equally true. Educated people as a rule become the molders of public thought and public sentiment. They have multiplied advantages and power and when these are turned to the consecrated service of Christ, it increases the happiness of humanity and helps to fill the mansions of heaven.

Thousands of fathers and mothers are concerned in the boy or the girl that is far away from home seeking an education. Let those not close their eyes in sleep until they have earnestly prayed God that he would guide and bless that boy or that girl away at school. Let all God-fearing people join in this prayer for the conversion and consecration of our educated young people. God has promised to grant that for which "two of you shall agree on earth" to ask for.

PERSONAL MENTION.

Bish. I. J. Buchwalter of Dalton, Ohio, preached at the Old People's Home on Jan. 30th. He chose for his text, "There is a

HERALD OF TRUTH.

friend that sticketh closer than a brother." His sermon was much appreciated by the inmates.

Bish. D. C. Amstutz of Rittman, Ohio, has been unwell for some time. After a siege of lagrippe, he was smitten with boils. Our informant, writing under date of Feb. 1st, states that Bro. Amstutz's condition was improving.

Bro. A. D. Martin of Scottsdale, Pa., general secretary-treasurer of the Mennonite Book & Tract Society, spent some time in Lancaster Co., Pa., last week. While there he transacted some business for the Society with his predecessor, Bro. J. W. Weaver of Spring Grove.

The brethren J. S. Hartzler of Goshen, Ind., and D. D. Miller of Middlebury, Ind., attended the meetings at Elkhart on last Wednesday evening, Feb. 1st. Bro. Metzler accompanied them to Goshen where he spent the following day visiting the various classes in the school.

Bro. I. R. Detweiler of Topeka, Ind., has consented to supply, in part at least, the small Amish Mennonite congregation at "Cove", Ind., with ministerial service for an indefinite period of time. Bro. Detweiler is giving instruction on foreign missions at Goshen at present, but spends his Sundays at Berne.

Bro. Abram Metzler, superintendent of the Orphans' Home at West Liberty, O., brought two boys from the Home to Elkhart Co., Ind., on Feb. 3d. Each goes into a good Mennonite home. Bro. Metzler spent the night at Elkhart, leaving the next day for Nappanee, Ind., where three little children were waiting to be taken to the Home.

Bro. D. J. Johns of Goshen, Ind., accompanied by Sister Johns, attended a four days' Bible conference at Roanoke, Ill., and also a two days' session at Hopedale during the latter part of January. He was assisted in the work by the brethren Levi J. Miller of Garden City, Mo., and Samuel Gerber of Groveland, Ill. Bro. Johns stopped at Elkhart on Jan. 31st and spent a short time with the editor in his office. We appreciated his visit very much.

Bro. and Sister J. D. Mininger, superintendent and matron of the Old People's Home, near Rittman, Ohio, seem to be well fitted for the work to which they have been called. In a private letter they write: "We are enjoying the work and could not wish ourselves anywhere else." Their position is a trying one. We are glad that they take so well to it.

We hope to be able to favor our readers with an article from the pen of Bro. Mininger, descriptive of the Home and its management, soon.

February 9,

Bish. Jacob N. Brubacher of Mt. Joy, Pa., who is nearing his "three score years and ten," is a remarkably well preserved man and capable of enduring severe bodily exertion. According to the Lancaster "New Era," Bro. Brubacher had occasion on Jan. 25th, to go from East Petersburg to Lancaster and, as the street cars did not run on account of the storm, he walked the distance of five miles through drifted roads and a terrific blizzard.

For the Herald of Truth.

NO COMPROMISE WITH THE WORLD.

A Sermon by J. S. Shoemaker.

"I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?" (Neh. 6:3).

We have in the work and character of Nehemiah a noble example worthy of our imitation. He was born at Babylon during the captivity of Judah. Because of his noble qualities he became "cup-bearer" to Artaxerxes, king of Persia. Though his position was most honorable from a worldly standpoint—being surrounded by wealth, luxury and favor—yet his environments had no tendency to weaken his faith in God, or quench his burning love for his people. He made inquiry concerning the condition of Jerusalem and its inhabitants, and when he heard of the miserable state and condition of things in the country of his fathers, he prayed and fasted and humbled himself before the Lord.

After revealing the burden of his soul to Artaxerxes the king, he, with the king's authority, worked up to Jerusalem for the purpose of rebuilding its walls and repairing its gates. His undertaking was a work of great moment, a work that required zeal, perseverance, vigilance and firmness, coupled with divine wisdom. Although Sanballat, Tobiah and Geshem with all their heathen forces combined in one common conspiracy against Nehemiah and his men, to retard and put a stop to the work of reconstruction, yet Nehemiah with his well-equipped and organized band of workers went fearlessly on with the Lord's work.

Sanballat and his allies used various tactics to hinder the work of rebuilding the walls of Jerusalem. They first "laughed them to scorn"; failing in this, they tried to discourage the builders by saying, "What do these feeble Jews do?" "Even that which they build, if a fox go by, he shall even break down their stone wall." Not succeeding in this, they threaten to stop the work by force; but Nehemiah was master of the situation, his men were fully equipped and well organized, working with one hand and in the other holding a weapon. They were prepared for defense and trusted God for victory. Faith being coupled with works, they had no fear of failure. Meeting with defeat along these lines, the enemy planned to make compromises with Nehemiah by inviting him to meet with them in one of the villages in the plain of Ono: four times were the messengers sent to Nehemiah with this proposition, and each time did Nehemiah reply with the following declaration: "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?"

Knowing that his enemies sought to do him mischief, he guarded against every attack. Being assured that his undertaking was of divine origin, he with undaunted

1905.

courage and implicit faith in God went valiantly on to victory.

The secret of Nehemiah's success consisted in his being prayerful, courageous, trustful and watchful. Every true Christian soldier must possess these four essential Christian characteristics, if he would meet with success in his service.

Nehemiah's three great foes are typical of the three foes against which the Christian must wage warfare. Sanballat, the Horonite, represents the devil; Tobiah, the servant, represents the flesh; Geshem, the Arabian, represents the world. Against these three great enemies the Christian must watch and wage constant warfare, the weapons of which are not carnal, but spiritual, and mighty to the pulling down of the strongholds of sin. With the sword of the Spirit as an aggressive weapon, and the shield of faith as a defensive, the Christian becomes victor over the forces of sin. He thus resists the allurements of the world, forbids the desires of the flesh, and repels the wiles of the devil. In order to vanquish all these foes and succeed in the work of the Lord, we need to watch continually, pray earnestly and labor diligently.

Jerusalem is typical of the church. The walls which were built about the city as a means of protection and defense, had been broken down by the enemy, and the gates thereof had been burned with fire. It was necessary that the walls be rebuilt and the gates thereof set up, if God's people would dwell in safety.

The condition of the church at present in many places is very similar to the condition of Jerusalem as Nehemiah found it. Her walls have been broken down by the enemy, and because of this she is exposed to the encroachments, allurements and enticements of the world and the devil. The great doctrines of non-conformity to the world, non-resistance and separation from all sin (which for centuries have been a safeguard to the church against the wiles of the devil and encroachments of the world) have in many places been "broken down," ignored and lost sight of. And unless men like Nehemiah shall muster into her ranks the Israel of God and begin at once to rebuild the walls by faithful teaching and practical adherence to these peculiar and essential doctrines, our beloved church will be dangerously exposed to the combined forces of our enemies. Men who are loyal both to God and the church are as much needed now as they were in Nehemiah's time. Our enemies are as subtle as Sanballat, Tobiah and Geshem were; they use similar means to hinder the work of the Lord. If they fail to retard the work by "laughing us to scorn" because of our scriptural peculiarities, or discourage us by calling us "a feeble folk," or cause us to fear by means of threats, they will try to defeat the cause by inviting us to meet with them on the "plains of Ono"—viz., the world's platform—and discuss with them some of the popular questions of the day, with the intent to lead us to make compromises with the world. Their arguments are presented in a way that unless one is well established in the faith he will be led to reject the truth and accept error.

The question of being more liberal is discussed as follows: "There is no use in being so peculiar in your dress," and so "chaste in your conversation," and so "modest in your conduct," and so "strictly honest in your methods of doing business," and so "sanctimonious on the Lord's Day." "You will have more influence with the masses if you conform yourself somewhat to their manner of life; by yielding a point or two you will succeed in winning their con-

HERALD OF TRUTH.

fidence and gather them into the church; and since God is merciful he will not reject any one, even though they do not adhere strictly to the teachings of the scriptures."

Thus do the enemies of the cross reason, but let us remember this fact: if we would wield an influence for good among men we must take a firm stand for the principles of righteousness, regardless of the opposition on the part of the world and worldly-minded church members. As soon as we make compromises with the world we lose our power with men and our communion with God. "Tis true, God is merciful, and he is wondrously patient with all those who faithfully serve him. The examples of Balaam and King Saul should serve as a perpetual warning against yielding to a compromising spirit and rendering a half-hearted service."

We are also invited to come down to the platform of the world and discuss the political issues of the day. Of course, we are told that the two major political parties are extremely corrupt, but if we would be true servants of God we must rise up in battle array against the liquor traffic, in which so many evils have their origin; in order to do this we must identify ourselves with the Prohibition party and with our vote do all we possibly can to suppress the sale of intoxicants, thus counteracting the evils resulting from this satanic business.

We admit that the liquor traffic is a curse to our country, but beware, my brother, lest you be found guilty not only of making compromises with the world, but of sacrificing a sacred principle. "Shall we do evil that good may come? God forbid." By casting your ballot to elect officers of the government, the functions of whose office would obligate them to use legal force either in an aggressive or defensive way, would certainly be a violation of the principle of non-resistance so emphatically taught by Christ and the apostles, both by precept and example. The doctrine of non-resistance has never found a place in politics and never will, and where the door is closed against this sublime doctrine of love none of its advocates should ever attempt to enter. Those who go to the polls, encourage violence by their vote and are made partakers of other men's sins.

We are invited by worldly-minded professors to "come down" and discuss many other questions, such as Higher Criticism, Evolution, Dowicism, Christian Science, and various other "sciences," "isms" and "cults." May we like Nehemiah have but one reply to them all—"I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"

Freeport, Ill.

For the Herald of Truth.

PURITY.

By I. C. Hess.

"Blessed are the pure in heart, for they shall see God" (Matt. 5:8).

Can the human intellect conceive a more magnificent truth and promise? Truly not. Much greater and grander is the promise than is our comprehension. Were the individual who possesses the most brilliant spiritual intellect, to ponder over this promise, he could not see all; for who of the living can conceive what seeing God means? The God who forever has been and forever shall be: he who has created the starry ether above us and the earth beneath our feet; he who has created the animals, all

nature and the laws thereof; he who has created man, the superior of all, the possessor of an immortal soul; he who has given the merciful plan of salvation, and he unto whom innumerable prayers have ascended and have been answered—it is such a God that the "pure in heart" shall finally see.

But in spite of God's greatness, in spite of his love, and in spite of the great reward which he offers the human race for pure hearts, we find impurity, filth and wickedness throughout the world.

We are forced to ask the question: What is the cause? It is because humanity knoweth not herself. She has failed to recognize wherein true happiness lies. She does not know that the crucifying of an impure habit or act creates more real joy than the doing of a thousand so-called pleasurable evils. She has not yet realized that life is a battle against Satan which must be bravely fought in order to acquire happiness.

Purity is the salt of the earth, by which, in spite of the great influence for evil, the world is saved from absolute corruption. It is the men and women who are putting forth every effort to cultivate purity in themselves and in their fellow-beings that God admires. It is a requirement of God that each individual should not only live for himself, but also for his fellowmen. The life spent in contributing his very best to human happiness is the noblest and the truest life in the sight of both God and men.

We need not look out upon the sin-cursed world in order to see impurity. It is in the Christian church. It is in every individual, and if we choose to live pure we must bravely battle and overcome, which is entirely in our power to do through Christ.

If we have been negligent as to putting forth sufficient resistance to impurity, we have not only marred our own happiness, but also that of those around us, which we have no right to do. We owe nothing to our surroundings and fellowmen other than to contribute to their happiness. And we should especially put forth every available effort in behalf of the Christian church, for it is not only an organization through which we worship our Creator, but also through which the coming generation shall worship, and for whose progress we are responsible.

Keenly do we realize that the battle to be fought in life is a hard one, but if a thing ought to be done, the presence of severe obstacles is only a further reason for bringing it to pass. The joy of victory pays richly for the efforts put forth.

We want to live so that when the last day of our short lives is at hand, we need not glance back with regret that we have done but little more than live, but that we can rejoice that our friends can do no more than bury our body. Our soul shall fly to glory, and its character shall walk back with the people from the grave and continue to live. Shiremanstown, Pa.

THE MASTER'S TOUCH.

In the still air the music lies unheeded:
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand:
Let not the marble that is in us, lie dead;
Great Sculptor, hew and polish us; nor let
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be naught unshaped, broken, marred.
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

Unknown.

There is one tree that always bears fruit.
That tree is a good example.

HERALD OF TRUTH.

Thursday, February 9, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 contains all the usual almanac data found in the old-style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

1 copy, postpaid	\$.06
12 copies, postpaid .....	.45
25 copies, postpaid .....	.90
100 copies, postpaid	3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders now. Address,
Mennonite Publishing Co., Elkhart, Ind.

BOOK NOTES.

"Modern Secret Societies."—This is a handy little volume of over three hundred pages, bearing directly, and in an open, intelligent manner on the subject. It is divided into four parts. The first deals more especially with the exposition of the lodge rituals, grips, signs, etc. The remainder of the book is devoted to a practical discussion of the evils of secretism and its effects upon society, the church and the nation. The work also contains an appendix on the home and the "best insurance."

The author of the book is Charles A. Blanchard, president of the National Christian Association. Price, 75 cents. Address,
Mennonite Publishing Co., Elkhart, Ind.

"The Sacredness of Human Life."—This is the title of an eleven-page pamphlet dealing with the subjects of Lynching, Capital Punishment, War and Suicide: concluding with an appeal for the doctrines of the Prince of Peace as a saving remedy. Persons desiring to distribute this pamphlet can have it free by addressing William C. Cowperthwaite, Friends' Book Store, 308 Arch St., Philadelphia, Pa.

HERALD OF TRUTH.

The Young People's Paper should find a hearty welcome in every home. It is a good paper for both old and young, but is especially adapted to the young people. The fine illustrations, the pure, instructive articles, our "Young People's Meeting Topics," with their editing comments and admonitions to the better life, the "Mission Field," which always gives incidents that will inspire a love for the souls of those who would otherwise die in the darkness of heathenism; the many original articles from our many correspondents; the beautiful stories, illustrating the kingdom of peace, and love, and miscellaneous articles, both in prose and poetry—are all features of the Young People's Paper that appeal to its readers and make it both interesting and profitable to all. We hope during the coming month to receive many new subscribers. Send for sample copies and try it for a year. Address, Mennonite Pub. Co., Elkhart, Ind.

CORRESPONDENCE.

Manchester, Okla., Feb. 1, 1905.—To all the Herald Readers, Greeting:—On Saturday, Jan. 28th, Bish. T. M. Erb of Newton, Kan., came into our midst and remained with us three days; during this time he held five instruction meetings for the benefit of the class of converts. On Tuesday morning he preached to us on the subject of consecration from Rom. 12:1. On the same day eleven souls were received into church fellowship, seven by baptism, two on confession and two were reclaimed. May God grant grace that these souls may remain faithful to the end.

AUGUST LIEBMAN.

Ephrata, Pa., Jan. 26, 1905.—By the grace of God we organized a Teachers' Meeting to be held in the Ephrata church on Feb. 4th and every two weeks following, the Lord willing. We ask an interest in the prayers of all and your personal assistance in the work by your presence.

May God richly bless the efforts put forth at this place, that we as a small band of his children may soon see our number increase. May we all who have taken up the cross of our Savior be more sincere in our work. Let us put on the whole armor of God, and may we let our lights so shine before men that they may see our good works and glorify our Father in heaven. Let us be very careful that we do not live for the pleasures of this world, but that our hearts may be set on the treasures in heaven.

LIZZIE D. WITMER.

La Junta, Colo., Jan. 20, 1905.—We like Colorado better all the time. The climate is so refreshing and invigorating to the new-comer. Many people come here from the East for their health; but some come too late to receive any benefit. The mountains here have been covered with snow for over two months and in the morning they present a very beautiful sight. We are sixty-two miles from the Foot Hills and can see snow for six months in the year in the Arkansas valley, and we have but very few cold days. At the present time the weather is almost like spring, with very little frost in the ground, though ten days ago the thermometer registered ten degrees below zero. Roads are nearly always good, even after a heavy rain they are not bad.

It is nearly two years since we came here. We have a membership now of thirty-four and are looking for quite a number more in the spring, summer and fall. During the past year we had much to contend with in this western field and we need more help.

Bro. Michael Shank (minister), formerly of Indiana and later of Kansas, is living with his family in La Junta. He is quite feeble and not able to get around much; otherwise the health of the brotherhood is good. J. M. NUNEMAKER.

Palmyra, Mo., Jan. 29, 1905.—Dear Herald Readers, Greeting:—The children of God have always reasons to rejoice in the Lord, as Paul tells us in Phil. 3:1. But there are times when we have reasons for special rejoicing. During the meetings held at Powell's schoolhouse twenty-three souls have recently become willing to forsake sin and live for Christ. Sunday afternoon eleven precious souls were received into church fellowship by water baptism and one was reclaimed. The others will be received in the near future. May God give them grace to overcome sin and live faithful until death. The meetings are well attended and a deep interest is shown. Souls are still under conviction. We ask an interest in the prayers of the brethren and sisters for the cause at this place. RUTH E. BUCKWALTER.

Dale Enterprise, Va., Jan. 31, 1905.—On the 24th of January the brethren William G. Sieber and Jerome Auker of Juniata Co., Pa., and Christian Glick of Norfolk Co., Va., came here. Bro. Sieber preached the three succeeding evenings at Weaver's church, but on account of the inclemency of the weather the congregations were small. The brother taught many lessons along the line of pure, practical Christian living, which we hope may not soon be forgotten. The brethren Sieber and Auker left on the 27th. Bro. Glick is visiting among the brotherhood here at this time. Bro. Christian Good has been appointed to take charge of the West Virginia work this year. He expects, if the Lord wills, to move there with his wife some time in May, but may likely visit the congregations there before that time if the weather will permit. COR.

Spring City, Pa., Jan. 30, 1905.—Dear Herald Readers, Greeting:—A snow storm passed over us last week, drifting nearly all the country roads so that travel is mostly in the fields. Our Sunday school was poorly attended yesterday, but good interest was manifest. Why is it? People will work their way through snow, and storm and rain to get to the creamery or to a sale, but on Sunday morning it is too ugly to go to meeting or Sunday school.

Our deacon, William Good, is improving in health again. Grandfather Joel Good is confined to his house most of the time this winter. He has dropsy.

We rejoice with our Canadian brethren and pray the Lord to bless all the work done in his honor and glory everywhere. The Herald of Truth is such a welcome guest in our homes that we could not well do without it. While it may be true that things appear in the Herald that should not, yet we should not hold the daily newspaper in preference to the Herald. May we be so filled with love and truth that the faults of others may seem insignificant to ours. The Lord bless the truth.

FRANCIS BECHTEL.

Wellman, Iowa, Jan. 31, 1905.—Dear Readers of the Herald, Greeting in our Savior's Name:—We can say with David, "Truly, God is good to Israel, even to such as are of a clean heart." We have recently been enjoying a spiritual feast. A Bible conference was held at the West Union M. H. from Jan. 10th to 19th. Bro. George J. Lapp and Bro. Daniel G. Lapp of Roseland,

February 9,

1905.

Neb., were the instructors. The following topics were discussed: History of the Primitive Church; Aims of the Church; the Mission Work of the Primitive Church; First, Second and Third Missionary Journeys of Paul; Christian Fellowship and its Duties; Study of the Book of Philippians; Study of the Book of Galatians; Church Government; Marriage; Popular Evils; Worldly Conformity; Duties of the Christian toward the Civil Government and its Limitations; Need of Salvation and why; God's Way of Salvation. The meetings were well attended, especially the evening meetings. The result was one confession and three not satisfied with their lives and experience. May the dear Lord help them to live as is pleasing in his sight for the extension of Christ's kingdom. We are very thankful to our Father for his blessings to ward us. Truly, God is very good to us. "I will bless the Lord at all times, his praise shall continually be in my mouth."

COR.

Bowne, Mich., Jan. 31, 1905.—We reorganized our Sunday school for another year on Dec. 25th. The following officers were elected: Superintendent, Josiah Blough; assistant, Ira Dintman; secretary and treasurer, S. J. Speicher; chorists, Lydia Hoffman and Mary Long.

Bro. Jacob Shenk of Indiana was with us over Christmas. On Jan. 11th Bro. Abram Metzler of Martinsburg, Pa., came to us and preached the Word to us till Jan. 26th. There were five confessions. Bro. A. Eby of Chicago was also with us during the meetings, also Bro. John Lehman and Bro. Jacob Eash of Elkhart, Ind., made us a short visit and attended a few meetings. On Jan. 27th Bro. J. P. Miller of White Cloud, Mich., came to us, held a few meetings and officiated at the baptismal services on Sunday, Jan. 29th, when four young men were baptized and received into church fellowship and one was reclaimed. May God bless the work here and elsewhere that his name may be glorified and lost souls saved. S. J. SPEICHER.

The Mission Sunday school at No. 462 Rockland street, Lancaster, Pa., was reorganized on Jan. 31st. The following officers were elected: Superintendent, E. H. Killeffer; assistant, D. P. Lantz; secretary, Ira Barge; assistant, O. B. Hoover; treasurer, A. Moseman; chorist, R. F. Herr; assistant, Amos Martin; door-keeper, Bro. Shook; assistant, O. B. Hoover. There were four brethren and four sisters appointed to look after the boys and girls. Bro. Rissler of Lititz, Pa., addressed the little folks and Bro. Hershey gave an interesting talk, relating some experiences at the Chicago mission. There were nearly a hundred present at the meeting.

O. B. HOOVER.

For the Herald of Truth.

REPORT

Of the Fifth Quarterly Sunday School Meeting held at Slate Hill, Pa., Jan. 12, 1905.

The meeting was opened at one o'clock by devotional exercises led by Samuel Hess. H. W. Eshleman was chosen moderator, and I. C. Hess and Owen Zimmerman were appointed secretaries.

First subject: "How may the Teacher Gain Spiritual Power?" It was opened by Bish. B. F. Zimmerman, who said: "There is but one possible way for the teacher to acquire spiritual power, which is by true communion with Christ. By doing this the

HERALD OF TRUTH.

teacher will be made humble, which is a quality absolutely essential to successful teaching.

Joseph Rupp: It is something to gain it, and another thing to retain it. Spiritual power is very easily lost by looking too much to our individual interests.

Second topic: "Perils that Threaten our Young People." Samuel Hess: The world is full of dangers that our young people are subject to. Honor-seeking is a very great peril. It causes them to spend their precious time in gathering something that is ruining them instead of giving them true happiness and success. Bad society is another, which has carried scores of young people to utter ruin. Bad literature has an equally bad effect upon them. Also the lack of education and parental training are very perilous.

Cora Zimmerman: The young are oftentimes unjustly censured on account of their inability to recognize the perils of life. The older people in general are responsible for the overcoming of this evil. The older ones should always be much interested in such and meet them as companions.

Elam Zimmerman: We can avoid and be made strong in overcoming many perils by attending Sunday school, and getting others to come.

S. B. Ramer: My individual experience has caused me to believe that it depends very largely on the home training. In my life I have above all things remembered my parental training.

Third topic: "Uniform Work." George Zimmerman: We should not be extremists. The church in order to prosper must not only cultivate uniformity among themselves, but also with Christ.

John Zimmerman: Disagreements are very great hindrances to any kind of work. By letting uniformity prevail we are showing to the world the pleasures of Christianity.

Fourth topic: "Our Duty to One Another." Levi Zimmerman: This is a very large field. As Christ did his duty to the world, so are we under obligation to do to our fellowmen. Prayer for the betterment of our fellowmen is a great duty that rests upon us. It is also a duty on our part to prefer one another.

Many beneficial and interesting thoughts were presented in open discussion. The meeting was also interspersed with soul-inspiring songs. The meeting closed with prayer by the moderator.

I. C. HESS,
OWEN ZIMMERMAN,
Secretaries.

For the Herald of Truth.

MY TRIP WEST.

By T. K. Hershey, Jr.

With our telescopes well packed, Bro. P. H. Moseman and the writer left Lancaster, Pa., April 4, 1904, to make a tour through parts of the West, having in mind the church and her various institutions.

After a stop of a day and a night at Pittsburg, we arrived at Dalton, Ohio, April 6th. Bish. Ira Buchwalter, a cousin, was first visited. The next day we attended the funeral of Lloyd Eshleman, a nephew of Bro. Buchwalter, at Pleasant View.

Sunday, April 10th, we attended baptismal services at Salem, conducted by Bro. Buchwalter. There were four received into the church, two baptized in the stream and two in the house. Bro. David Hostetter preached in the evening. Text, "I go a-fishing" (John 21:3). We were favorably im-

pressed by the zeal in the cause of Christ by the young people of this place.

April 12th we were driven to Orrville, O., to visit Bish. Michael Horst, who gave us much encouragement in the Christian work. We also visited the Old People's Home near Rittman, O. This building is eighty-four feet long and fifty-four feet wide, containing twenty-five bed-rooms, sewing-rooms, reading-rooms, bath-rooms, etc. It is a very convenient as well as a pleasant place for the aged.

April 17th we heard a discourse delivered at the Martin church by Bro. Mumaw, Text, "Zacchaeus, make haste and come down."

April 23d Bro. Buchwalter and son, P. H. Moseman and myself drove to Medina Co., O. Twelve precious souls, nearly all young people, were received into the church by water baptism. Among them was a boy ten years of age. How grand and noble it is to acknowledge the Lord as a personal Savior in the days of our youth!

On the following day we attended communion services. We were much to rejoice that we were granted the privilege of attending services which encourage renewed efforts and zeal to "press toward the mark for the prize of the high calling of God in Christ Jesus."

We visited the Mennonite College at Goshen, Ind. Here we met many students from the East, which made our visit very interesting.

Bro. Rudy Senger accompanied us to Elkhart, Ind. Being acquainted with Bro. A. B. Miller, we made that our stopping place. We were directed to the Publishing House, where we met the brethren J. F. Funk, D. H. Bender and A. C. Kolb. After we were shown through the Publishing House, we visited Bro. Geo. Lambert, Bro. G. L. Bender and Bro. A. C. Kolb.

The time seemed short at this place. It does one so much good to visit these different organizations and become acquainted with many of our dear brethren in the work of the Great Teacher. It gives us new inspiration, and we feel encouraged as well as prompted to try to help others.

From Elkhart we journeyed westward to Chicago, visiting the Home Mission, of which I shall write later.

We arrived at Sterling, Ill., April 30th. After two months' work on the farm, Bro. Moseman went farther west, but I desired to remain among the brethren and sisters of Sterling. This church has a membership of 145 who are wide-awake and active in the vineyard of the Lord. After working a period of seven months, I was again ready to start for Chicago. But how loath one is to leave the many acquaintances who believe as we do, practice the same ordinances as given in God's word, and teach the same doctrine as we are taught! It is then that we more fully realize that this present world is a world of meetings and partings. But if we live according to His word we have the promise that where he is we can meet to part no more.

Dec. 3d I was on my way to Chicago, where I spent one week. Here one is reminded that "the harvest truly is great, but the laborers are few."

On Dec. 9th I boarded the train for Concord, Tenn. The church at this place consists of about forty-five members who are alive and active in the great harvest. A Sunday school meeting was held on Dec. 26th, which was interesting as well as helpful. In behalf of the church in Tennessee I would say to our ministering brethren who travel from one state to another, do not forget this place, as some at least feel neglected.

On my way home I was privileged to spend some time in Augusta and Rockingham counties, Virginia, where I truly enjoyed my visit. The many faces I met I shall not soon forget.

I am led to believe that we as a body of believers could be a strong people if we would unite our forces, the East with the West. "In unity is strength." Let us not find fault with each other. Do you remember the answer Philip gave Nathanael? "Come and see." So let us go and see where we find fault with the West or any other part. They are more strict in some ways than we, and vice versa. Nevertheless let us become better acquainted and go hand-in-hand, and the result will be that many more souls will be brought into the fold.

The journey was completed Jan. 12, 1905, the day of my arrival at Lampeter, Pa. In conclusion I wish to heartily thank our dear brethren and sisters for the hospitality so kindly rendered. May the Lord, who has so tenderly watched over me through dangers, seen and unseen, be praised forever and ever.

Lampeter, Pa.

MISSIONS.

For the Herald of Truth.

MY FIRST CHRISTMAS IN INDIA.

By Florence Baker Pittenger.

Christmas is a time of rejoicing. Old and young share alike in this time of good-will. Think of the hundreds of little hearts overflowing with joy as they put on their furs and jingle, jingle to the place where they say speeches and sing. How they do enjoy celebrating the birth of our King and Lord! How sad the fact that in this land of the millions, I can realize as never before how empty and sad our lives would be if Christ had not been born.

On Christmas morning our family, which consists of Bro. Long, his wife, Bro. Eby, his wife, husband and self, rose early, had prayers and our bread and tea, then started on a three-mile walk to a village where Bro. and Sister Long preached to the people.

This is the most pleasant season of all the year in India—like June in America. As we walked along, many strange things attracted our attention. We passed several idol temples and stopped at one. The temple proper was no more than four feet square. In it was a most hideous image of a head. It was all besmeared with red paint and dust, yet the people call it god and bring of their scanty living and place it where he (?) may eat.

We went to the school which our mission has established in the village. The children sit in rows on the floor. The master reads or sings a line, then the children repeat in concert. This is how they learn. All are heathen but two. All are taught to pray and also Bible truths. They dress very scantily. Some have no more than a girdle about their loins. The children under four years of age go without a sign of clothing in most of the villages about here.

Sister Long spoke to the women as they gathered about her. It reminded one of the time when Christ spoke to the woman at the well. The faces of these women tell the sad story of their lives. Their dress covers only half their bodies. They do most of the work in the fields and carry heavy burdens on their heads. Their arms are covered with rings to the elbows and even further.

HERALD OF TRUTH.

Their legs are laden with heavy, ugly rings. Their ears have so many rings in them that they have lost the form of ears. Many have rings in their noses. Truly, they are in bondage! Nothing but the religion of Jesus Christ can release them.

Our dinner was spread on the floor. A native sister cooked our rice. We ate with our fingers, as do our native Christians, who ate with us.

We returned to our home in the afternoon. One of our native brethren speaks English well, and he preached to us in the evening. Thus ended this unique Christmas day. Our souls cry out as never before: India, O India, when will you turn to the true God! Two weeks ago we witnessed the baptizing of twenty-seven precious souls. The scene was impressive.

We spent New Year at Bulsar, where all our missionaries had been in district meeting. A most pleasant and blessed season did we spend together. Two couples of our young native Christians were united in marriage. After the ceremony, while congratulations were in order, the native Christians brought wreaths of sweet flowers and placed them about the necks of these newly wedded couples. This is their way of showing love and esteem. We were treated in like manner when we arrived at our station. The flowers of India are very fragrant. We are very busy on our language study. It is most interesting. We long for the time when our tongues may be loosed and we be able to tell to the hundreds we see daily of the love of Christ.

We have a pleasant home here, and our daily prayer is that God give us a long and useful life to be spent in this heathen land. The sweetest joy that can come to a soul is the joy that comes to us when we see Jesus shining through the lives of these people. Some of our Christians are very attractive. They show the transforming power of our religion. The dress of our sisters reminds us of the dress worn in Christ's time.

Jalopur, India, Surat District, Jan. 6, '05.

For the Herald of Truth.

MENNONITE HOME MISSION.

Philadelphia, Pa., Jan. 27, 1905.
Cor. Dauphin & Amber Sts.

Dear Herald Readers:—

"The Lord hath been mindful of us * * * He will bless them that fear the Lord, both small and great" (Psa. 115:12, 13).

The work here has been blessed with abundance of provisions and clothing for those in need, and these cold days we are glad to be able to supply different families. We thank all who sent, and ask again that you read Heb. 6:10.

The Line Lexington Sunday school, in Bucks county, sent a large box of clothing, besides fifteen dollars. Clothing from Strasburg, Lancaster county, and a large donation of provisions from the Paradise Sunday school. Could the donors have seen the happy families, supplied with a chicken, potatoes, apples and many other good things for a Christmas dinner, they would better understand the meaning of Jesus' words, "It is more blessed to give than to receive." Provisions from friends at Rheems, also from Dublin, Bucks Co., Pa., all came in good.

One poor woman with a family was so surprised to receive a well-filled basket, that she could not sleep that night because God had so kindly remembered her.

We are glad to point them to the Giver of every good and perfect gift, and especially

that "the gift of God is eternal life through Jesus Christ, our Lord."

We are grateful for the kind remembrance of friends in Oregon, Florida, and many nearer home.

Bro. Levi Sauder of Blair county and father of Lancaster county, Bro. John and Sister Seitz of Cumberland county, visited the Mission and learned something of the work.

We have given the bright side, and that is what we like to give, but the enemy is busy, and we again ask you to pray that the Lord may have his way in the work. There are those who are under conviction.

Remembering that "hitherto hath the Lord helped us," we look for greater things, through Christ.

In the Master's service,
THE SISTERS.

For the Herald of Truth.

MORE ABOUT THE MISSION COLONY IN APPLE VALLEY, SOUTHERN CALIFORNIA.

By David Garber.

Possibly a few lines from Southern California would interest the readers of the Herald. "Hitherto the Lord hath helped us" and blessed us. Wife's health is improving, for which we are glad. The Lord willing, we expect soon to move on our homestead in Apple Valley, which is located about fifty miles northeast of this place in San Bernardino county, on the main line of the Santa Fe Railroad, running from Chicago to Los Angeles. Elevation, 3,000 feet. Good soil, and the whole valley is underlaid with artesian water. At a depth of sixty feet the first stratum is found, which is a strong body of soft water. A stronger body is deeper down. Some have flowing wells, while others lift the water by power for irrigation.

Five crops of alfalfa are raised in a season. Fruit and vegetables are raised. The market is good. From 40 to 320 acres can be taken by one person, if you wish to use both your homestead and desert rights, by either sex. Desert land is reclaimed by paying 25 cents per acre when filed upon, and one dollar more when proving up, without interest. Residence not required on desert claim. Necessary to see land before filing. Land is being taken up rapidly. I esteem this to be an open door for our people to build up a colony for God and India. Since mission work has a financial side to be considered and since Providence has led us to Southern California, I am not ashamed to write this. My conscience bears witness that this project is not to lay up for ourselves treasures on earth, but for Christ and the church; and I have no encouragement to give to Ananias and Sapphira, for we trust that every one who comes will be faithful in giving the "tenth" unto the Lord for the India Mission. Who will step into this open door, and help a little? "Honor the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. 3:9).

Victorville, Calif.

No troubles are so great that they cannot be built into the steps of the staircase by which the soul mounts up to heaven.—Canon Liddon.

He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources.—Henry Alford.

February 9,

1905.

TELL IT TO HIM.

Does thy burden seem too heavy,
All too hard for thee to bear?
Does it chafe and drain and levy—
Make thee feel He is not fair?

Tell it to Him;
Talk it out with him in prayer.

Has thy sin once more upset thee,
Plunged thee into deep distress?
Does it harass and harass thee,
And most wretchedly depress?

Tell it to Him;
Tell the very worst—confess.

Is thy thought sometimes heclouded
With a blinding doubt that might
Close thy windows, leave thee shrouded
In a darkness black as night?

Tell it to Him;
Ope thy shutters; he's the light.

Are there any things that vex thee,
Rasp and rankle, give thee pain?
Things that trouble and perplex thee
As so futile, empty vain?

Tell it to Him;
Pour it out—the chaff and grain.

Tell him, tell him all about it,
Though at first thy heart it rind;
It will help thee; do not doubt it,
And his sure relief he'll send.

Tell him all; he is thy friend.
Aye, relief will come in telling.
As in doing all his will;
Waters sweet will soon be welling.

When henceforward opezed but ill,
Tell it to Him;
Thou shalt hear his "Peace, be still."

—William H. Woolverton, in "Christian Work and Evangelist."

WHAT TO PREACH.

Dr. Theodore Cuyler tells us he never preached a sermon in defense of the scriptures. He preached the scriptures themselves; and they proved to be "the power of God unto salvation."

We have forty new books upon "The Changing Viewpoint," where we need a hundred upon "Jesus Christ, the same yesterday, to-day, and forever."

The apostle told us many centuries ago, that there would be things "be shaken"; but he also assured us that there would be "things that remain." Whoever devotes his attention to the shaken instead of to the firm has mistaken his call if he remains in the ministry. "What the world needs," said Dr. Henry Van Dyke, "is not a new gospel, but more gospel." That hits the nail on the head—"The Interior."

Never mind where your work is. Never mind whether it be visible or not. Never mind if your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you sow "a body as it hath pleased him."—Selected.

To get good is animal, to do good is human, to be good is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is.

MARRIAGES.

Hostetter—Harshbarger.—Near Mattitwana, Pa., on Jan. 18, 1905, by Bish. John E. Kauffman, Jeph. Hostetter and Maud E. Harshbarger.

Hartzler—Stoltzfus.—Near Belleville, Pa., Jan. 15, 1905, by A. D. Zook, Thomas Hartzler and Bertha Stoltzfus.

Kanagy—Yoder.—In Mifflin Co., Pa., Jan. 12, 1905, by Bish. John E. Kauffman, Jacob C. Kanagy of Menno township and Nannie C. Yoder of Union township.

HERALD OF TRUTH.

47

Wetly—Hess.—On Jan. 28, 1905, at the home of the bride's parents in Nappanee, Ind., Bish. John E. Kauffman, Bro. William H. Wetly and Sister Bessie M. Hess, both of Nappanee. May they enjoy the sunshine of God's love through time and in eternity. D. B.

Kauffman—Zook.—In Mifflin Co., Pa., Jan. 3, 1905, by Bish. John P. Zook, Joshua D. Kauffman of Belleville, Pa., and Rebecca E. Zook of Reedsville, Pa.

Yoder—Zook.—Near Belleville, Pa., Jan. 10, 1905, by John P. Zook, David B. Yoder and Arle E. Zook.

Renno—Smoker.—At the home of Moses M. Yoder, Jan. 12, 1905, by John P. Zook, David B. Renno of Union Twp., Mifflin Co., Pa., and Fannie D. Smoker of Menno township.

Yoder—Yoder.—In Mifflin Co., Pa., Dec. 22, 1904, by John Hostetter, Jacob Z. Yoder and Mattie L. Yoder of Brown township.

DEATHS.

Hartzler.—In Menno Twp., Mifflin Co., Pa., on Sunday morning, Jan. 22, 1905, of pneumonia, Benjamin Hartzler, aged 74 Y. 4 M. 24 D. The funeral services were held in the Allenville church on the following Tuesday, the house being crowded. An appropriate discourse was preached in German by Joseph H. Byler from Rev. 14:12, and Joseph Z. Kanagy preached in English from Heb. 9:27. Interment in the graveyard near by.

Snucker.—Rebecca, wife of Samuel P. Snucker, died at her home near Intercourse, Lancaster Co., Pa., on Jan. 15, 1905; aged 31 Y. 4 M. 28 D. She is survived by her husband and six children; she also leaves a mother, stepfather, two sisters and one brother, besides a host of friends to mourn her departure. She was a faithful member of the Amish church and was a loving mother and kind neighbor. Her loss is deeply felt, but she left us not without hope. Funeral services were held on the 18th, conducted by Daniel Esh and Jacob Lapp. Interment in the Amish cemetery at Gordonville.

Showalter.—Mary Esther, little daughter of Bro. and Sister Jacob D. and Mary Showalter, died at their home near Mt. Crawford, Va., Jan. 15, 1905; aged 1 Y. 11 M. 7 D. Buried on the 27th at the Pike church, where funeral services were conducted by the brethren Jacob A. Heatwole and Christian Good from Luke 18:16.

Shiffert.—Bro. A. D. Shiffert died of pneumonia at his home near Harrisonburg, Va., Jan. 28, 1905; aged 72 Y. 8 M. 13 D. Buried at Weaver's church on the 29th. Funeral services by C. Good and Jacob A. Heatwole from Job 14:14. He is survived by his wife and eleven children, two having preceded him in the eternal life.

Stauffer.—... Stauffer, beloved wife of Pre. B. B. Stauffer, died at her home near Manheim, Lancaster Co., Pa., on Jan. 22, 1905; aged 41 Y. 3 M. 8 D. She suffered much pain for two years, but bore it all patiently and with Christian fortitude. Her life was such that we believe her spirit has joined the white-robed throng and is now praising God in eternity. Funeral services were held on the 25th at the Kauffman M. H., conducted by Jacob N. Brubacher in English and Joseph Boll in German. Text, Rev. 7:5. Interment in the cemetery adjoining. Let us all be about our Father's business, so that we may meet her where parting is no more.

ITEMS.

John Alexander Dowie is sick with chronic stomach trouble in the Bahama Islands. His wife is with him and is also ill. Dowie's chief of police, Carl F. Stern, died on his way to the Bahamas to visit the chief of the customs and revenue of the island. His wife, Mrs. J. G. Speyer, died about the same time of consumption. The prayers of the "First Apostle" seemingly were of no avail.

During the year 1904, a total of 15,551,000 head of live stock were slaughtered at the Chicago stock yards. These consisted of 3,253,000 cattle, 7,252,000 hogs, 4,500,000 sheep, 548,000 calves, and 196,000 horses. Besides these there were 600,000 hogs slaughtered outside of the stock yards. This would make an average of about 10,000 cattle, 15,000 sheep and 2,000 hogs are slaughtered for every business day in the year. Blood work.

In southeastern Europe are large rose farms, the largest one being one hundred and twenty miles long and forty miles wide. The roses are in season from May until the middle of July, and seven hundred and fifty thousand women and girls are employed in this industry. In the south of France and near the coast of Italy, the roses are used for the manufacture of attar. It is said that thirty million pounds of rose leaves are gathered annually. The leaves are transported to the factory and converted into essence. This shows how much labor is required to supply the demand for rose perfume, and how many persons make a living from the roses.

At Burlington, Iowa, between the hours of 10 and 11, every store and factory in the city was

closed recently in order to enable employees to attend revival services, the mayor of the city having issued a proclamation urging the merchants to do so. The religious awakening is great.

At Chattanooga, Tenn., on Jan. 24th, Frances, thirteen-year-old daughter of Captain and Mrs. Ople Herriott, was accidentally shot and killed by William, her fifteen-year-old brother. The rifle used by the lad was a Christmas present from his parents.

The Italian government has issued a decree providing for the abolition of slavery in Italy's East African colonies. The terms of the decree are considered to be more liberal than those issued by any other European nation having colonies in Africa.

William O'Daly, a prominent mining man of Arizona, reports that eighteen persons have been killed by Indians during the past week in the Yaqui Valley.

It is estimated that in the mining valleys of South Wales alone there have been ten thousand conversions, and the great religious movement has penetrated into the remotest corners of the principality.

The largest diamond ever discovered has been found near Pretoria, South Africa. The stone weighs 3,032 carats, and is said to be a pure white diamond of good quality. It is locally valued at \$3,500,000, to \$4,000,000. The famous Kohinoor, which is valued at \$600,000, weighs 123 carats. There is immense excitement at Pretoria as a result of the discovery.

At Warsaw, capital of Poland, a collision occurred between strikers and troops, Jan. 27th, in which one hundred strikers were killed.

A Christian woman in Tokio is having 30,000 "comfort bags" made for the soldiers in the field, into each one of which she puts one of the gospels and a tract. The soldiers welcome these gifts most heartily.

W. G. Shellabear has translated the "Pilgrim's Progress" into Malayian, and it will be published at Singapore by the mission press.

A critical surgical operation was performed on Thomas A. Edison at his home near Orange, N. J., Jan. 24th, for a mustard abscess behind the ear, and very close to the brain. As is generally known, the inventor has been deaf for many years, and the affliction had been growing worse. Mr. Edison recovered quickly, and was in good spirits. The doctors expect an uninterrupted recovery.

MENNONITE OLD PEOPLE'S HOME.

Report of Receipts for Jan. 1905.

D. C. Amstutz, Rittman, O., guardian for Katie Steiner, \$30; D. C. Amstutz, Rittman, O., cash, 63c; David D. Nyce, Doylestown, Pa., \$150; East Washington Cong., Washington, Ill. (per J. G. W.), \$20; Dr. F. L. Heary, Cleveland, O., for his mother, \$20; C. E. Ziegler, hide, \$260; Mrs. C. J. Basinger, Columbus Grove, O., for her father, \$8; Sycamore Cong., Cass Co., Mo., \$40; Oak Grove Cong., Smithville, O. (per S. E. Roth), \$20; Mrs. D. S. Amstutz, Orrville, O., \$50; sundry sources, 34c. Total, \$113.92.

Jacob Zimmerman, Orrville, O., apples; D. S. Amstutz, Orrville, O., services; Solomon Hartzler, Rittman, O., straw; H. R. Newcomer, Wadsworth, O., crate of apples, two bags flour; Friends, Danboro, Bucks Co., Pa., sausage and scrapie.

Gratefully acknowledged,

Rittman, Ohio, J. D. MININGER, Supt.

MENNONITE ORPHANS' HOME.

Report for January, 1905.

Auditor, Paining Co., O., \$52; Lydia King, W. Liberty, O., \$1; Hopewell Sunday school, Hubbard, Oregon, \$235; Clerk of Court, Bellefontaine, O., \$229; 2 Cvs. 9-7, John Rich, Lintonia, O., \$1; J. W. Kaufman, W. Liberty, O., \$3; Jennie Neuf-fer, Chicago, Ill.; Metamora (Ill.) Sunday school, \$18.95; Elvie Miranda, Lippincott, O., \$2. Total, \$92.21.

Two sisters, Allensville, Pa., 3 pairs stockings; Mrs. Putz and Pozar, Chicago, shoes, boots, etc.; Lizzie Hooley, Kennel, O., cookies, popcorn, candy; Polly and Mary Blough, Johnston, Pa., 10 pairs mittens, 5 pairs stockings; Sister, Urbana, O., clothing; J. R. Yoder, Urbana, O., meat; Cong. Scotchline, Pa., box dry goods and clothing.

West Liberty, O., Mrs. Troyer, 20 bushels corn; Udel Yoder, loud wood, clothing; Lizzie Yoder, clothing, etc.; Beora Hartzler, candy, popcorn; J. Plank, souce; Levi Hartzler, sausage; Joe Stutzman, beef; Dan Yoder, applebutter, meat; J. Hartzler, sausage, clothing; S. P. Yoder, clothing; J. Hooley, meat, sausage, etc.

Gratefully acknowledged,

West Liberty, O., A. METZLER, Supt.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by

M. V. Richards,
Washington, D. C.
Land and Industrial Agent, Southern Ry.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

We Make Pure Home-Made Ohio Apple Butter NONE BETTER MADE.

"Just like the folks at home used to make." Sa'ly shipped anywhere. Address,
C. J. MILLER & CO., Smithville, O.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

A COMMENTARY ON COMMENTARIES

A TIME AND LABOR SAVING PROPOSAL



The New Testament Biblical Illustrator

Because you are busy, and yet wish to obtain all the help available on the exposition of the Bible, we invite—may urge—your careful reading of every word of this announcement. In this wonderful Commentary are contained the best thoughts of one thousand of the best authors, such as Addison, Allen, Barnes, Beecher, Bengel, Bushnell, Chalmers, Channing, G. H. M., Clark, Guyler, Belitzsch, Dods, Drummond, Edersheim, Edwards, Farrar, Gellie, Gedel, Goodwin, Hamilton, Matthew Henry, Hughes, Jewett, Kingsley, Lange, MacLaren, Meyer, Mill, Moody, Mungler, Newman, Owen, Parker, Plerson, Plumptre, Rawlinson, Ruskin, Kyle, Sadler, Schall, Secker, Spurgeon, Thord, Trench, Van Oosterzee, Vaughan, Waskin, Wilberforce.

Have you the works of all these authors in your library? You answer, "No, and if I had I could not use them all." You are right. But supposing you could have all the wealth of all they have spoken and written on any passage you were studying, placed in your hands, already gathered, digested, and all superfluous matter left out? Then you would have the advantage of many libraries with the burden of one. Add to this the service of an assistant who would correct and arrange for you all the apt illustrations, similes, the flashing thoughts in sermons, addresses, contemporary literature, the allusions to scripture in works of art or science, an assistant who would classify all these things and place them at your ready disposal, even then you would have but a part of what has been done for you in these 29 Great Octavo Volumes of THE NEW TESTAMENT BIBLICAL ILLUSTRATOR, containing over 19,000 pages, weighing no less than 7 1/2 pounds.

Careful inquiry has disclosed the fact that 77 per cent. of the texts used by preachers are selected from the New Testament, and so this comprehensive work covers only the New Testament.

The most important volume in this set is the INDEX. It contains 507 pages of double columns of references. It has over 80,000 distinct references, and when you consider that the New Testament has but 7,700 verses, you will see there is an average of between eleven and twelve references to each verse. It is in itself a complete SURVEY OF THE INDEX to the whole New Testament. There is not a passage, thought, illustration, outline or point of any kind in any volume but will be found in the Index, with the page and volume given where the same may be found.

The average book of exegesis costs \$1.00. This commentary contains the gist and wealth of 1000 books, which if you bought them singly would cost you \$1000.00. The regular price of this set is only \$61.00, but we offer same, bound in the cloth, shipped by freight for ONLY \$50.00. Cash with order. We have also a "Payment Plan" that suits you better. It will cost you a little more but the payments are easy. If you prefer the "Payment Plan," write us for further information.

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 16, 1905.

Vol. XLII. No. 7.

EDITORIAL NOTES.

No one can serve the Lord and cheat his customer.

Religion and laziness will not mix; the religious life is a life of strenuous activity.

To suffer wrong and yet resist the impulse for revenge puts the "old man" out of business.

People whose deeds are evil love darkness, and hate not only the light but those also who bring it.

Disobedience of children will destroy any home; but parents who give wicked commands forfeit their right to be obeyed.

Men are happy or unhappy in this world according to what they are, and not according to where they are, or what they possess.

Twelve persons made the good confession during the meetings recently held by Bro. Noah Metzler with the A. M. congregation at Nappanee, Ind.

Service rendered grudgingly neither deserves nor receives recognition of God or man. Our good will must accompany and sanctify everything we do for the good of others.

The man blinded by the glitter of the world, and deafened by the clank of gold, is unable to either see the beauty in the Christian religion or hear the voice of the Spirit speaking words of comfort and life.

United in Marriage.—Pre. L. J. Lehman of Cullom, Ill., and Sister Lydia Huber of Elida, Ohio, were united in marriage by Elia, I. J. Buchwalter of Dalton, Ohio, at the home of the bride's parents, on Feb. 9, 1905. We extend congratulations and pray God's blessing upon our brother and sister in their new and sacred relations.

Bro. A. B. Kolb, editor of the Young People's Paper and former editor of the Herald of Truth, arrived at Elkhart on Feb. 11th from Austell, Ga., where he had spent the past year in farming, fruit-growing and recuperating generally.

He is well, hearty and says he never felt better in his life. He looks it. We were glad to find him thus.

City Mission Organized.—Our Western brethren have effected an organization for the mission in Kansas City, Kan. A suitable building has been purchased and Bro. J. F. Brunk of Hillsboro, Kan., late superintendent of the Home for Friendless at that place, has been appointed superintendent of the new mission. Bro. Brunk will move to Kansas City with his family as soon as necessary arrangements can be made.

Read the report of the committee on the Mission page. It gives full information and instructions. May the Lord bless the work.

The meetings held at Elkhart from Jan. 26th to Feb. 8th by Bro. Abram Metzler of Martinsburg, Pa., were all well attended and a healthful interest was manifested throughout the entire series. The Word was preached with boldness, clearness and power. We are led to believe that the congregation was encouraged and built up and lasting good done. Three souls made a public confession.

Bro. Metzler left on the midnight train for home. He expected to begin a series of meetings at the old Martinsburg M. H. on Sunday, Feb. 12th. May the Lord grant him much grace.

Some people are so busy praying that they do not take time to read their Bibles; others are so engrossed in the formal study of the Word that they do not take time to pray. Prayer and study are both absolute essentials in the Christian life, but neither should supplant the other, and when we read the Word, or offer our petitions, we should always take time to listen to the voice of God speaking to us.

The psalmist said, "Commune with your own heart on your bed, and be still," and again, "Be still, and know that I am God." It is only by complying with these injunctions that the soul becomes conscious of the divine presence.

At the meeting of the Mission Examining Board, held at Goshen, Ind., on Feb. 4th, eleven persons took the preliminary examination and four the final examination for missionaries to the foreign field. Of the four who passed the final examination, one (Bro. Kaufman) will sail for India in a few weeks. The other three may be sent to the foreign field before the close of the year.

All the members of the Examining Board, which is composed of the brethren D. J. Johns, J. M. Shenk, Jonathan Kurtz, J. F.

Funk and J. S. Hartzler, were present except one. The executive committee of the Mennonite Evangelizing Board also attended the meeting.

"The Biblical Illustrator."—A number of brethren have asked us to examine the late commentary advertised by the Mennonite Publishing Company, and state our opinion of the work. We have done so. It is a splendid work. It differs from other commentaries in this that it gives the best thoughts of many on all important subjects, instead of the views of only one. It is not only expository in the treatment of subject matter, but also sermonic, giving outlines, illustrations and references.

To our ministers and workers who have that amount of money to invest in an elaborate commentary on the New Testament, we recommend it.

Anonymous Articles.—Contributions for the columns of the Herald, some good and some otherwise, without the signature of the author continue to come to our office. These we cannot use. When for a good reason a writer requests us to withhold his name from publication we gladly comply, but in all cases the editor must know who the author is if his contribution is to appear in the paper.

We require it as an evidence of good faith on the part of the contributor. Besides we often have occasion to refer to the author of an article. See that your name and address accompanies everything you send in for publication.

Will Sail for India.—Bro. J. N. Kaufman of Rockton, Pa., will be the next missionary to join the forces in the India field. If present plans do not miscarry he will sail from New York, March 4th, on the steamer "Koenig Albert" of the North German Lloyd, which is due at Naples, Italy, on March 16th. On March 19th he will take an Italian liner for Bombay, arriving there about April 4th.

Bro. Kaufman spent last Sunday at the Chicago Mission and expected to leave for Pennsylvania on Monday night. He will spend a short time with his parents and friends at Johnstown, and then continue eastward, stopping at Rockton, Lancaster and other places in eastern Pennsylvania until the time for sailing. Persons wishing to write to him will address him at Rockton, Pa.

A number of brethren and sisters who had been attending the short Bible term at Goshen, Ind., paid the editor and the Publishing House a short visit last Saturday. They were shown through the various departments of the House and appeared much interested in the equipments and work done; especially were they interested in the almost human-like operation of the linotype machine on which all our papers are set up. It usually runs both day and night.

Among the visitors we mention Bro. Alvin Ropp and wife of Cullom, Ill., Bro. L. S. Glick of Belleville, Pa., and Bro. Abram Blosser of Concord, Tenn. Sister Cora Shantz of Elkhart acted as chaperon.

The reason men are so unsuccessful in keeping the second great commandment—"Love thy neighbor as thyself"—is because they have not learned to keep the first—"Love the Lord thy God."

It is useless to try to teach men to love each other as long as they have not learned to love God; and when a man loves God as he should he will love his fellowman also. Indeed the test of our loving God lies in the proof that we love our brother (1 John 4:20). Our relation to God determines our relation to our neighbor. If a man is indifferent toward God, he will not be careful of the rights of his neighbor. Learn to obey the first great commandment and you will have no trouble with the second.

Last week we reported that Sister Leaman of the Chicago Mission had much improved and that hopes of her recovery were bright. We are very sorry to report this week that improvement in her condition has to some extent been arrested and the prospects are somewhat clouded. Other complications are now feared and a gloom has again settled over the faithful band of mission workers on 18th street. They request that all Christian people pray to God in behalf of Bro. and Sister Leaman. Our sister is a very sick woman, but God does wonders for his praying, believing children, if not prayed against his will.

The sickness of Sister Leaman has necessarily incurred some heavy expenses and Bro. Leaman is considerably concerned, as there seems to be no available source from which to expect the money at present. We have the confidence that our dear brethren and sisters will not allow the cause to suffer for this reason. Let us pray for the afflicted and show our interest and sympathy in a practical way.

Just as we go to press, information reaches us that Sister Leaman has been removed to the Passavant Memorial Hospital. Her condition is unchanged.

PERSONAL MENTION.

Bro. D. D. Miller of Middlebury, Ind., is expected to begin a series of meetings at the Martin M. H., near Orrville, Ohio, on Feb. 19th.

HERALD OF TRUTH.

Sister Melinda Mann of Elkhart has joined the mission force at Fort Wayne.

Bish. I. J. Buchwalter of Dalton, Ohio, went to Elida, Ohio, on Feb. 4th, to conduct some meetings.

The brethren Samuel and George Lapp held some meetings near Wayland, Henry Co., Iowa, during the last week in January.

Bish. David Burkholder of Nappanee, Ind., has been suffering for some time from the effects of la grippe. He is convalescing.

Bro. J. F. Funk was called to near Vicksburg, Mich., last week to officiate at the funeral of Sister Berger, widow of Christian Berger.

Bro. J. M. R. Weaver of Hesston, Kan., was expected to begin a series of meetings at the Clinton (Brick) M. H. near Goshen, Ind., on Feb. 4th.

Bro. Levi J. Miller of Garden City, Mo., recently visited the churches in southern Kansas. He preached at the Pleasant Valley M. H. near Harper on Feb. 2d.

Bro. Daniel Erb of Albany, Ore., visited the congregation near Pigeon, Huron Co., Mich., the first of the month and preached several sermons that were much appreciated.

Bro. Moses Brenneman of Elida, Ohio, was called to Broadway, Va., on Jan. 29th, to attend the funeral of his nephew, Bro. (doctor) T. H. Brenneman. He filled some appointments while in the Shenandoah Valley.

For the Herald of Truth.

THE WESTERN FIELD AS I SEE IT.

By J. B. Brunk.

It is evident that men would not all take the same view of the Western field. That of the pessimist would be quite different from that of the optimist. One would see the discouraging features, while the other would see the encouraging features. One may see the advantages or disadvantages for accumulating wealth, while another may see the many opportunities for Christian work.

By way of illustration, I might say: Five men go through the forest. The lumberman takes note of the tall, sturdy oaks and pines. He considers the size, quality and value of them. The botanist notices and studies the plant life and organization, the beautiful foliage of various shapes and colors. He sees the various species of trees, flowers, shrubs, ferns, and mosses. He analyzes, compares and classifies. The hunter sees the squirrel, bird and deer, and seeks to capture them for food. The zoologist sees all the hunter sees, yea, and much more. If there be various species of insects, reptiles, fishes, birds, and mammals, he may see them all. He analyzes, compares and classifies the various organisms. Finally comes along the farmer seeking the ownership of the forest. He estimates the value of the timber, examines the fertility of the

soil, the lay of the land, location, drainage, and physical features in general.

So it is with the Western field. A company of men may travel together over the Western field and their reports be as different as were the reports of the spies sent by Moses into Canaan. One may see the extensive fields of sugar beets, alfalfa, oats, wheat and catcloups. He may have almost fabulous reports concerning the prosperity and wealth of the Western farmer. Another may take special note of the great system of irrigation and may consider it as a splendid piece of engineering. Still another may take notice of the manufactories and peculiar architecture, while another may be delighted with the mild winter days, bright sunshine and invigorating atmosphere.

One may gaze with wonder and admiration over the splendid valleys, dotted with contented farmers of perseverance, wealth and industry, or he may see lofty mountains with snow-capped peaks, cut asunder with deep gorges and grand canyons, with here and there a wealthy but wicked mining town. Yonder he may see vast plains of grass with numerous herds of horses, cattle and sheep, while another may direct all his observation, thought and study upon the moral and spiritual condition of the people. As he sees the giants of sin and the low standard of morality and spirituality and, as his heart burns within him, the paramount question of his vexed soul is, "What can be done to reach these people and to claim them for heaven and for Christ?"

Beyond the shadow of a doubt, this last spectator is approaching the all important question. He is rising above material phenomena, which are of the earth earthy. In him we see the most worthy ideal, the most comprehensive thought, and the most complete soul. His great and tender heart is overflowing with the love of Christ which passeth all understanding. He is treating in the footsteps of his Master and anxiously seeking for lost humanity.

Let us approach the direct point at issue by first noticing briefly the qualifications of the worker. As vegetation depends upon the properties of light, heat, fertility and moisture, so the great work of saving souls depends upon (1) the consecration of the worker, (2) the preparation of the worker, (3) the power of the worker, (4) the worker's view of the field. Take away either one of the four properties upon which vegetation depends, the result will be a stunted growth. Again take away any one of the four above named qualifications of the Christian worker, the result must evidently be a very imperfect work.

Consecration: It is difficult for the finite mind to conceive the importance of entire consecration. When we present our "bodies as a living sacrifice, holy and acceptable," then, and then only can God use us to his glory. There is nothing that so hinders the progress of Christian work as selfishness and indifference. But when we consecrate and surrender all to God, then we move at the impulse of his Spirit and love, and with great loving hearts seek the welfare of humanity, by doing deeds of kindness and going on errands of mercy, pointing people to the blessed Jesus who is ever anxious to change lives of darkness into blissful sunshine.

Preparation: In my mind, there never was a time in the history of man that the need of thorough preparation was so great as the present. We need men and women with broad minds, storehouses of knowledge, skill, tact, culture, and refinement in order to wisely meet all the perplexing

February 16,

1905.

questions and opposing personalities that confront us as Christian workers at the present day. We need a more thorough knowledge in the Word. We need to know how to handle more skillfully the sword of the Spirit, which is the word of God. There are the many perplexing questions of right and wrong which our age of invention and fast living is bringing before us. We need wisdom and understanding to discern right from wrong. There are the detestable delusions and the abominable impostors that we must fight. There are the boasted infidels, the higher critics, and the devil's philosophizing agents that must be denounced. Fellow workers, let us look to the great Teacher for knowledge, for wisdom to do his will in all things.

Power: It is no less important that we have power in order to be accomplished workers. We need a strong personality so that we be able to command respect and attention. This qualification may, to a great extent, be acquired. The less physical and political power we have over others, the better. But of moral and spiritual power, that of truth and virtue, love and wisdom, of true religious and Holy Ghost power, there can be no excess. The power of a noble life and character, the power of great and good purposes, yea, the power of the Holy Ghost is the power that moves the world and hastens the everlasting kingdom of our Savior, and the glorious dawn of the millennium. We have heard much about this Holy Ghost power but we need to hear much more. May God give us real Holy Spirit power. We shall receive power after that the Holy Ghost is come upon us (Acts. 1:8).

Having briefly considered the worker, let us come to the direct point at issue, viz., The Worker's Field. Even though we as workers are consecrated, prepared and powerful, we must yet have a knowledge of the people, their needs, and a correct view of the field in general, which will open our hearts to conviction so that God can call us to one particular field of labor.

After having learned about India and its needs, some have realized definite calls to India. I believe if the Western field would be studied more, more would hear God's call to the West. Christian worker, go with me to Kansas City and see how humanity is in distress and suffering, all on account of sin. You may see at least four districts in which there should be a mission. Go over Kansas, Missouri, Nebraska, and Colorado, and see the many cities similar to Kansas City. Then go through the rural districts and see how few there are of churches. Only here and there a feeble Sunday school held in some district school house. Furthermore, notice the great amount of Sabbath desecration (which includes many forms of wickedness) then you may have a faint idea of the evil condition existing in the Western field.

Have you heard of the West Virginia mission field, or of the Welsh Mountain Mission? Think of a similar field existing in the Rocky Mountains. Have you heard of the India mission field and its darkest heathendom? Think of towns in the West in which almost every nationality of the world is represented. Think of the vast multitudes of Mexicans in Colorado and over the southwestern states and Mexico; then you have in mind a people bordering on darkest heathendom. Christian workers, is it not time that you turn your attention to the fields lying right by your doors? Comparatively speaking, the masses in the West are going on according to the dictates of depraved human nature with only here and there a feeble effort to save them from an endless death.

HERALD OF TRUTH.

Old Mexico has lately been newly opened for colonization from the United States. Would it not be grand if some of these colonists would be missionaries? Some mission work is being done in Mexico by United States missionaries and it has been learned that the best way to reach these people is by established schools for the purpose of giving them intellectual and industrial training followed by religious training. Fellow workers, have we not a great mission field right by our doors somewhat similar to India? I beg of you to study the Western field. Having given some idea of the extent of the Western field and the great need for Christian work, we shall proceed to briefly answer the question, By what plans and methods shall this work be carried on?

First; we emphasize that the western movement of colonization and establishment of churches by all means continue.

Second; that the western churches be under the control and supervision of the western conferences.

Third; that each church strive by God's grace (1) to be a unit in principle, faith, practice and purpose; (2) to attain to a higher plane of Christian living; (3) to have each member as much as possible to join a systematic Bible Study class in order to be better prepared for work in the churches' immediate field; (4) to have the missionary spirit to the extent that mission Sunday schools, preaching points and city missions be established as fast as possible, and (5) to look to Jesus the author and finisher of our faith for grace, wisdom, understanding, zeal and the Holy Spirit power to march on to success and victory in all work undertaken in his name.

Since we have left school for Colorado, we have had many experiences and blessings that gave us pleasure in the service of the Master. At present we have two prosperous little Sunday schools. The one with which we are connected has been blessed to that extent that several have decided to live for Christ. Seeing the necessity of having mission work done in La Junta, we have proceeded to organize a Sunday school in a hall. The following are held each Sunday: Sunday school at 10:00 a. m. Sermon at 11:00 a. m. Bible Study Class at 7:30 p. m.

We are glad for the unity that exists among the brotherhood. May God help us to retain this unity. La Junta has a population of five thousand. There are about one thousand children in the public schools of which about five hundred are in the various Sunday schools. The percentage of adult church goers is very small. The towns of Colorado compare quite well with the above description of La Junta. There are but few people in Colorado who are destitute of food and clothing. Stealing, murder and suicide are not so common in the West as in the East. Poverty seems to drive people to various crimes.

We heartily invite you all to come and help us in the Western field. La Junta, Colo.

For the Herald of Truth.

LEND A HELPING HAND.

By Harry Buchwalter.

In the parable of the Good Samaritan, which is found in Luke 11, we have a good example of lending a helping hand. We should help all who are in need, whether rich or poor, old or young, high or low. The Bible promises a special blessing to those who are kind to the poor, for we read in Psa. 41:1, "Blessed is he that considereth

the poor: the Lord will deliver him in time of trouble." When Jesus was here he taught many things by parables. So we have an illustration to give. One day a young man who was well dressed and carried a fine cane, boarded a train. He carefully brushed the dust from the seat he was to occupy, which chanced to be next to that occupied by a gentleman, who at once concluded the young man possessed better clothes than brains. Just opposite to them sat a sad-faced and tired-looking mother holding in her arms a sick baby.

The benevolent-looking gentleman settled in his seat and began reading his paper, while the young man, leaning over the aisle, said, "Madam, you look so tired; please let me care for your baby while you take a nap." The mother kindly thanked him and allowed him to take the baby from her arms. She told him her pitiful story. She had been to the far West to see her sick husband, who died before she had reached him, and she was on her way home without sufficient money to secure a berth in a sleeper.

After taking her nap she arose much refreshed. The young man then went through the car telling the sad story of the lady, which touched the hearts of the passengers. A liberal contribution was received and the mother was given a berth in the sleeper and made quite comfortable the remainder of her journey. As the young man was leaving the train the benevolent-looking old gentleman quoted the words, "Judge not, that ye be not judged" (Matt. 7:1).

Thus we see that when we lend a helping hand we not only make one person but two persons happy—the helped and the helper. May we always live for the good of others and the good that we can do.

Dalton, Ohio.

The above article was written by a little brother not yet in his teens, son of Bish. I. J. Buchwalter. It reflects credit on the writer, not only in the selection of a theme, but also in the manner in which it is treated. —Ed.

BE HAPPY AS WE CAN.

This life is not all sunshine.
Nor is it yet all showery;
But storms and calms alternate
As thorns among the flowers;
And while we seek the roses,
The thorns full oft we scan;
Still let us though they wound us
Be as happy as we can.

This life has heavy crosses
As well as joys to share,
And griefs and disappointments
Which you and I must bear.
Yet, comparatively in vain,
Entomb hope's dearest plan
Let us with what is left us
Be happy as we can.

The sum of our enjoyment
Is made of little things,
As oft the broadest rivers
Are formed from smallest streams;
By treasuring small waters
The rivers reach their span;
So we increase our pleasures
Enjoying what we can.

There may be burning deserts
Through which our feet must go;
But there are green oases
Where pleasant palm trees grow;
And if we may not follow
The path our hearts would plan,
Let us make all around us
As happy as we can.

Perchance we may not climb with
Ambition to its goal;
Still let us answer present
When duty calls the roll;
And whatever our appointment
Be nothing less than man
And cheerful in submission
Be happy as we can.

HERALD OF TRUTH.

Thursday, February 16, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amlah.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amlah (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amlah.
13. Minnesota, Iowa and B. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 contains all the usual almanac data found in the old-style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid45
- 25 copies, postpaid90
- 100 copies, postpaid 3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders now. Address,

Mennonite Publishing Co., Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your Sunday School Supplies, Lesson Helps, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address,

Mennonite Publishing Co., Elkhart, Ind.

The Young People's Paper should find a hearty welcome in every home. It is a good paper for both old and young, but is especially adapted to the young people. The fine illustrations, the pure, instructive articles, our "Young People's Meeting Topics," with their edifying comments and admonitions to the better life; the "Mission Field," which always gives incidents that will inspire a love for the souls of those who would otherwise die in the darkness of heathenism; the many original articles from our many correspondents; the beautiful stories, illustrating the kingdom of peace and love, and miscellaneous articles, both in prose and poetry—are all features of the Young People's Paper that appeal to its

HERALD OF TRUTH.

readers and make it both interesting and profitable to all. We hope during the coming month to receive many new subscribers. Send for sample copies and try it for a year. Address, Mennonite Pub. Co., Elkhart, Ind.

CORRESPONDENCE.

Harper, Kan., Feb. 7, 1905.—Dear Herald Readers, Greeting:—On Feb. 2d Bro. Levi Miller of Garden City, Mo., came into our midst and in the morning of the above date he preached at the Pleasant Valley church, using for a basis of his remarks the following texts: Mal. 3:16; John 3:16; Eph. 3:16. From these scriptures our brother truthfully and richly admonished us of our duties in life, and we feel to thank God that to his true children these Christian duties do not only remain as duties, but are counted as privileges which bring true joy to our hearts if rightly used. We feel that the Spirit and the power of God was with the brother in presenting these truths to us. May the same Spirit rivet them upon our hearts and lives that they may never be forgotten. May we strive by the grace of God to make them a part of our lives and thereby glorify our Lord and Savior Jesus Christ. May the Holy Spirit ever accompany our brother as he goes from place to place to preach the gospel that it may have the desired effect upon the hearts and lives of the people and that all may be doers of the Word and not hearers only. COR.

Waynesboro, Va., Feb. 7, 1905.—Bro. Moses Brennenman of Allen Co., Ohio, was with the congregation at Spring Dale on Sunday, Feb. 5th. He preached a very comforting sermon. His subject was, "Heaven." Text, Phil. 3:20, 21. He was called to Virginia to attend the funeral of his nephew, Dr. T. H. Brennenman (see death notice). It was quite a pleasure and comfort to have him with us. He left for his home on the 6th. May the protection of God be over him that he may reach home safely and be spared to do much good to those around him as God gives him grace. COR.

Cherry Box, Mo., Feb. 2, 1905.—Dear Herald Readers:—We wish you all the rich blessings of God. We have just recently enjoyed a spiritual feast at this place during a Bible conference, the first one ever held here. There was a series of meetings conducted during the conference and one precious soul was willing to confess his Savior. The day sessions were not so well attended on account of cold weather and sickness, but the evening meetings were well attended. May the good seed sown spring up and bring forth fruit to His honor and glory. Pray for us. L. H. D.

Nappanee, Ind., Feb. 9, 1905.—Dear Herald Readers, Greeting in Jesus' name:—Praise God from whom all blessings flow. We reorganized our Sunday school for another six months on Dec. 18, 1904. The following officers were elected: Superintendent, John Walters; assistant, Abraham Garber; secretary-treasurer, Celesta Garber; chorister, Nora Stahly. Our Sunday school is in a prosperous condition. The church has passed through a revival service of two weeks' duration with twelve conversions. As Bro. L. J. Lehman of Culm, Ill., had been secured to hold these meetings for us and he being bodily afflicted could not do the work at the time set, Bro. Noah Metzler of this place was called to take charge of the meetings. The meetings commenced on Jan. 22d and closed Feb. 5th.

February 16,

God talked to the people as never before. Facts were presented, sin was shown in all its blackness and many were convicted but stifled their convictions and grieved the Spirit away, waiting for a more convenient season. While these meetings were in progress there were two sudden deaths, one in town, the other in the country; one a father, the other a mother. Life is uncertain; God is no respecter of persons and may he be given all the praise for the work done here. J. H. McG.

Salunga, Pa., Feb. 6.—The Sunday school at Salunga is evergreen. Last Sunday Bro. John Moesman was with us and addressed the school. We had a very interesting lesson. For a question we discussed the text, "Put away the strange gods that are among you and be clean, and change your garments." This might be a good subject for some one to write on. The Mennonite Home at Orville is to be ready so it can be occupied by April 1st. J. M. GREIDER.

Columbiana, Ohio, Feb. 7, 1905.—Dear Herald Readers, Greeting:—As I am again called upon to chronicle the death of one of our members (Bro. Jacob H. Yoder, see death notice), I was very forcibly reminded of the words of the apostle, "For here we have no continuing city, but we seek one to come." This is the sixteenth death notice sent in from this place for publication in the Herald of Truth during the past six months, and all but three members of the Mennonite church and these three were descendants of Mennonite families. One by one our friends leave us and pass out of this world into the great beyond to try the realities of another world, and we soon must follow, prepared or unprepared. May we live that we can say with the apostle, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

Bro. John Burkholder preached for us at Midway on Sunday morning from Matt. 5:16. May we all heed the earnest admonitions of the brother.

PETER METZLER.

Lancaster, Pa., Feb. 7, 1905.—We had a good Children's Meeting at the Rockland street mission this evening. A good many children had gathered and quite a number of brethren and sisters were also present. Bro. Kurtz of Lititz spoke to the children, drawing some interesting and practical lessons from the nature of lambs and how they are cared for by the shepherd, thus calling their attention to the Good Shepherd. He was followed by Bro. C. H. Moesman who emphasized the need of all the children becoming Christians at the proper time. The meeting closed with song and prayer. These meetings are held every Tuesday evening and all are cordially invited to attend. O. B. HOOVER.

QUERY DEPARTMENT.

Explain the prophecy in Dan. 12:11, 12. What is meant by the term "days." C. R. W.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

D. J. M.—What is meant by Christ preaching "unto the spirits in prison"? (1 Pet. 3:19).
The church of Rome and even some Protestants try to prove by this passage of

1905.

scripture that those who die in their sins shall have another opportunity to accept the offers of grace and salvation. Others claim, since the antediluvian sinners had not the privilege to accept the gospel of salvation, Christ at the time of his death (while his body was in the tomb) went in the spirit and preached the gospel of deliverance to the spirits of those who had perished at the time of the flood. These doctrines, however, are false and pernicious: By referring to verses 18 and 20 we have the key to verse 19. Christ suffered and died to atone for the sins of the world, and was "quickened," raised from the dead; made alive again "by the Spirit." "By which," that is, by the same Spirit, "he" (who was from the beginning and existed in the days of Noah) "went and preached," through Noah, the "preacher of righteousness" (2 Pet. 2:5), to those antediluvians, "which sometime were disobedient" when they were alive upon the earth. These hearers were not in darkness as to what was required of them, but they rejected the Lord's messages delivered by Noah, and as a result of disobedience they were destroyed by the flood. Being dead and disembodied, Peter speaks of them as "spirits in prison," being prisoners in the present tense, hence not "in prison" when the Spirit of Christ through Noah preached to them.

The spirits of those who disobey the messages of salvation, after being disembodied are committed to everlasting torment, from whence there is no possible way of escape.

L. E.—Please explain Rom. 9:3. "For I could wish that myself were accursed from Christ for my brethren."

In this sublime declaration, we hear and see the highest type of the Christ-life expressed. How like our divine Master, who was not only willing, but actually became a "curse" for the sake of his enemies! Paul's heart was greatly burdened for the salvation of the unbelieving Jews, whom he calls his "brethren and kinsmen according to the flesh," and being filled with the Spirit of Christ, he "could wish" himself to be "accursed from Christ." That is, he would be willing to be accounted as a heathen, separated from all Christian fellowship, and no more remembered as one of the saints; being cut off from all joy and happiness in Christian service, he would even be willing to give his life for sinful Israel, if it were possible through any such sacrifice to reconcile them to Christ as a means of their salvation.

The love of Christ in the soul is a powerful incentive, constraining the Christian to make great sacrifices for the sake of leading lost souls into the kingdom of Christ.

For the Herald of Truth.

THE POWER OF LITTLE THINGS.

By Cora Shantz.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:27).

It is God's plan to begin with little things and with weak things and develop out of these greatness and strength and glory. The world begins in chaos; the oak begins in an acorn, the river in a tiny spring. Mentally, morally and spiritually the human race began as a little child.

In the presence of great sorrows the little things seem as nothing, but in the very

HERALD OF TRUTH.

53

truth they do make or mar the joy and gladness of human life. A person who neglects the little things of life must be out of harmony with nature and with God; for the universe in its mightiest aspects is made up of little things, and God has bestowed upon them his most loving and earnest thought. The beauty of the landscape is built up of tiny leaves and drops of water and grains of sand.

A human soul may seem a little thing, there are so many of them, but it is a little thing that Christ by his infinite sacrifice for it has made great. It is the greatest of all mistakes to do nothing because you can only do little. Do what you can. If we desire to improve our opportunities we shall not be long in finding out plenty of little ways through which to better the world, and, by the way, that is the most important lesson to learn, that little ways are really the great ways when taken advantage of. Many people have waited for some great opportunity to do something toward making this world better, and have died waiting for the opportunity to come, without the world having been bettered through their having lived in it; while others have gone about the matter in quiet and seemingly small ways and have done great things for the bettering of the world at large.

Great is the power of the quiet and humble mothers who in the cabin, cottage or rural homes are directing the footsteps of childhood and determining the destiny of the nations. No throne of influence surpasses theirs.

The little maid whose word brought Naaman to Elisha did as great, perhaps grander, work than the Syrian leader of the armies. Elisha himself, in healing Naaman, performed no nobler and grander service than she. The greater would have been impossible without the less.

Thus God uses us in our obscurity. We may be performing his will and life's noblest work when unconscious of doing anything more than toil and drudgery.

We do not begin to know what power even very little things have, if love be in them, to put brightness and blessing into dreary or empty lives. The memory of a kindly word stays oftentimes for years in a heart to which it brought cheer and gladness. A flower sent to a darkened room in time of sickness or sorrow leaves a fragrance which abides ever afterward. A note of sympathy with its words of comfort and love is cherished as dearer than gold or gems and its message is seldom forgotten. "Love never faileth," never dies. The greatest deeds without love make no enduring record, but when love inspires them, the smallest ministries of kindness leave imperishable memories in the lives which they help and bless.

Elkhart, Ind.

For the Herald of Truth.

FAITH.

By Elmer S. Wenger.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

We should exhort each other to continue in the faith once delivered to the saints, and remember that we through much tribulation enter into the kingdom of God. The door of faith stands open for us, but we must labor and strive to enter in. The husbandman does not expect to garner a rich harvest when nothing but weeds have been sown. Just so with the Christian life. In

order to bring forth the fruits of a healthy soul-growth, we must sow the seeds of faith and care for its growth.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." He had the faith to believe that God would care for him, for he looked for a city "whose builder and maker is God." If we by faith build on the true foundation—Christ Jesus—we shall have a foundation upon which we may erect a structure that will stand the storms and trials of life, and the angels will aid us in making it beautiful and complete. They will also rejoice with us in our successes.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He esteemed the reproach of Christ "greater riches than the treasures of Egypt." In the homes and lives of all the children of God on earth come trials and heavy burdens. It is our privilege and duty to lighten and help bear these burdens, even as Moses did for his brethren in Egypt, and by so doing, with a firm faith in God we can brighten the lives of our friends around us and bring flowers of beauty and fragrance into our own lives.

We are all seeking a better country, that is, a heavenly, and we can all attain to that home, but our time here must not be idled away. We all have an influence and consequently a duty resting upon us. When we fail to set a light in the window, the wayfarer may be lost and we will be held accountable.

If we then do our duty toward God and our fellowman, we can indeed say, "The life which I now live, I live by the faith of the Son of God, who loved me and gave himself for me." Let us then look to Jesus, the author and finisher of our faith, follow his teachings and then will we have the assurance to say:

"Where'er I dwell, I dwell with thee,
In heaven, on earth or on the sea."
Baltic, Ohio.

For the Herald of Truth.

HOW TO MAKE A SUCCESS OF THE CHRISTIAN LIFE.

By Wilson W. Culp.

The first thing necessary in order to become a Christian is to believe on God as the Creator, the Everlasting Father, and believe Christ to be our personal Savior. If you believe, you have the promise of eternal life. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him" (John 3:36). You readily see by this passage that if you do not believe, the wrath of God will be on you, and that not for a short time, but forever.

You must confess Christ. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Many persons undoubtedly would accept Christ as their Savior if it would not be that they would have to confess him before men. They do not want to confess him before men because they are afraid that men will scoff at them. A Christian cannot expect anything else than to be scoffed at. He must be willing to bear such things if he expects to gain eternal life. This life is but as a vapor; then why are we not willing to endure per-

secution for so short a time when we have the promise of a better life after this? If you confess Christ as your Savior you shall be saved (Rom. 10:9).

Be baptized and keep the ordinances, such as feet-washing (John 13:1-17), communion (1 Cor. 11:24-26), the prayer head-covering (1 Cor. 11:2-16), salutation with the holy kiss (1 Pet. 5:14; Rom. 16:16), anointing with oil (Jas. 5:14, 15), and the other New Testament ordinances.

Study the Word (Acts 20:32; 17:11). Study the Bible every opportunity you get. It will help you through life. It is by far the best literature obtainable. It comforts and helps the discouraged. It is full of good things from Genesis to Revelation. If you study it diligently you may know whether or not the preacher is telling you the truth.

There are many people in the church today who do not study their Bibles as they should. They just depend on what the preacher says and do not look to see whether it is true or not. Thus it may happen that a preacher comes along who preaches an erroneous doctrine and leads these people astray just because they do not know what the Bible says about it. Study the Bible daily.

Pray daily and every time you are tempted. "Pray that ye enter not into temptation" (Luke 22:40). "Pray without ceasing" (1 Thess. 5:17). When the devil comes to tempt you, pray to God for grace to overcome; he will always help in time of need, if we ask in faith believing.

Put away from you every sin and everything about which you have doubts, and obey every word of Christ (Rom. 14:23; John 14:23). You cannot be a Christian and leave some sins but continue in others. You must consecrate your whole life to him. "Ye cannot serve God and mammon." Put away such things that you do not know whether they are wrong or right. Always ask yourself whether such and such a thing is right. If it is not right, it is wrong. There is no common ground. I have heard people say they did not just know whether it was right to do a certain thing, but they could see no harm in it. If they are not right, they are harmful. Obey all the commands that Christ has laid down, and thus become Christ-like.

Seek the society of Christians (Eph. 4:11-16; Acts 2:42-47; Heb. 10:24, 25). If you seek the society of Christians you will always hear sound doctrine and that which is edifying. If every one who unites with the church would seek Christian society, the church would grow more rapidly and get stronger. But if you again seek the society of the world you will be a stumbling-block to others. When a minister of the gospel tries to win the unconverted to Christ, they may try to justify themselves by telling him how you act. They may say that they can be as good Christians without joining the church as you can in the church and still seek the society of the world. If a person once accepts Christ and then seeks the world's ways again, it tends to tear down the church.

Go to work for Christ and increase the talents he has given you (Matt. 25:14-29). He may have given you a talent to sing. If so, work for Christ in that way. He may have given you a talent to talk and if so use your speech to bring souls to Christ. There are many other talents he may have given you. If you use your talents you will prosper and enter into the joys of thy Lord. But if you do not make use of your talents, you shall have no share of his wonderful storehouse which lasteth forever, but shall

be cast into outer darkness (Matt. 25:30). When you fall into error, do not be discouraged, but confess it at once, pray for pardon, believe it forgiven and get up and go on (1 John 1:9; Phil. 3:13, 14). "Press toward the mark for the prize of the high calling of God in Christ Jesus."

Garden City, Mo.

For the Herald of Truth.

JOYFULLY SUFFERING FOR CHRIST.

By Sallie F. Wenger.

Paul, in writing to the Hebrews, says: "Ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing yourselves that ye have in heaven a better and an enduring substance."

In the apostle's days, as in ours, there were those who were not lovers of the divine. Thousands of scoffs and scorn and insolent taunts are cast at the followers of the meek and lowly Jesus. Since he bore it all willingly for a fallen race, can we not gladly bear for a glorified Redeemer all that is thrust upon us?

Paul says to his brethren, "Ye had compassion of me in my bonds." Let us have sympathy one for another in our afflictions, and bear it all joyfully for Jesus' sake; not as a recompense for what he has suffered for us, but as a token of love and gratitude.

Every true Christian is a missionary for Jesus. We are not all permitted or called to go to the foreign field though if this is our lot we should go joyfully. But this is not the whole work. There are many perishing around us. Let us go to them with a glad heart and speak to them of the blessed Master. Though we know that oftentimes only light words are returned, let us press on with a prayerful heart and faith in God and the hope that we may gain something, though often cast down and rejected, knowing that God's word shall not return to him void. What if we be buffeted and shunned by those whose good we seek? We can bear it all, remembering how he was despised and rejected of men. He suffered to redeem us, that we might inherit the mansions prepared for us.

All of this world's goods are perishable, but we have an "enduring substance in heaven." Heaven is the eternal home of the blest. It endureth forever. There we will have no sorrow or pain. How grand to pass from beneath the clouds that are over us here, into the glorious realms of light, and dwell there forever with the precious Savior and the holy angels and the glorified saints of all ages! Who can picture the fullness of our bliss? But think, is this all that we care for? Are we willing to suffer only for the hope that we have of obtaining a home in heaven? Think how much the Savior has done for us. When he saw that man had fallen and was in a lost condition, he came from his peaceful home to a sinful, turbulent world to redeem the human family. Oh, what a cold reception this world gave him! How envious the king was of him! He sought His life. Remember how poor he was; he said, "I have not where to lay my head." Think how unkindly the world treated him and then put him to death for our sakes—for you and for me. This makes us love him. Loving him we can joyfully suffer for him. Let us with the apostle rejoice when we are "counted worthy to suffer for his sake."

Paul was shipwrecked, bound and imprisoned and beaten with many stripes, yet

his faith did not waver. He boldly stood before the angry multitude which had tried to kill him, and gladly testified of the Lord Jesus. "The following night the Lord stood by him and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome."

Many of the early Christian martyrs went joyfully to the stake. Some thought beheading too sudden, but desired a lingering death, in order to increase faith in God. The Apostle Andrew went joyfully to the place where he was crucified. At the sight of the cross he exclaimed, "O beloved cross! I have greatly longed for thee. I rejoice to see thee erected here. I come to thee with a peaceful conscience and with cheerfulness, desiring that I, who am a disciple of Him who hung on the cross, may also be crucified." The apostle further said, "The nearer I come to the cross the nearer I come to God; and the farther I am from the cross the farther I remain from God."

Dayton, Va.

For the Herald of Truth.

THE RECEPTION OF SINNERS.

By I. A. Hummel.

"But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry" (Luke 15:22, 23).

We speak not of the consecration of priests at this time, but of the reception of sinners, and this, according to the text, is a very joyful business; it is even described as a merry-making accompanied with music. We very frequently speak of the sorrow for sin which accompanies conversion, and I do not think we can speak of it too often, but yet there is a possibility of us overlooking the remarkable joy which attends the return of a soul to God. It has been a very common error to suppose that a man must pass through a very considerable time of despondency before he can find peace with God. Now in this parable the father seems determined to cut short that period; he stops his son in the very middle of his confession, and before he can ask to be made as one of the hired servants, his mournful style is changed to rejoicing, for the father has already fallen on his neck and kissed him. It is not the Lord's desire that sinners should tarry long in the state of unbelieving conviction of sin; it is either they are ignorant of the freeness and fullness of Christ, or they harbor self-righteous hopes, or they cling to their sins. "Sin lieth at the door." It is no work of God which blocks the way; he delights in their delight and joys in their joy.

We should rejoice for the sinners' sake, but I think the servants rejoiced most of all that they were the instruments in the father's hand of blessing the son. Just look at this: the father said to the servants, "Bring forth the best robe." He might have gone to the wardrobe with a key, opened it and brought out the robe himself, but he gave them the pleasure of doing it. How sweet was the command, "Put it on him!" Yes, put it on the poor, trembling, ragged, shivering sinner. Put it on him, even on him, though he can hardly believe such mercy to be possible. Put it on him, yes, on him, who was a drunkard, a profane, an adulterer. Yes, put it on him, for he repents.

What joy it is when we are enabled by God's commission to throw that glorious

mantle over a great sinner! As for the ring, put it on him. And the shoes, put them on him. That they are for him, is the essence of our joy, especially when he is one of our own household who receives these gifts of grace. It is wonderful.

It was most kind of the father to divide the labor of love. One would put on the robe, another the ring, and a third the shoes. Some of the ministers can preach Jesus Christ in his righteousness, gloriously, and they put on the best robe. Others seem most gifted in dwelling upon the work of the Spirit of God, and they put on the ring; while yet another class are practical preachers, and they put on the shoes. How glad those were who helped to dress him. I do not know. Meanwhile another servant was gone out to bring in the fatted calf, and perhaps two or three were engaged in killing and dressing it, while another was lighting a fire in the kitchen and preparing for a roast.

Those who work for the good of sinners are always the gladdest when they are saved. You who pray for them, you who teach them, you who preach to them, you who win them for Christ—you shall share their merriment. Now we are told that they began to be merry and according to the description it would seem that they were merry indeed, but still they only began. I see no intimation that they ever left off. They began to be merry and as merriment is apt to grow beyond all bounds when it once starts, who knows what they have come to by this time. The saints begin to be merry now and they will never cease, but rejoice evermore. On earth all the joy we have is only beginning to be merry; it is in heaven that we get full enjoyment. Here our best delight is hardly better than a neap tide at its ebb; there the joy rolls along in the majesty of a full spring tide. Let us begin to be merry now, but we can not unless we are laboring for the salvation of others in all ways possible to us. If we have done and are doing that, let us praise the Lord and rejoice with reclaimed ones, and let us keep the feast as Jesus would have it kept; for I hope there is no one of the elder brethren who will be angry and refuse to go in. Let us continue to be merry as long as we live, because the lost are found and the dead are made alive. Oh, I would be glad that many would do as did the prodigal son, return to the fold of Christ.

Rockton, Pa.

For the Herald of Truth.

HOME MISSION NOTES.

Christian Friends and Herald Readers, Greetings.—Knowing that there are many who are interested in the work at this place and as many friends have expressed a desire to hear from us at this time, we will take the liberty of answering the inquiries that have come to us and at the same time advise others who may be interested, through the Herald.

We are sorry to tell you that during the past three weeks a cloud has been hanging over our work. On the 12th of January a little girl was born to Bro. and Sister Leaman. On the 16th Sister Leaman took seriously sick. On the 18th her case was pronounced as blood poisoning and since that time her condition has been very critical. Several leading physicians of the city were consulted and on the 18th the services of a trained nurse were secured. Although everything was done that human hands could offer, yet on the 24th all hopes for her recovery were given up by those who had her in

charge. She was not expected to live till the next morning. We could not understand why God should see fit to bring such sorrow and affliction into our midst, and went much to him in prayer. Already a special hour of prayer had been set and many prayers went up daily in her behalf. We continued to pray, not only that she might be restored to us, God willing, but that our eyes might be opened and our faith increased. We claimed the promise, "The prayer of faith shall save the sick, and the Lord will raise him up." We earnestly ask an interest in the prayers of all Christian friends, not only in behalf of Bro. and Sister Leaman in their affliction, but that such manifestations of God's presence and power as we have experienced at this place, may be the means of strengthening us in his service and of bringing much glory to his name.

On account of the serious sickness, it was found necessary to dispense with most of the services for several weeks. No children's services are being held except a short session of Sunday school. Preaching services are held only on Sunday morning and evening.

We were very glad to be favored by visits from a number of brethren and sisters during the past few weeks. Bro. Royer was with us and conducted the services on the 22d, and on the 29th Bro. Hoff of the Brethren church, this city, preached for us. Bro. Jacob Gerig of Wayne Co., Ohio, stopped with us and preached on the 19th and 20th. Bro. L. J. Lehman of Cullom, Ill., and Bro. and Sister D. J. Johns of Goshen, Ind., also stopped with us a short time. Mrs. John Drange of Cullom, Ill., showed her interest and sympathy by visiting us on the 29th. We wish to thank the brethren and sisters for their profound sympathy and the desires they express that our sister may again be restored to us.

Several nice donations for the work, and some clothing for the poor have been received during the past month, for which we are very thankful. Especially can the clothing be used to good advantage at this time when the weather is extremely cold and there are many who have not sufficient to cover their bodies properly.

Again thanking the many who have expressed interest and sympathy in our work, for what they have done in the past, and asking an interest in your prayers that the work may continue to grow and prosper and that we may all be used of God to the upbuilding of his cause, we remain yours in the interest of Chicago's lost and needy.

AMOS EASH.

145 W. 18th St., Chicago, Ill.

For the Herald of Truth.

REPORT

Of Organization and Location Committee of Kansas City Mission.

According to the advice of former committee reported in Herald of Truth of Jan. 12, 1905, the organization of the Kansas City Mission was effected Feb. 7, 1905. The board of trustees consists of the following: J. M. Erb, Newton, Kan., president; J. M. Hershey, Palmyra, Mo., secretary and treasurer; J. F. Brunk, Hillsboro, Kan.; Levi J. Miller, Garden City, Mo., and S. B. Wenger, South English, Iowa.

After prayer, investigation and meditation it was thought best to purchase the abandoned M. E. church on the corner of 7th and Pacific streets, Kansas City, Kan., for \$3,300.00. This is a building very well arranged for the work, having living apartments for mission workers and an assembly

room with seating capacity of about 150. Taking all things into consideration, it seems that everything pointed to the fact that God was wisely overruling this movement from its beginning and has led us up to the present organization and location.

The building was purchased on the following conditions: That a cash payment of \$1,300.00 be made and that the remaining \$2,000.00 be paid on or before two years after date, at six per cent. interest. Payments may be made at any time, thus stopping interest. Money may be paid to either J. F. Brunk, Hillsboro, Kan.—the appointed superintendent of the mission—or J. M. Hershey, Palmyra, Mo., secretary-treasurer.

It will require about \$300.00 in addition to the cost of the building to furnish it. Persons wishing to donate bedding, carpet, or any house furniture, may send to J. F. Brunk, care of G. L. Autenrieth, 29 S. Boeke St., Kansas City, Kan. It should be remembered that this mission is located on the Kansas side in Kansas City, Kan., not in Kansas City, Mo.

One brother has advanced the \$1,300.00 first payment, and offers to donate \$500.00 of that to the church, if four others can be found who will do the same. However, donations of any amount will be thankfully received, large or small.

The work will be begun as soon as suitable arrangements can be made. The trustees earnestly request the co-operation of God's people in this work. May we all remember this mission in our prayers, and make our prayers alive by accompanying them with means of support. The superintendent requests the earnest prayers of God's people in his behalf. Bro. Brunk and family expect to move to Kansas City as soon as he can arrange his affairs.

COMMITTEE.

For the Herald of Truth.

VICTORY.

By August Liebman.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 10:37).

In this verse of scripture we, as God's children, may learn how to gain the victory over the evil one, God's greatest enemy and our foe, with whom we have to cope all along the journey of life. But in order to accomplish this we must be true soldiers of the cross, having on the whole armor of God, who is our general, Jesus our captain, and the Holy Spirit as our guide. Then, if we follow the plan, rules and regulations of our general, trust and obey our commander, and listen to the voice of our guide, we will gain the victory every time.

We must be true soldiers of the cross, bold, brave and fearless, with a courageous heart within us, ever having our eyes on Jesus, our captain and commander, fighting for the Master's cause. Then let us learn to use the weapons of Christian warfare to the best advantage that we may come out victorious at the end.

Manchester, Okla.

When one is sad or out of sorts for any cause whatever, there is no remedy so infallible as trying to make somebody else happy.

"Holiness is happiness; and the more you have of the former the more you will undoubtedly enjoy the latter."

MARRIAGES.

Lechty—Gerig.—On Jan. 22d, at the home of the bride, in East Wayland, Iowa, by Bish. Setatlan Gerig, Daniel Lechty of near Noble, Iowa, and Eva Gerig of Wayland.

Good—Sensenig.—On Jan. 1, 1905, at the home of the officiating minister, near Terre Hill, Lancaster Co., Pa., Bro. Moses W. Good of Churchtown, Pa., and Sister Mary A. Sensenig of Blue Hall, Pa., were united in marriage by Bish Benjamin Weaver.

Sensenig—Weaver.—At the same time and place and by the same minister, Joseph M. Sensenig (brother of the above mentioned bride) and Sister Mary F. Weaver of Churchtown were united in the holy bonds of matrimony. May the guiding hand of a loving Savior keep them so that their life may be blest with peace and usefulness.

H. M. S.

Winey—Good.—On Jan. 26, 1905, at the home of the bride's father, near Peabody, Kan., Bro. Samuel G. Winey and Sister Minnie A. Good were united in the bonds of matrimony by Bish T. M. Erb of Newton, Kan. May their life be blessed with peace and usefulness in the Master's cause.

DEATHS.

Breneman.—On Jan. 28, 1905, at the Sarah Lehigh Hospital, Norfolk, Va., Dr. Timothy H. Breneman died of blood poisoning, contracted while temporarily acting as surgeon in the Infant Asylum, New York City. He was taken to the Presbyterian Hospital, where he hovered between life and death for several weeks, but toward the middle of January he was thought to be improving, although not out of danger. He was moved to Norfolk a week before his death where every possible means known to the medical profession were applied by his brother physicians. During the week it was thought he was getting better and his relatives in the Valley were so informed. On Friday dangerous complications set in and he passed peacefully away Saturday morning; aged 24 Y., 6 M., 14 D. His father was killed by lightning when he was only thirteen months old. He was a grandson of Bish. John M. Breneman of Allen Co., Ohio. After his father's death he and his mother went to Virginia and lived with her father (P. A. Rhodes) seven years, when she married Pre. Samuel Shank, who died some years ago. His early training was plainly made manifest all through his life. To know him was to love him. He had many warm and true friends, which has been proved by the many letters of sympathy which have been sent to the stricken mother. He was fully resigned to God's will and was conscious to the end. His mother, with many relatives and friends are left to mourn their loss. We must wonder why one so young and useful to his fellowmen should be taken so soon. May God give us grace to say, "Thy will be done." He united with the Mennonite church twelve years ago. Although he was not permitted to often worship with those of like faith, yet we believe the simple and true doctrine of our Savior, as he was taught from his youth, was his staff and refuge in life, and more so in the hour of death. His body was brought to the home of his mother near Waynesboro, Va., on the 29th. On the 30th it was accompanied by relatives to Broadway, Va., where funeral services were held at the Zion Mennonite M. H. Interment near the side of his step-father. A large number of people met to pay the last tribute of respect to one they loved. The brethren who officiated were Jos. Gell, A. P. Heatwole and G. D. Heatwole. Text, Luke 7:13.

By His Cousin.

Stauffer.—John C. Stauffer was born in Lancaster Co., Pa., Aug. 2, 1827; died near Sterling, Ill., Jan. 31, 1905; aged 77 Y., 5 M., 23 D. Funeral services conducted by John Nice and Samuel E. Good, were held on Feb. 3d, Interment in the Science Ridge cemetery. The deceased is survived by his wife and two sons. A daughter preceded him to the great beyond three weeks before. He was of a quiet and retiring disposition, but never made an open profession of religion. Bro. Good visited him about a week before his demise, which seemed to give him some satisfaction.

A. B.

Metzler.—Noah Metzler was born in Mahoning Co., O., in 1840; he came to Elkhart Co., Ind., in 1865, where he resided until last October when he was taken to Chicago to live with his daughter. He died of rheumatism on Feb. 1st; aged 64 Y., 5 M., 2 D. He is survived by a sorrowing wife, one daughter, two grandchildren, three brothers and two sisters. His remains were brought to New Paris for interment. Funeral services were conducted by the pastor of the Evangelical church (of which he was a member), from the text, 2 Tim. 6:19.

Shenk.—On Dec. 10, 1904, near Elida, O., of diphtheria, Irvin Henry, only son of A. J. and

HERALD OF TRUTH.

February 16, 1905.

Malinda Shenk. aged 3 Y., 3 M., 10 D. While the trial to give up little Irvin is severe to the parents and friends, yet they find great consolation in the thought that he is now with the redeemed in heaven, safe forevermore. Funeral services were preached at the Pike church, Jan. 25, 1905, by Moses Breneman.

Miller.—Near Shore, Lagrange Co., Ind. Sister Catharine, beloved wife of Bro. Daniel J. Miller. Sister Miller was a long and patient sufferer with diabetes and other ailments, which finally developed into dropsy. She was born Jan. 23, 1846, in Somerset Co., Pa., and died Jan. 22, 1905; aged 58 Y., 11 M., 29 D. Surviving her are a loving companion, two sons and one daughter; also three brothers and one sister, who live in Somerset Co., Pa. She was a faithful and consistent member of the Shore Mennonite congregation for many years, living an exemplary Christian life. She gained the love and respect of all. She was especially concerned about the spiritual welfare of her children. We believe our loss is her eternal gain. Funeral services were conducted at Shore, Jan. 25th, by A. S. Cripe in English, from Rev. 7:14, and Y. C. Miller in German, from Job 14:14. Interment in the Miller graveyard. A. S. Cripe.

Hinkle.—Marie, little daughter of Henry and Leah Hinkle, died at their home, near Harper, Kan., on Jan. 30, 1905; aged 3 M., 20 D. She leaves father, mother, one little brother and one little sister to mourn her early departure. Funeral services were conducted at the Pleasant Valley church by Bish. T. M. Erb of Newton, Kan. She was but a flower that budded on earth to bloom in heaven. May God comfort the bereaved parents.

Yoder.—On Feb. 15, 1905, at his home in Columbiana, O., Jacob H. Yoder; aged 63 Y., 5 M., 6 D. Bro. Yoder was afflicted with diabetes during the summer, but was able to be about his work until about December, when a complication of diseases set in and his condition grew worse. On New Year day he met with us in Sunday school and church service for the last time. He gradually grew weaker until the end came. Bro. Yoder was a faithful member of the Leetonia congregation for many years and his seat in God's house was seldom vacant. He was also actively engaged in Sunday school work and was, with one exception, the oldest teacher in the congregation. He will be greatly missed in the church as well as in the home. He is survived by his wife, a son, a brother, three sisters and many friends. Funeral at the Leetonia M. H., on Feb. 17th, conducted by D. S. Lehman, at 9:30 A. M. Burial at Allen Cemetery from John 14:1, 2. The house was filled to overflowing by those who came to pay the last tribute of respect to one they loved. The friends have the sympathy of their many friends in this hour of bereavement. P. M.

ITEMS.

It is not generally known how few people in the United States own their own homes. The records show that thirty-four per cent. of the farmers of this country are renters, and about nineteen per cent. of the farms are under mortgage. Half of all the families in the country do not own their residences. This condition is much worse in the cities. In Boston eighty-one per cent. of the homes are rented and in New York (Manhattan) the per cent. of the people who do not own their own homes reaches ninety-four.

February 1st was a great day for fires. Cleveland, Ohio, \$40,000; Nashville, Tenn., \$50,000; Stafford, Kan., \$50,000; Schenectady, New York, \$200,000.

Five million dollars was embezzled in the United States during the year 1904, according to a statement just compiled by the Fidelity & Casualty Company of New York. These figures were regular straight-out steals, followed by confession or conviction or by the disappearance of the guilty ones.

The chief of the fire department of New York City has recommended that steps be taken to prohibit the use of all fire-works within the limits of the city except fire-crackers, and that at the end of a year these be also prohibited. The records show that during the week of July 4, 1904, there were 305 fires in the city, of which 128 were directly traceable to fire-works. Eight hundred and forty-six persons were injured in New York by fire-works on last Independence Day.

Princess Victoria, daughter of King Edward, underwent an operation for appendicitis at the Buckingham palace, Jan. 31st. The operation was successful and her condition is hopeful.

Austria is on the verge of a revolution. Practically the entire cabinet has resigned.

The American revivalists, Torrey and Alexander, who have been laboring in Wales with phenomenal success during the last months of the past year are now in England. Liverpool was the center of their efforts for some time. They began public

revival meetings in the world's metropolis on Feb. 5th. At the first meeting hundreds were unable to get into the building and about three hundred made a public confession.

The Indiana state senate passed an amendment to the Nicholson liquor law, providing that a remonstrance filed by a majority of the voters of a ward or township against a particular license being issued shall apply against that person for two years. If the remonstrance is general against all licenses, it shall be effective against all applicants for two years.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 15; \$4.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

WORDS OF CHEER.

"Words of Cheer" is a four-page, illustrated paper for the Sunday school and the home, published weekly. As a Sunday school and children's family paper there is no superior. It contains valuable lessons for young and old. Size of page, 11x15, nicely illustrated. Price: Single subscriptions, 50 cents; over ten copies and less than fifty, one year per copy, 36 cents; over fifty copies, one year per copy, 30 cents.

Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not get the paper in your Sunday school, you had better subscribe for it and have it sent directly to your home. Every boy and girl may be an agent for the "Words of Cheer," and by canvassing for it will be able to earn a little. Write for terms.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

BONDS FOR SALE.

\$30,000.00 Mennonite Publishing Co. First Mortgage Gold Bonds, five per cent., payable semi-annually in gold, running ten years. A good investment. Apply to Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good money can be made good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO.

Per JOHN F. FUNK, Pres.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by

M. V. Richards,
Washington, D. C.
Land and Industrial Agent, Southern Ry.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 23, 1905.

Vol. XLII. No. 8.

EDITORIAL NOTES.

The Oak Grove brotherhood near Smithville, Ohio, have decided to build a new meeting house during the coming summer. This is one of the largest congregations in central Ohio and the old house is too small as well as unsuitable to serve the needs of the ever-growing congregation.

Our correspondent at Johnstown, Pa., writing under date of Feb. 13th, informs us that the meetings being held at the Stahl M. H. by Bro. John Blosser of Rawson, Ohio, are full of interest and the presence of the Holy Spirit is manifest in a wonderful manner, souls are being converted and saints edified. Seventeen had already made a public confession and others were under conviction. May the Lord own and bless his work.

The meetings that were being held at the Clinton (Brick) M. H. near Goshen, Ind., by Bro. J. M. R. Weaver of Hesston, Kan., closed on Feb. 13th with five confessions. Bro. Weaver spent part of the next day at Goshen, leaving for home that night. It was announced that Bro. Weaver would also hold meetings at the Shore M. H., but the severity of the weather and the condition of his throat caused him to leave for home as soon as he did.

Bro. E. J. Berkey of Auburn, Va., still publishes his tract on "The Bible." He sends us samples and asks us to state in the Herald that it can be obtained at the rate of 8c a hundred by writing him to the above address. He is obliged to spend much for postage in answering inquiries and the above price barely covers the price of printing and mailing. It is a good tract.

Bro. and Sister Berkey think of selling their home in Virginia and moving into a Mennonite settlement, possibly Michigan. We wish them success and God's blessing.

On Feb. 17th we were favored by a call from Bish. David Hilty of Nampa, Idaho. Bro. Hilty was on his way to his old home at Bluffton, Ohio, to visit his aged mother who has just recently passed her ninetieth mile-stone. On Sunday, Feb. 12th, he preached for both our congregations at Nappanee, Ind., Tuesday he spent at Goshen and attended some of the Bible classes. He also visited friends at Middleburg, Ind. From Elkhart Bro. Hilty went to Fort

Wayne to visit the mission and expected to be with the congregation at Elida, Ohio, over last Sunday. May the Lord bless him and the precious gospel seed scattered along the way.

Bishop Ordained.—A bishop was ordained in Bish. Christian Risser's district in Lancaster Co., Pa., on Feb. 1st. This district comprises the Landis Valley, Hess, Indian-town and Hammer Creek congregations. Bro. Risser is getting old and needs help. Three brethren were taken into the lot: Noah I. Landis, John Bucher and John Lefevre; Bro. Landis was chosen to fill the sacred office. The service was held at the Hess M. H. and Bishops J. N. Brubacher, Isaac Eby, Martin Rutt, Abram Herr and Benjamin Weaver were present at the ordination. May God give our brother special grace to faithfully discharge the duties of his important office.

Old Song Books Wanted.—Our brethren of the newly organized mission in Kansas City, Kan., write us that the congregation in Harvey Co., Kan., have offered to donate their old Gospel Hymns, Nos. 5 and 6, to the mission and ask us to announce through the Herald that similar donations from other congregations will be very acceptable. Many of our congregations who had used the Gospel Hymns have now adopted the new Church and Sunday School Hymnal and have no practical use for the Gospel Hymns any more. Pack them up and send them to J. F. Brunk, care of G. L. Autenrieth, No. 29 S. Boeke St., Kansas City, Kan. The mission workers will receive them thankfully and will use them in singing the gospel into the hearts of the lost of that wicked city.

A number of brethren and sisters, including Bro. J. M. R. Weaver, met at the home of our aged deacon, Bro. John A. Hoover, near Goshen, Ind., on Feb. 13th to visit and hold services with the aged couple. Bro. and Sister Hoover are well advanced in years and unable on account of their age and feebleness of body to attend public services; a pair of crutches is required by each to get about the house, but the Lord has blessed them with remarkably good minds and they enjoy reading the Word and the news of the church found in the Herald of Truth. This meeting was an enjoyable occasion to them. Let us remember the old, the infirm and those deprived of the public

service, and visit them in their homes. It will do them good; it will do those good who make the visit, and it will evoke the smiles of our heavenly Father.

Pastor vs. Congregation.—C. M. Conway, pastor of the First Baptist Church of Linesville, Pa., has sued his congregation for \$200.00 as back pay on his salary, and matters are in bad shape for the church at that place. This pastor (?) may believe that the gospel should be preached, "not by constraint, but willingly," but he evidently has no scruples against getting his salary "not willingly, but by constraint."

It is sad that men professing to be the followers of the Prince of Peace and exponents of his doctrine, holding prominent positions in his church where they are expected to be a "light to the world" and "examples to the flock," that such should so grossly misrepresent the Master and trample under foot the teachings of the Sermon on the Mount. They could be better classified as wolves who devour the flock rather than pastors who feed them. Sad indeed!

We call the attention of our readers to two business announcements found on the fourth page of this issue of the Herald. The Martyrs' Mirror should be found in every Mennonite home. It is a legacy left us by our forefathers that should be cherished by all who believe in the non-resistant doctrine of the New Testament. The story of how godly men of old were willing to give up their lives rather than their faith will be the means of inspiring all and especially our children, who are apt in this age of spurious religions to lose sight of the plain teachings of the word of God and the church, with confidence in the reality of the doctrines accepted and practiced by our people. We trust many will avail themselves of the special opportunity now offered to procure a copy of this valuable work at a reduced price.

The same applies to the works of Menno Simon also.

We publish an original poem this week, entitled, "Poor Little Paul." from the pen of Bro. A. Metzler, superintendent of the Orphans' Home, West Liberty, Ohio. Paul is now possibly three years old. He is a child exceptionally bright and supple and gives promise of more than ordinary strength of character. When found lying in a door-yard near Urbana, Ohio, two years

ago, he was a sickly mass of rags, filth and scabs, but a wonderful transformation has come into his life under the careful nursing and training in the Home. No clew has yet been found by which either his name or his nationality could be determined; it is, however, generally believed that he was left lying at the farm house in the hot summer sun by a band of gypsies and that he is either one of their own children or a kidnapped child that they did not wish to have die on their hands. He is a favorite of many who learn to know him.

Ministers Pass Away.—We publish the obituaries of three departed ministers this week. Their work on earth was done and the Lord called them up higher. Thus our ranks are constantly being thinned and no one knows to whom the next call will come. As we reflect on this solemn occasion two thoughts are vividly presented to our mind—how are we using our office and our talents, and who will take our places when we are gone? Should the summons come to us, could we look back over our career and conscientiously say, "I have finished my course," I have made "full proof of my ministry," or would our last hours be full of regret for unfaithfulness in his service? May God fill his servants with consecrated zeal, earnest activity and daily devotion to the great work of the Master, and may he constantly raise up faithful workers to take the place of those called from the field of battle to the realm of glorious victory.

An Appeal.—Read Bro. S. B. Wenger's letter on another page of this issue of the Herald. We are in receipt of other appeals of a similar nature. We trust our dear people will view the situation in a Christian way and respond liberally. Bro. Leaman is burdened in more than one way and God has declared in his word that in order to "fulfill the law of Christ" we should "bear one another's burdens." A few dollars given in such an extremity may seem a small matter, but they will mean much in meeting the necessarily heavy expenses incurred in the serious illness of Sister Leaman, in cheering the troubled heart of our brother, and do not forget that our heavenly Father knows and will reward all. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The last report we had of Sister Leaman her condition was practically unchanged. Her life was still in the balance, with prospects a little more favorable.

PERSONAL MENTION.

Bish. John M. Shenk of Elida, Ohio, preached at Goshen, Ind., on Sunday, Feb. 5th.

Bish. Jacob Roth of Kalispel, Mont., was called to the bedside of his sick mother at Albany, Ore., a few weeks ago. His mother has since passed away.

HERALD OF TRUTH.

Pre. Joseph Zook of Allenville, Pa., contemplates moving to Warwick Co., Va., in the near future.

Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings at the home church on Sunday, Feb. 12th.

Bro. Geo. J. Lapp conducted a series of special meetings at West Liberty, Kan., during the early part of the month.

Bish. I. J. Buchwalter of Dalton, Ohio, is expected to begin special meetings in Mahoning Co., Ohio, about Feb. 25th.

Bro. J. E. Eash and wife of Elkhart spent some time last week visiting relatives and friends in Clinton township, Elkhart Co., Ind. We are indebted to Bro. Eash for several news items this week.

Bro. J. N. Kaufman spent a short time in our office on Feb. 13th and bade us farewell. He seemed to be in good spirits and anxious to be off to his work in India. He expected to leave on the midnight train for Scottsdale, Pa.

Bro. Daniel Kauffman of Versailles, Mo., is spending several weeks at La Junta, Colo., chiefly for bodily recuperation. He is, however, not idle, as we understand that he expects to finish the manuscripts for the new Mennonite history while breathing the Rocky Mountain air.

Correction.—Bro. E. J. Rutt of Chicago informs us that the late statistics give the number of Christian student organizations to be seventeen hundred fifty-eight and their total membership one hundred thousand, instead of seven hundred twenty-one organizations with a membership of more than forty-seven thousand, as we said in our editorial on Students' Prayer Day two weeks ago.

Bro. H. A. Schnell of Millersburg, Ohio, who had been visiting relatives and friends in Kansas, Oklahoma and other western states, stopped at Elkhart on Feb. 15th on his way home and called at the Publishing House. Bro. Schnell has kindly consented to act as one of our correspondents and we hope to receive from him some interesting news, not only from his home congregation, but also of a general character.

For the Herald of Truth.

JOY IN SAVING SOULS.

By Lewis D. Appel.

Man has a soul which is of inestimable value. The very nature of its powers proves its value. Physical powers are great, but the powers of the mind are infinitely greater. What are those attributes that distinguish man from the brute creation? The brute is absolutely destitute of reason, but with this faculty man is enabled to understand something of God, of his divine character, his

February 23,

word, and the duties devolving upon him. Without this reasoning power, the Bible would be as useless to us as to the dumb brute.

"What shall a man give in exchange for his soul?" (Mark 8:37). The Lord knows, as no one else, the preciousness of the soul, and the unspeakable anguish it cost him to redeem it.

The strife going on for the possession of the soul proves its value. Far outstripping any conflict ever fought by force of arms, is that strife going on for the possession of the human soul. The devil has many agents, seen and unseen, employed in this diabolical work. But while Satan is seeking to devour and to carry out his hellish purpose to ruin men's souls, God through the Holy Spirit strives with the sinner, bringing to his heart conviction of guilt and danger. He uses every available agent to pluck him from the jaws of hell. The soul will never cease to exist either in happiness or misery. The resurrection will be joy to the child of God, but woe and misery to the workers of iniquity.

"The harvest truly is great, but the laborers are few." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." This was the last command given by our Savior to his disciples before ascending into heaven; it is a command to us as well, and in obedience to a command there is enjoyment.

It is a beautiful fact that the coming of our Lord to earth and the closing days of his early life with his disciples are described as seasons of joy. When the angel appeared to the shepherd at Bethlehem he said, "I bring you good tidings of great joy, which shall be to all people." No such ecstatic note of gladness had ever been heard before in this old sinning and sobbing world.

Our Savior's ascension was marked with gladness likewise, and even after his resurrection when he was with his disciples they were glad to see their Lord.

What gives us more pleasure than when we have helped a fallen brother, or given some one a word of kindness? Kindness stored away in the heart is like rose-leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows and little acts of kindness brighten the world.

The business of a true Christian is to conquer the world. This is a greater task than most of us realize, and involves a wider view of life than we ordinarily take. We are not merely to kill sin in our own hearts, but we are to make the entire world better in its social, political, intellectual and religious life. On the grounds where the battle of Bannockburn took place a monument of Robert Bruce was erected, but besides this monument on the old burying-ground there was also a more modest monument erected as the Martyrs' Monument, to the memory of those who laid down their lives for the testimony of Jesus. It is a single brown-stone shaft, and might be easily passed by. On each of its four sides are carved four plain figures. The lowest is a Bible with its pages opened wide, the second is a star, the next a cross; topmost of all is a crown. How striking the symbolism! The Word points to Jesus, "the bright and morning star." To follow him means to carry a cross. Carrying a cross is a guaranty of a crown.

Religion is the happiness of the soul. It alone gives peace and contentment. "Godli-

1905.

ness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). The Christian may have many reasons for rejoicing in view of the glorious prospects in store for him in the better world.

The result of faithful work is an adding of souls to the kingdom. Though we may not live to see the harvest of the seed sown, yet the Father knows and will bless our labors in the enlarging of the borders of Zion.

And not only to the new convert is Christ a joy-bringer, but also to the one: used as an instrument, to the Supreme Being, and to all who are connected with this great accomplishment, both on earth and in heaven. Christ in Luke 15:7 says, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance."

If with all our work we may be able to save but one soul, yet that soul may be the means of saving many others and so our final efforts will be multiplied. As a reward for our work we shall shine as the stars in the kingdom of the Father and there behold the sheaves that were gathered.

Cullom, Ill.

For the Herald of Truth.

A LETTER.

South English, Iowa, Feb. 10, 1905.
Editor Herald of Truth, Elkhart, Ind.

Dear Brother, Greeting.—I feel that we ought to request our churches and Sunday schools to hold special seasons of prayer and take up special collections in behalf of Bro. and Sister A. H. Leaman in Chicago. They have so faithfully stood by the Home Mission work, sacrificing their time and means for the Lord's work. While Sister Leaman has been lingering long at the point of death and their expenses have been heavy, Bro. Leaman is burdened with the thought that he will have to go out and work to pay his doctor bills. He has given eight or ten years of the best of his life to the work of the church, and we ought to consider it a privilege to help bear his burdens. "Bear ye one another's burdens and so fulfill the law of Christ." Many good people would be glad to help in this if they understood the situation. They should have a liberal donation.

S. B. WENGER.

For the Herald of Truth.

TAKE UP THY CROSS AND FOLLOW CHRIST.

By J. B. Diller.

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

These are words spoken by our blessed Savior to his disciples in a conversation when Jesus was telling them how he would have to suffer for fallen humanity. After Peter had just a short time before made such a grand and noble confession, "Thou art the Christ, the Son of the living God," Christ pronounced a blessing and said that on such confessions he would build his church, and also promised him the keys of the kingdom of heaven. (See Matt. 16:19). Read Acts 1 and 2 and see how Peter used the keys. Yet Peter, as man at the present day, seemed to think that the natural man ought not to suffer and said, "Be it far from thee, Lord." But Christ turned and said unto Peter, "Get thee behind me, Satan; thou art an offence unto me, for thou savorest not the things that be of God, but those that be of man." Then Christ spoke the words we have under consideration, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Now the question arises, What is this cross, who is to take it up, and when? Some people seem to think it is in the clothes we wear, and some in the church, etc. Then, again, there are very many who do not seem to think about it at all, judging from the fruits of their lives.

First, we can clearly see that it is the follower of Christ who is to take up the cross, because he says, "If any man will come after me," he is to take up his cross and follow. All are invited to follow Christ, but none will or can be true followers of Christ without taking up their cross. Christ says, "Ye must be born again." Yea, he declares that no one can "see the kingdom of God" without being born again. Paul also verifies this by saying, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8).

Nicodemus and Paul are two Bible characters that stood in high positions in worldly offices and society, yet they had to be born again before they could follow Christ or please him in any of their works or deeds. So then the first step in taking up the cross is the cross to nature. But man is helpless of himself and must make an unconditional surrender to God and be "born again," and to be born again we must accept the gift of God. Most of us enjoy receiving gifts, and especially so when we are helpless and receive a gift that will help us out of our trouble.

The human family is helpless and in a lost condition, naturally, but here comes a gift to help them out of their condition. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). He gives his Son as a gift and he must be accepted as such. "The wages of sin is death, but the gift of God is eternal life" (Rom. 6:23). This most precious of all gifts is for all, but only those who believe will receive it and be benefited thereby.

"Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). It is a gift at hand, ready to be accepted as the air is, but we must breathe it; and the beautiful clear water that flows from many springs, but we must drink it. All these are gifts of God, but to be beneficial we must accept and use them. Under such conditions one is a new-born babe in Christ, ready to follow Christ.

But right here is where Satan does some hard fighting, and sad it is that many are led to drop the cross and follow the course of nature again. Satan tells them, You have joined a church now and if you attend the meetings, go to communion and pay your fees, why can you do nearly as you please. When this device does not suffice, he has plenty of others. To one he may say, You have now been immersed, you are all right. Now go to church regularly, otherwise you can satisfy your carnal desires the same as before, only do it more slyly. And again he may say, You have been baptized, now do not do as some others who wear such gay clothing and follow all the fashions. You have now joined a church whose members wear plain clothing, now be right plain. And

he will try if possible to convince one that he will be all right for heaven just because he is plain in his attire, which is right! in its place, but trying to merit heaven in that way is hypocrisy.

Christ wants us to deny ourselves and take up our cross and follow him; not Christ's cross, he bore his cross and finished his work, but we each have an individual cross to bear. The new life is in a sense "turning about face." "Old things are passed away; behold, all things are become new." New ideas, new desires, new love. The natural man thinks such a cross is burdensome and points the finger of scorn at those who take it up. What a sad mistake! His own burden (if he does not repent) is much greater, and he must bear it all by himself throughout all eternity, while the servant of Christ can easily bear his cross, because Christ will ever be with him and help him bear it. "My yoke is easy and my burden is light" (Matt. 11:30). He says, "MY yoke," and as a yoke is for two, it will be the Christian on one side and Christ on the other, and if we have Christ to help us, we need never fear.

If our former companions will try to influence us to follow worldly amusements and say, "You will have no friends and associates if you dress so plain and do not go with us," we will think of our best friend and say, "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God" (James 4:4). And if we are laughed at by some of the world's haughty characters for wearing plain clothing or the prayer head-covering, or for washing one another's feet, let us humbly take up our cross, and say, We are not greater than our Lord and Master who washed his disciples' feet and taught us the example and commanded us to do likewise (John 13:4-17). Refer them to 1 Cor. 11:6, and say, If the natural hair were to be the covering referred to and that were all removed how could such a one be shorn or shaven? And refer them to 1 Peter 3:3 for plainness of attire. Let us console ourselves with the fact that Christ suffered much more for us. If any one speaks evil of us or tries to quarrel with us, let us humbly take up our cross and follow Christ's command, doing good unto them. Let us ever be on the watch, take up our cross and follow Christ and win the crown (2 Tim. 4:6-8).

Hanover, Pa.

HINTS TO PREACHERS.

Don't spend your moments of prayer in exhorting God.

Don't become jealous because some other preacher is honored more than you are.

Be more interested in what you say than in how you say it.

Don't rob the devil of his own—such as egotism, selfish display, etc.

Don't conclude that you know it all.

Don't get too smart. Remember that the people read your motives.

Don't depend too much on your own accomplishments. Give the Holy Spirit some chance.

Never preach anything as doctrine unless sustained by the Bible.

When you know that you have preached God's truth, never apologize to your critics.

Always remember that you are not a mere servant of the people, but a messenger to them, sent of God.

Impress the common people that you are one of them.—W. J. H. Bauman, in "Brethren Evangelist."

HERALD OF TRUTH.

HERALD OF TRUTH.

Thursday, February 23, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern, Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

A SPECIAL OFFER

on the Martyrs' Mirror and the Complete Works of Menno Simon.

Dear Brethren:—

Greeting in the Master's name. As a minister of the gospel and an exponent of the precious faith, once delivered to the saints, that has become our heritage through the unspeakable sufferings and trials of our persecuted forefathers, we believe that you are not only in hearty sympathy with every means that is placed in our hands for the perpetuation of that precious, blood-bought heritage, but that you are ready to take active part in any work that tends to accomplish this end. The history of our forefathers, from the times of the Apostles, as compiled in the Martyrs' Mirror, from various authentic sources, is one of the most remarkable, as well as interesting, works ever published. One of the most remarkable features of the book is the fact that although it relates the frightful ordeals, the terrible sufferings and privations through which our forefathers passed on account of the faith, not one word of revenge, anger, spite, or malice breathed out in all the pages of the work. The book itself is a sufficient refutation of the criticism that has been offered, that it tends to narrow the readers' belief to limits not in keeping with present day conditions and needs. The people lived far in advance of their times. They were the pioneers of the broad platform of civil liberty and religious toleration and paid for it with their blood, and the Martyrs' Mirror is a chapter in the history of liberty that is written in the blood of heroes.

There are many families in our church now, especially among the younger portion of our congregations, who do not have the Martyrs' Mirror, who have never read it, nor had an opportunity to make themselves acquainted with the faith of our martyr forefathers, and the wonderful experiences which, for the love of Jesus, they had to endure. It would be of untold benefit for all our people to be well versed in the doctrines, teachings and experiences of our sainted forefathers of the centuries past. This book is indeed one of most valuable historical works ever published, and every Mennonite family, now, as in the years gone by, should have a copy of these important records of God's people. The book is a Royal Octavo Volume of nearly 1100 pages, strongly bound in full leather and well

HERALD OF TRUTH.

illustrated. It is the most complete, the best and most correct edition of the Martyrs' Mirror ever published. It was translated and published at an outlay of not less than seven thousand dollars, not primarily for financial gain, but for the purpose of providing our people, especially the younger part of our congregations, among whom the German language is becoming an unknown tongue, with an edition of this reliable work suited to their needs. The translation was made from the original Holland by an able scholar and one of the most faithful and consecrated men we ever met, and a great many errors which had crept into former translations were corrected.

These books, since our English edition was published, have had a wide circulation, but we still have a considerable number of them on our shelves, where they do not benefit either the people or the church.

We are anxious to get them into the hands of the people, first, that they may be read and that the people may be benefited by our work, and second, that at the same time the Mennonite Publishing Co., which at so great a sacrifice has done so much to build up and establish the Mennonite church in the past forty years along this line, may be able to get back for present use the money still tied up in these books. The turning of the books into ready cash, as all thinking people will understand, is also an important consideration, especially at the present time.

The retail price of the book is \$5.00. Our offer is this: To any congregation that will take ten copies in one shipment we will sell them at \$3.75 a copy. For any less number we will charge \$4.25 a copy and ship according to the convenience of the purchaser.

We shall greatly appreciate your efforts to help in this way.

Complete Works of Menno Simon.

In connection with our offer for the Martyrs' Mirror, we also make the following reduced prices for the complete works of Menno Simon in the English language. This is also a valuable addition to our Mennonite literature with which our people should be well acquainted. The book was translated from the original Holland language, and is published in a well bound Royal Octavo volume of 747 double column pages, printed in large type, and is regularly sold at \$4.50. Under this special offer we will sell the book to a congregation which will take eight or more copies in one shipment for \$3.00. Where a less number is taken the cost will be \$3.50 and shipment will be made as most convenient to the purchaser. No one should miss the opportunity of securing a copy at this greatly reduced price.

This is a rare opportunity, and we hope every member will avail himself of this very liberal offer. Kindly let us hear from you soon. Thanking you in advance for your correspondence, we remain,

Fraternally yours,

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

TO OUR PATRONS.

We will again enclose with this number of the Herald of Truth a statement of account to all who are in arrears on their subscriptions to the paper, and we hope that all will receive this statement kindly and will respond without delay and have their papers paid up to date.

We also send the same statement to all whose subscriptions have expired Jan. 1, 1905, and for these we wish to add a word of explanation. It is, no doubt, understood by all our readers that as law-abiding citizens we must regard postoffice laws, and

we are not allowed to send with the papers anything of the nature of a communication or letter; so that this statement is about all we can send in this way, and to send a personal letter costing two cents postage for every subscriber would make considerable extra expense, so we send the statement and make the explanation that to all those whose subscriptions have just recently expired it does not mean a "dun," but simply a notice to remind them that their subscription has expired, and that they are kindly invited to renew for another year. In this way we hope, in a very large degree, to avoid the necessity of sending "duns" to any one. We are sorry that some of our kind patrons took offense at these statements. We ask their forbearance. We wish to cultivate a kind fraternal feeling with our patrons, and ask nothing more of them than what we would be willing to have them ask of us.

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Arendtsville, Pa., Feb. 9, 1905.—Dear Editor and all Readers of the Herald:—On Jan. 18th Bro. Jacob Martin of Augusta Co., Va., came from York Co., Pa., to Munnasburg, Pa. We were glad to have the brother with us and preach to us. On the 25th he bade us farewell while the wind was blowing the snow violently. May we all walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. May we be holy, in all manner of conversation (1 Pet. 1:15), and our appearance plain. That will be encouraging to our ministers. Let us pray for them that they may be strong and of a good courage. (Deut. 31:6).

* * *

Lancaster, Pa., Feb. 14, 1905.—We had an interesting children's meeting at the Rockland St. Mission to-night. Bro. Ira Zook of Lititz, Pa., addressed the meeting, dwelling on the thought that we should accept Christ whenever he calls us. We have a meeting of this nature every Tuesday evening at 7:15, No. 462 Rockland St. All are invited to attend.

There was a mistake made in giving the officers of the mission Sunday school in the Herald of Feb. 9th. The officers mentioned at that time were of the children's meeting; the officers of the Sunday school are: Superintendent, B. F. Herr; assistant, C. H. Moeman; secretary, O. B. Hoover; treasurer, J. Strohm. Sunday school meets every Sunday at 10 a. m. O. B. HOOVER.

Goshen, Ind., Feb. 17, 1905.—Dear Readers of the Herald:—Showers of blessings are still falling on us at Goshen. We write these items so that you may all rejoice with us. Bro. Samuel Yoder preached for us Jan. 29th and on Feb. 5th Bro. J. M. Shenk and L. J. Lehman were present. Bro. Shenk preached the sermon. Bro. Hilty of Nampa, Idaho, stopped here a few days ago while on the way to his former home in Ohio. Last Sunday seven persons were received into church fellowship. Others are still contemplating a similar step. Last Monday evening we had a missionary meeting, it being the occasion of Bro. J. N. Kaufman's departure for his home in Pennsylvania and finally for India. The special features of the meeting were short talks on the qualifications and characteristics of the true missionary and a parting message by Bro. Kaufman. The meeting was one of unusual interest and many good thoughts were brought out. Bro. Kaufman will sail for

February 23,

1905.

India on March 4th. The short Bible Term has closed and has proven to be a season of refreshing showers, and the students left feeling greatly benefited.

RUDY SENGEL.

For the Herald of Truth.

TEMPERANCE.

By Ella Kulp.

Whenever the subject of temperance is spoken of, our thoughts first turn to strong drink and its evil results. But this is by no means the only phase of the subject.

Temperance means moderation along many different lines, such as in the indulgence of the appetite, or of pleasure, or of the intellect. Or, in other words, temperance may be explained as remaining within certain reasonable limits.

Let us first look at the effects of strong drink. It is useless to say that alcohol is a benefit to the physical body. Physiology tells us how it excites the heart, stupefies the brain and impairs the whole nervous system. Though it may give momentary stimulus, yet after the direct results are past, the victim suffers a greater lack of strength than before, thus making it necessary to use the stimulant constantly. Even in moderate quantities it acts as an irritant and a poison.

Some may say, "Only one glass." But one only leads to another, and the appetite is not satisfied with a small quantity. Finally the indulger finds himself a slave. Total abstinence is the only safe way and as a result the appetite is better, the mind clearer, nerves stronger, and the whole system in natural health. We need not even speak of the great amount of money worse than wasted in this ruinous habit.

Indulgence of appetite includes also excess in eating. We read in Prov. 23:21, "For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

The ruling aim and motive of many people is to derive the very most pleasure and excitement out of life, regardless of effects on the physical or intellectual man. Those pleasures are sought which gratify the senses. Such a one who thinks only of self and his own enjoyment, comes far short of being a benefit to his fellow-men, but is in many ways a hindrance.

The carnal mind must be held in subjection to the spiritual if we wish to be of use to our Master.

Moderation is equally important along intellectual lines. How sad to behold a brilliant intellect so completely absorbed in its philosophical studies as to lose sight of its God! On the other hand, how much the well-developed mind may accomplish if used in the service of its Maker!

We have only one life to live. We cannot afford to cast aside one moment which will unfit us for the work our Master intended for us to do. We are creatures of example; what one does, others imitate. More eyes are watching us than we think; more lives than we realize are awaiting the influence of our decisions. How careful then should we be that our influence is continually going out for temperance in all things! But we cannot do this of ourselves. Our motto should be, God helping me, I shall endeavor to live more perfectly each day.

Elkhart, Ind.

To get a clear view of the Sun of Righteousness, see that the windows of your soul are kept clean.

HERALD OF TRUTH.

61

For the Herald of Truth.

POOR LITTLE PAUL.*

By A. Metzler.

The farmer was up at the early dawn.
He opened the door and beheld on the lawn
A poor little baby boy, lonely, forlorn,
He cried and he wished he had never been born.

Cho.—Warm shone the sun and hot was the air,
He had no place to shelter him, no one to care;

No mother to love him, no father to call,
Cast out in the world was poor little Paul.

He was homeless, forsaken, cast out in the night;
He was sun-burnt and sickly—a pitiful sight.
Not able to walk because starving and lean,
The rags on his body were sadly unclean.

The farmer showed pity by taking him in—
Because such a sight he never had seen—
Until officers came that wanted to know
Where this outcast came from or where he should go.

They could not discover his source nor his name—
No one could they find this baby to claim.
What else could they do but to place him in charge
And care of the Orphans' Home, till he grows large!

They took him and tenderly cared for him there,
He grew, became happy, obedient and fair;
But his age is a mystery—his name no one knew—
Paul Moses they call him, a name tried and true.

Little Paul Moses sings praises each day
To Him who mysteriously opened the way
For him to be rescued by those who befriended,
And no one can know where this story may end.
West Liberty, Ohio.

THE DAILY CROSS.

Sel. by Mary L. Bower.

Coming to Christ is one thing, following Christ daily is another. We cannot follow Christ without a holy morality that shall be the fruit of faith and love, the product of God working in us both to will and to do. Christianity begins with nothing, but embraces and produces everything; self-reliance begins with everything and ends in nothing. Follow Christ, that will make morality, that will produce works. Come to Christ that you may receive grace from him; come empty that you may be filled; come worthless that in him you may be made worthy; come ignorant that in him you may be enlightened; come without works that in him you may be made rich in good works. The work of religion is not a work that is performed at once for a lifetime, by coming to Christ, but in it you are to wait on him, observe his movements, his ways, his words, his example continually. You can follow Christ only by the same grace that brought you to him, but trusting in him that is always vouchsafed. All the strength necessary for future obedience must be given by him and when the time comes for its exercise, he will give it to the soul that is waiting on him. But at present you have only present duty to perform. You are to follow Christ to-day, that is duty, that is Christianity. Christ must renew your strength every day and every day you must come to him, saying, "Give us this day our daily bread."

Your trust and obedience to-day are the seed and bud of to-morrow, and out of the blossoms of to-morrow shall spring other buds and blossoms, and so on, until your daily existence shall be filled with fruit unto life eternal. But all this is the quiet growth of faith and patience. It is not required at once, nor possible at once, but only the principle of it, ceaselessly working.

Jane Taylor's story of the disconcerted pendulum is admirable in this application.

* A sketch from actual life.

We would call it, for our purpose, the unbelieving pendulum. Reflecting on the amount of future duty it had to perform, and going into calculation what number of times it must swing every hour and multiplying that by the hours in the day, and then the days in the month, and then the months in the year, and finding the enormous multitude of times it must strike with the most perfect precision, punctuality and perseverance in the year, ceaselessly, always at its duty, it was so terrified and distressed with the responsibility that it suddenly stopped, nor could the clock be set in motion again till the pendulum was reminded that though in a year's time it would, of course, perform so many vibrations, if faithful, yet it was never called to perform but just so many in a minute, and only one in each present second, and that it had nothing to do with the future but to take care of the present. Take care of the minutes, and the hours will take care of themselves.

And just so, take care of the days in Christ's service, day by day, in the minute duties of following Christ, and the months and years will take care of themselves. Christ will keep the clock in motion to-morrow, if the pendulum obeys him to-day. Each day we are to come to him for each day's grace. "Sufficient unto the day is the evil thereof," the labor thereof and the grace thereof.

We are permitted, in general, to see only the beginning; if we saw the whole before habits of great faith, prayer and energy were formed in us, by God's gradual grace and by gradually coping with difficulties as they come up, we should be frightened and deterred from duty.

If a little child could count the multitude of steps it would have to take in growing up to manhood, it would stop learning to walk. If a boy at school could calculate the multitude of steps he would have to take, and will it would cost him to master the science of algebra or the Greek language, he would throw down his mathematics and his dictionary in despair. If a young minister of the gospel were told at his ordination that in such a number of years, living so long, he would have to prepare, say one thousand sermons and were to get his mind morbidly fixed upon that, he would stop at once. If the children of Israel had been told, when they undertook to go out of Egypt for Canaan, that they would have to wander forty years in the wilderness, they would not have stirred a step. But God makes everything gradual to us and by present faith everything easy, everything leading on gently and without violence to the next thing, the next duty, like a running stream, which murmurs encouragement, and not like a rough sea; like the change of seasons, imperceptible in their progress from day to day, yet perfect and complete, impossible to bear if they would come suddenly, but healthful and delightful in their quiet approaches, and gliding gradually into one another. So duties grow out of duties, gradually and gently, and Christian graces and self-denials glide into one another like the braids of a silken chain and by this chain of love and duty the soul is bound about and strengthened in and for Christ. Only trust in Christ and follow him.

As it is with duty, so it is with light. It does not come all at once, but gradually. But Christ's rule is, "He that followeth me shall not walk in darkness, but shall have the light of life." And the path of the just, they just who live by faith, "is as the shining light, which shineth more and more unto the perfect day." But you cannot expect all

your light now; enough if you have a little of it, enough if you have sufficient to see to-day's duties, to-day's path.

You are not to be anxious either about light or comfort for the future, but anxious only to follow Christ truly for this day. Follow Christ, and comfort will follow you; but if you follow comfort chiefly, you will lose sight both of comfort and of Christ.

Daily duties are not only to be performed, but performed daily in obedience to Christ with a supreme regard to him under the power of his love. The end and right way of all duties, all self-denials, all crosses, is simply, "Follow me," follow Christ daily. Walk as he walked daily. Seek the things which are above where Christ sitteth on the right hand of God—daily. Let the same mind be in you which was also in Christ—daily. Walk in love, as he also hath loved us—daily. It is manifest that this precept runs into the minutest actions and feelings of life, daily life, domestic life, social life, business life, public life, private life.

Let your daily deportment, conversation, temper, disposition of mind, habits of existence, be a copy of the same sweet and lovely holiness, which shone in the daily life of Christ. Each day must have the Christian graces woven in it, running through it, the threads of the great pattern continued, the colors visible, the figures growing, precept upon precept, line upon line coming out, here a little and there a little. "See," saith he, "that thou make all things according to the pattern showed thee in the mount." Everything in us daily must grow up into Him who is the Head. Everything must be done with reference to Him, nor is there anything so small or unimportant which may not bear its proportionate shade of sweet coloring drawn from him.

The daily conquests of our temper, the daily patience, meekness, charity of spirit and actions, the daily gentleness, kindness, forbearances, forgivenesses of life; the daily experiments and practices of faith; the daily services of grace in prayer; the daily lookings to Christ like the flower that follows the sun; the daily submissions of everything to him; the daily effort to find him, and to grow in his knowledge and love; the daily feeding on a portion of his word; the daily endeavor to do good as we have opportunity, winning souls to Christ; the daily attention to our business under Christ's love; the daily subduing and denial of self in bringing everything to him, for him and not self, to stamp and seal it as his own, imbuing it with his Spirit; the daily rejoicing in his goodness and thanksgiving for his mercy; all these things daily and all these things for each day itself, and not put off to the morrow, nor the morrow thrown upon to-day. Our work for Christ and our walk with him are to be continued daily. Each day we do not know that we shall have another morrow; do not know but that this may be the last of our sweet privilege of walking with Christ and working for him.

It is perhaps but a little that we can do in a day, but a little every day will accomplish much in a year, and we are not required to crowd a year in a day, but to take the days as they come, and by giving each one to Christ, to string them all, as it were, in one thread of precious pearls for him. By and by you will find them in your own coronet of life.

For an honest and humble mind, taking the word of God for its guide and not human rule or tradition, there is no danger of mistaking any such system for God's system. Our Lord Jesus has made supreme, undivided, single, entire consecration to himself and himself alone, so clearly our

whole duty and himself so indisputably our sole Savior and guide that there is no possibility of mistake. Come unto me, follow me, abide in me. Everything is personal, single—me, me, me. Not, come to the church, follow, abide; nor come to a system, follow, abide; nor even follow the cross, come, abide; but "Come to me," "follow me," "abide in me." "Take up thy cross daily and follow me." Everything begins with this, "Come to me," and ends with this, "Follow me." "Him that cometh unto me, I will in no wise cast out." "He that followeth me, shall not walk in darkness, but shall have the light of life." "He that believeth in me shall never perish, but shall have everlasting life." "He that believeth on the Son hath everlasting life." "If any man serve me, let him follow me, and where I am there shall also my servant be; if any man serve me, him will my father honor." "He that loveth his life, shall lose it, and he that hateth his life in this world for my sake, shall keep it unto life eternal." "Ye will not come to me, that ye may have life."

"The Spirit and the bride say, Come." And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." The book of life itself is the Lamb's book of life, the souls written in it are Christ's own souls, the love that is their principle of life is Christ's own love. He is the Alpha and Omega, the beginning and the end, the first and the last, the same yesterday, to-day, and forever.

Bovertown, Pa.

MISSIONS.

For the Herald of Truth.

THE MISSION FIELD.

By Mamie M. Yoder.

I.

A little over nineteen hundred years ago, when the angels heralded the message, "Peace on earth, good will to men," to the shepherds, it heralded the coming of the great King. This King said, "The Son of man is come to seek and to save that which was lost." One sabbath in the synagogue of Nazareth he read this prophecy concerning himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This gives us a picture of the true missionary. Was Christ a missionary? Certainly. He was sent by God to deeds of kindness and love, pointing lost humanity to the Father during life. "He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him." Through him only could man be saved.

His work was seemingly so commonplace that many denied his being the long-looked-for Messiah. While on earth he established his kingdom and upon his ascension said to his apostles, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you, always, even unto the end of the world."

Many of God's children have done what they could in fulfilling his command, until

the message of salvation has come to us and now we must consider the command. It is our duty to tell the world of a Savior, because all men need Christ. There is none righteous, no, not one; for all have sinned and come short of the glory of God. The burning question for every Christian should be: Shall hundreds of millions of men now living, who need Christ and are capable of receiving help from him, pass away without even having the opportunity to know him?

It is our duty because we owe all men the gospel. We have a Savior who alone can save from the power of sin, and if we do not teach Christ where he has not been named, who will? They are our brothers and sisters, and shall we leave them to die in sin without knowing of the gospel?

It is essential to the best life of the Christian church. Show us a man who properly exercises his body and we will show you a strong man. The church has been compared to the human body, and the same is true of the church. If a church is actively engaged in the Master's service, it will be strong and will scatter its witness. When Saul persecuted the early church, "they that were scattered abroad went everywhere preaching the Word."

Having briefly considered our relation to the field, we shall take a glance at the field. Let us not get religion and Christianity confused. A man may be very religious and may know nothing of Christ. We probably cannot find a single country without a trace of religion, but many have no knowledge of Christ.

The great world religions which the missionary must overthrow in heathen lands, all have some of the characteristics of the Christian religion, but none have the most essential part, the Christ who saves the soul from eternal destruction.

There are approximately 1,000,000,000 people in the non-Christian lands. It is estimated that three-fourths of them have not had an opportunity to hear the gospel of Jesus Christ. This represents a population of people equivalent to the population of 175 Londons or 227 New Yorks.

Perhaps some one now thinks, Well, we cannot all go to those lands. God does not require that of all his children, but he does require that all solve that question between themselves and their Maker. There is room for witnessing in Jerusalem, and Judea, and Samaria. Christ in his ministry on earth showed that true love to God consists not alone in doing great things, but also in filling the little common-place corners of life. There are people not far from us who know little or nothing of Christ, at least many do not know him as a personal Savior.

When we go into our large cities, we see want, degradation and sin. Many thousands of foreigners are constantly stepping on our shores, and we must enlighten them or they will make the cities still darker.

"The harvest truly is great and the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest. Go your ways, behold I send you forth as lambs among wolves." As they were sent out taking their lives in their hands at that time, so many go out to-day. In reading the lives of some of the great missionaries one sees the implicit faith of these men in God. Sometimes friends would want them to return, but upon an instance of this kind Livingstone said to his brother Charles, "I am a missionary, heart and soul. God had an only Son and he was a missionary and a physician. I am a poor, poor imitation of him. In this service I hope to live, in it I wish to die." His was a life of toil and severe hardship, yet he was

beloved by those benighted, black-skinned people of central Africa. In his seven months' journey from southern Africa through the center to the west coast, it is said, "the most impressive thing about it all was the horrors of the slave trade as witnessed on this long journey. Every day he saw families torn asunder, dead bodies along the way, gangs chained and yoked, skeletons grinning against the trees and by the roadside. As he rowed along the river Shire the paddles of his boat were clogged in the morning with the bodies of women and children who had died in the slave-chained gangs and had been thrown into the river." This was the work of the slave-trader, and Livingstone with the burning passion for lost souls was the first man to go into the heart of the Dark Continent to tell those people of God's love to them. Africa is being opened, the slave trade has diminished, and all she needs strong men and women in the service of the Lord.

Nearer our door lies the neglected continent of South America. The morals are of the lowest type and this makes it hard for the missionaries' work. Some one has said that her cities are among the gayest and grossest of the world. South America groans under the tyranny of a priesthood which, in its highest forms is not allowed and is incompetent to preach the gospel of God's free gift; and in its lowest form is proverbially and habitually drunken, extortionate and ignorant. (To be continued.)

Bellefontaine, Ohio.

MARRIAGES.

Miller-Mast.—On Feb. 5, 1905, at the bride's home, near Walnutcreek, Ohio, by Bish. Moses Mast, Malvin Miller and Magdalena Mast, both of the Walnutcreek congregation.

Ebersole-Horning.—On Feb. 9, 1905, at the home of the bride's sister in Alba, Mo. Bro. Elias Ebersole of Sterling, Ill., and Sister Leah Horning of Alba, Jasper Co., Mo. were united in the bonds of matrimony by Pre. C. T. Harrison of Ononago, Mo.

DEATHS.

Pre. Martin Riser died at his home near Mauganville, Washington Co., Md., on Feb. 7, 1905, after an illness of about two weeks with rheumatism; aged 44 Y., 10 M., 29 D. Bro. Riser was ordained to the ministry a little over two years ago, and he filled his place in the pulpit faithfully. His presence and help in the services will be missed, but we bow to the divine will. He leaves his companion, four daughters, an aged mother, two sisters and three brothers to mourn the early loss of one who was near and dear to them. Our hearts go out in sympathy for the sorrowing family, but we commend them to our heavenly Father who does all things well and who is ready and willing to bind up the broken hearts. Funeral services were held on the 10th at the Reiff M. H., conducted by George Keener and Christian Strite, Col. 2-4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." A large concourse of people assembled to pay their last tribute of respect to one they loved. Peace to his ashes. BY A SISTER.

Pre. Michael W. Shank was born in Ontario, Canada, Oct. 15, 1832, and died at La Junta, Colo., Feb. 13, 1905; aged 72 Y., 3 M., 28 D. In 1836 his parents moved with him to Putnam Co., Ohio, and resided there until 1846, when they moved to Elkhart Co., Ind., about the year 1849. Here he was married to Nancy Ramer, June 17, 1854. This union was blessed with eleven children, ten of whom are living. They lived in Elkhart county until about 1866, when they moved to St. Joseph, Mo., Ind. Here he was ordained to the office of deacon, and, a few years later, called to the ministry. Bish. Tillman Moser of Canada conducted the ordination services. In 1886 they moved to Finney Co., Kan. Here they braved the hardships of frontier life, suffering many privations on account of the war. Their children, but they lived happily together until 1896, when the wife and mother was called home to her reward. After that he lived with his children in Finney county until about eight months before his death,

when he moved to La Junta, Colo., for his health. But he had "fought the good fight" and "finished the course." The last few years of his life he was in feeble health, being afflicted with "cerebral paralysis." About three weeks before his death he was stricken down with congestion in the lungs and later suffered from a paralytic stroke. He bore his afflictions bravely, and when mutual summons came he peacefully passed away. Bro. Shank was a faithful workman in all he undertook. Robust in constitution, and determined in will, he faced the storms of life bravely, and in spite of crop failures he was always able to meet his obligations. For years his voice was heard in defense of a pure gospel and righteous Christian living. Though not an eloquent man, he was sound in faith and consistent in life, and exerted a marked influence in conferences and church work in general. The way that people listened to what he had to say was remarkable. But his voice will be heard upon earth no more. He has gone to his reward and left us a worthy example by which to profit. Funeral services were conducted at the home in La Junta, Tuesday, Feb. 14th, by J. M. Nunnemaker, Geo. Ross and Daniel Kaufman, Text, 2 Tim. 4:6-8. After this the remains were taken to his former home in Garden City, Kan., and after further service at the Friends' church were laid to rest in the Garden City cemetery, Wednesday, Feb. 15, 1905.

Pre. Benjamin L. Fisher was born June 1, 1838; died at his home near Ronks, Lancaster Co., Pa., Nov. 25, 1904; aged 66 Y., 5 M., 24 D. His death was due to pneumonia of which he suffered but one short week, taking sick one Friday morning the following Friday. This sad dispensation of Providence came as a great shock to the family; he was a loving and devoted husband, and his sufferings patiently. All was done that medical skill and loving hands could do, but to no avail. We have the assurance, however, that he has gone where sorrow and care are known no more, but where joy and happiness reign for evermore. He was ordained to the ministry in the Amish Mennonite church in October, 1871, thus serving the church in this sacred capacity for more than thirty-three years. He was a kind, loving husband and father, a good neighbor, and a faithful minister. He leaves a sorrowing wife and service children, two sons and one daughter, all married. The funeral was held on Sunday, Nov. 27th, at the home of his son John. A large concourse of friends and neighbors gathered to show their tribute of love. Services were conducted by John Zook and Samuel Peachy, both of Milfil Co., Pa. Text, 2 Tim. 4:7, 8. His remains were laid to rest in the Miller graveyard near Ronks. The Lord comfort and bless the sorrowing ones. Peace to his ashes. A HERALD READER.

Lantz-Sussana Lantz, beloved wife of Pre. Benjamin Lantz, died at her home near Mauganville, Pa., on Sunday morning, Nov. 27, 1904; aged 63 Y., 5 M., 26 D. She was afflicted with heart trouble, but retired in the evening in good spirits and gave no signs of illness. When her husband awoke in the morning he found her body cold in death beside him. Her soul had taken its flight to the spirit world, where we believe she will be forever free from all trouble and eternally happy. She leaves a grief-stricken husband and four children to mourn her sudden departure. She was a loving wife and a kind mother and was loved by all who knew her. Funeral services were held on the following Wednesday at the home of her son Jonathan, where a large concourse of people had assembled for the solemn occasion. Services were conducted by Samuel Peachy and John Zook, both of Milfil Co., Pa. Her remains were laid to rest in the Mill Creek Amish graveyard, near Bareville.

Berger.—Catharine Smith was born Jan. 24, 1827, in Wuerttemberg, Germany, and died in Wakeham Twp., Kalamazoo Co., Mich., on Feb. 7, 1905; aged 78 Y., 1 M., 13 D. She was a consistent member of the Amish Mennonite church. She emigrated from her native home in Germany to the United States of America and located in Lancaster Co., Pa., near which place she united in marriage with Christian Berger, March 1, 1850. After residing about three years in Pennsylvania they moved to Wayne Co., Ohio, and afterwards to Williams county, the same state. From the latter place they removed to Wakeham, Kalamazoo Co., Mich., where she resided thirty-eight years, until the time of her death. To them were born nine children. The oldest daughter died in infancy. She leaves six sons, two daughters, thirty grandchildren and one great-grandchild, to mourn her death. Sister Berger united with the Amish Mennonite church fifty-one years ago and remained a faithful and consistent member to the time of her death. Her husband died Nov. 13, 1899. She was buried on the 19th. Funeral services were conducted by John F. Funk of Elkhart, Ind., from Heb. 4:9. She was a patient sufferer with dropsy for nearly a year, and had a long and painful part and with Christ, which is far better. On

one occasion she folded her hands and prayed very earnestly that the Lord might come and take her home and relieve her from all trials and sufferings of this present life. Our loss is her eternal gain.

Taylor.—On Feb. 9, 1905, near Lima, Ohio, Frank Taylor, son of William Taylor; aged 13 Y., 10 M., 3 D. Funeral services on the 10th, conducted by I. J. Buchwalter and Moses Brenneman.

Maurer.—John Maurer was born July 21, 1837, in Neukirchen, Kaiserslautern, Rheinpfalz, Germany; died near Carlisle, Ill., Jan. 26, 1905; aged 67 Y., 6 M., 2 D. He is survived by his wife, six sons and two daughters. Buried near Stanford, Ill. Funeral services by John Gieringer and John Kinsinger.

Shank.—Sister Mary Shank died near Edgmont, Md., on Feb. 3, 1905, of pneumonia; aged 82 Y., 11 M. She was a consistent member of the Mennonite church and the last of the family, the others having preceded her to the spirit world. She lived in maidenhood all her days, and for a number of years made her home with Bro. and Sister Abraham Martin. Funeral services on the 5th, at the Stouffer M. H., conducted by George Keener and Daniel Strite from Pa. 90:12. Interment at the Stouffer graveyard.

Brown.—Sister Brown passed from this world to reward near Masontown, Pa., on Feb. 10, 1905; aged 84 Y., 3 M., 21 D. A few days before her death she was alone up stairs and her clothing caught fire from the grate or in some other way. Her screams brought Bro. Bare to her assistance. By faithful efforts the fire was extinguished, but Sister Brown was so badly burned that it caused her death. She was a faithful member of the Mennonite church for more than sixty years. She is survived by an invalid daughter and many friends. Interment in the Mennonite cemetery. Services by John Brillhart from John 19:27. "Behold thy mother." J. B.

King.—Anna Ruth, little daughter of E. J. and Magdalena King, near McLean, Kan., passed away Jan. 19, 1905. She took sick on the night of Jan. 17th with the dread disease scarlet fever, and after thirty-nine hours of suffering she went to be with Jesus at the early age of 2 Y., 2 M., 3 D. Interment on the following day without funeral services, as the family was quarantined at the time. The funeral services were held Jan. 29th at the Pennsylvania M. H. in Harvey, Mo., conducted by J. M. R. Weaver from the text, Psal. 39:7, 9, latter clauses, "My hope is in thee." "Because thou didst it." Our baby is survived by her parents, two brothers and four sisters. One little sister preceded her only one year and eight months ago. While it is hard to give those dear dead ones up, yet we are glad to give them to the Lord and the Lord hath taken away: blessed be the name of the Lord." HER MOTHER.

Bair.—Near Hanover, Pa., at the home of Joseph B. Ellner, on Jan. 23, 1905, Sister Elizabeth K. Bair; aged 82 Y., 4 M., 12 D. She was a consistent member of the Mennonite church for many years; was never married, but had gained many friends by her acts of kindness during her lifetime. Funeral on Jan. 26th. Services at the house by Daniel Stump in German and J. C. Miller in English. Text, Rev. 14:13. Interment in the burying ground adjoining Fair's church.

A FRIEND.

Steinmann.—Catharina Steinmann (nee Wise) was born in Lotbining, France, in 1827, and died at her home near Flanagan, Ill., Feb. 9, 1905; aged 78 Y. She was united in marriage to Christian Stehly, Mar. 25, 1869, who preceded her to the spirit world. To this union was born one daughter. She was again united in marriage, Aug. 17, 1876, to Daniel Steinmann. She leaves her husband, one daughter, six step-children and one brother to mourn her departure. She was a true and faithful member of the Amish Mennonite church. Funeral services by Daniel Orendorf in German and Daniel W. Slagel in English from Rev. 14:12.

Stoltzfus.—Marcus Stoltzfus, son of Daniel and Set Stoltzfus, died Feb. 12, 1905; aged 4 Y., 2 M., 12 D. He took sick on Jan. 31st with the dread disease diphtheria. He is survived by his father, two brothers and two sisters, who mourn his early departure. Interment in the Millwood cemetery.

Stevanus.—With the death of Elizabeth Stevanus, one of the oldest citizens of Springs, Pa., has passed away. She was born near Summit Mills, Pa., on March 23, 1828, and died Feb. 2, 1905, near Springs, Pa., at the advanced age of 76 Y., 10 M. She was the wife of John Stevanus (better known as "Axy" Yoier) and in 1846 was married to John Stevanus, who died in 1896. She was beloved by all who knew her. Deceased was the mother of thirteen children. She is survived by her husband, three sons, J. S., J. J., G. J. and E. J. Stevanus of Springs, Pa.; Eliza House of Coal Run, Pa.; Susan Yoier of Springs, Pa.; and Dennis of New Centerville, Pa.; Polly Treasler

and Lydia Keim of Springs, Pa. She is also survived by one sister, Veronica, of Athens Co., Ohio. Besides the children her posterity numbers 80 grandchildren and 52 great-grandchildren. She was for many years a member of the Amish Mennonite church. Funeral services were conducted by D. S. Beachy and D. D. Yoder at the church near Springs, on Sunday, Feb. 5th. HER SON.

ITEMS.

Gen. Lew Wallace, statesman and author, died at his home in Crawfordsville, Ind., of chronic stomach trouble, on Feb. 15th. He was an indefatigable worker and wrote-on his life "Memoirs" until the very last. Among his productions that have given him special distinction as an author are, "Ben Hur," "The Fair God," "The Prince of India," and "The Life of Benjamin Harrison." He was seventy-seven years old.

It is officially stated that Oom Paul Kruger left a fortune of \$3,500,000.

Two new states have been added to the Union, the territory of New Mexico, and Oklahoma and Indian territory as one state with the name of Oklahoma. Arizona has been shut out for the present.

At the meeting of the Peace Society at Pittsburgh some time ago, a prize of one thousand dollars was offered for the best treatise on "Universal Peace."

It is reported that Representative Adams of Pennsylvania is preparing a bill to present to congress excluding emigrants from all countries that have sent us more than 50,000 in one year. This would affect Italy, Austria-Hungary, Russia and Great Britain. Great Britain has sent us more than 80,000 emigrants every year since 1900; last year she sent us 87,590. Italy leads the list at present. In 1904 Italy sent us 193,296; Austria-Hungary, 177,156, and Russia, 145,141. Such a bill will likely never come up.

Lady Curzon, wife of the viceroy of India, who had been seriously ill in England for some time, left for India with her three children on Feb. 10th.

That the tongue is not absolutely necessary in producing speech seems evident from the fact that Andrew Frell of Baltimore, Md. had all but an inch of his tongue removed in an operation and yet can articulate distinctly and conduct an intelligent conversation.

A bill for the separation of church and state has been introduced in the Chamber of Deputies at Paris.

The cold wave of last week was the most general and far-reaching the country has experienced in a number of years, extending from North Dakota to Texas and eastward to the Appalachian mountains. The zero line was south of the Ohio river and extended through northern Arkansas. Great suffering was endured by both man and beast.

New York State had the last survivor of the Revolution, who died in 1869 at the age of 109 years, and now it is the last survivor of the War of 1812, who is also past the century mark by four years.

The next triennial international Sunday school convention will meet in Toronto, June 23-27, 1905.

Prince Adalbert, second son of the German emperor, arrived in Calcutta on the 13th inst., and remained there as the viceroy's guest till the 18th when he left for Colombo and the Seychelles.—Bombay Guardian.

Rabbi J. H. Landau of Australia has been elected superintendent of the Young Men's Hebrew Association of Boston, Mass.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of January, 1905.

RECEIVED.

Evangelizing—Missouri Cong. Dist., \$57.72; H. R. Strausburg, Pa., \$5. Total, \$107.72.

Chicago Mission—East Union Cong., Ia., \$11.90; South Danvers Cong., Ill., \$4.85; Cedar Creek Cong., Ia., \$5; Katie L. Zehn, \$1.48; F. E. Elcher, \$1.52; East Union S. S., Ia., \$5; Roseland Cong., Neb., \$3.1; Friend, \$1; Children, Pleasant Grove Cong., Ill., \$3; Andrew Nafziger, \$1; a Sister, Urbana, Ohio, \$5; two Sisters, Freeport, Ill., 20c; A. R. Miller, 50c; S. T. Miller, \$2; Friends, Christian, \$2; Tinkler, \$2; Children, Pleasant Grove Cong., Ill., \$3; Manno Yoder, \$3; Friend, Lancaster, Pa., \$5; Slagel Sisters, Plainfield, Ill., \$2; Lena Conrad, \$1; Joe Salzman, 50c; Joel Bachman, \$2; Daniel Stauffer, \$2; Bond, Herner, \$2; Adam Bear, \$2; Primary S. S. Class, Washington, Ill., \$3;

HERALD OF TRUTH.

February 23, 1905.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

Phillipson Clothing Company
390 State St., Chicago, Ill.

Fort Wayne Mission.—A Mennonite Family, Millersburg, O., \$5; Zion Cong., Ohio, \$12. Total, \$17.

Sent Direct to India (November and December Report).—John Nafziger, \$15; A. M. Garber, \$1; John R. Loucks, \$15; Hopewell S. S. Cong., Ore., \$23.39; Zion Cong., Ore., \$58.90; Spring Valley S. S. Cong., S. S., Neb., \$137; Natl. Bib. Soc., \$25; Government School Grant, \$50; P. B. Camp, \$15.25; Infant Class, Weaver's S. S. Va., \$2.50; Mt. Clinton S. S., Va., \$7; Brethren and Sisters, Middle Dist., Rockingham Co., Va., \$28.50; Cass Co., Mo., per B. F. Hartzler, \$41; Dr. Mitchell, India, \$7; Carlock, Ill., per J. H. King, \$30; A. Schiller, \$1; George Ricker, \$1; C. C. H. Byler, \$15.25; Elizabeth Yoder, \$15; Eri E. Yoder, \$15; a Sister, Pa., \$1; West Liberty (Kan.) S. S. and Cong., \$125; Maytown Cong., Alberta, Canada, \$24.50; Mrs. Amanda Nisley, \$21; J. H. Zook (for literature), \$50; Roanoke S. S., Ill., \$20; Sallie Gathail (freight on fruit), \$26; from Kansas, per J. F. Block, \$27.5; Hiram Co. (Ohio), \$15; S. S. Cong., \$8.40; Government (for lepers), \$47; Deputy Com., Rajpoot Dist., India, \$17. Total, \$1,122.05.

General Mission.—Sent direct by A. A. Reasler: Mary Mellinger (Bellingham, B. C.), \$25.5; Dr. Leaman, \$5; cash, \$5; a friend, \$1; Jacob Cassel, \$5; John Musser, \$5; pictures, 50c; Mission Meeting, \$14; J. H. M., \$3; cash, 10c; collected by S. S. Kravith, \$13.65; cash, \$1; cash, \$1.25; Mission Meeting, \$43.20; J. H. M., \$2; A. B. Miller, \$2; P. B., \$2; Morris Reesler, \$5; Intercourse S. S., \$10; cash, \$9.50; Conesta (A. M.) S. S., \$15; Habsacker's Cong. and S. S., \$34.25; Mission Meeting, \$13.50; Landis Valley S. S., \$47.50; E. H., 25c; pictures, \$1; collected by A. N. Wolf, \$33.25; Mennonite S. S. Mission, \$100; cash, 42c; Masonville S. S., \$45.56. Total, \$414.89.

Specified Orphans.—J. B. Good, \$7.50; Paradise S. S., \$22.89; Mattie Rutt, \$7.50; Ephraim S. S. Class, \$15; Redwell S. S., \$15; Hess S. S. Class, \$15; Amanda Kindig, \$15; Lichty's S. S., \$7.50; S. H. Musselman, \$7.50; Rebecca Burkhard, \$3.50; Paradise S. S., \$21.43; Bassler's S. S., \$15; H. M. Kindig, \$15; Lizzie B. Landis, \$15; Sisters, \$5; B. F. H. and others, \$5; Redwell Primary S. S. Class and teacher, \$15; A. B. Ehleman, \$15; J. K. Meltinger, \$15; Anna Eppler, \$15; cash, \$15; Jacob Hartz, \$15; Paradise S. S., \$29; Christian H. Musselman, \$15; Ida Kauffman, \$15; Mattie Rutt, \$7.50; Rebecca Burkhard, \$3.75; Catharine S. Heintz, \$15. Total, \$368.07.

General Orphans.—John Musselman, \$5. Total sent, \$787.96.

PAID.

Evangelizing.—J. S. Hartzler, trip to Ft. Wayne, \$2.25.

Chicago Mission.—Shoes, \$2.50; clothing, \$5.50; domestic, \$8; oil, \$3.15; coal, \$18.50; laundry, \$4.07; express, \$6.90; stationery, \$2.73; medicine, 25c; dry goods, \$2.50; plumbing, \$3.25; gas, \$5.90; gasoline, \$30c; car fare, \$30c; telephoning, \$1.40; living, \$21.36; sundries, \$3.06. Total, \$92.72.

India.—American Mennonite Mission, \$200.00; postage, India Mission, \$2.00. Total, \$202.00.

Fort Wayne Mission.—Rent, \$20; light, \$3.20; postage and stationery, \$1.40; car fare, \$2.89; fuel, \$6.65; Mission household goods, \$75. Total, \$109.14.

Gratefully acknowledged,
G. L. BENDER, Treas.,
Elkhart, Ind.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 50; \$4.00 per 50; \$7.00 per 50; fertility guaranteed. Full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by

M. V. Richards,
Washington, D. C.

Land and Industrial Agent, Southern Ry.

Another valuable help in the study of the S. S. Lesson, and considerably more comprehensive, is

Arnold's Practical Commentary

This contains blackboard exercises in addition to the comments, and four pages are devoted to each lesson. It is bound nicely in cloth. Price, postpaid, 50 Cents.

Send us your orders.

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by

M. V. Richards,
Washington, D. C.

Land and Industrial Agent, Southern Ry.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 2, 1905.

Vol. XLII. No. 9.

EDITORIAL NOTES.

The sense of heartfelt gratitude is the chief source of life's sweetest pleasure. "And be ye thankful."

Church bosses are just as obnoxious to the masses as are those in political circles, and they do a great deal more harm.

A heart that needs much washing usually needs wringing also. Keep your heart clean and you will escape many a bitter wringing.

A trustful, assuring conception of the life beyond robs death of much of its terror, bereavement of its pang and mourning of its bitterness.

It is sadly strange that man can raze forests and cast mountains into the sea and yet is unable to erase a sinful desire from his mind or cast a temptation behind him.

Gentle words, polite courtesies and loving attentions are just as much in order ten years after marriage as ten days before, and as a rule they yield a larger profit of real happiness.

We give Bro. S. B. Wenger of South English, Iowa, space in this issue of the Herald to make a correction in the announcement of the Kansas City mission committee, and also to say some other things of interest to the cause. Read his article.

There are now thirty-six applicants for church membership in the Blooming Glen congregation, Bucks Co., Pa. The Lord willing, these precious souls will be admitted into full communion through the rite of water baptism on Sunday, March 5th. May God give them much grace to live and labor for him.

Our brethren in Alberta, Western Canada, write us that the winter has been exceptionally severe in their locality, mercury standing as low as forty-two degrees below zero. With such a cold physical condition, they still seem to keep the spiritual fire burning. A two-weeks' series of meetings was held both at High River and at the Maple Leaf S. H. Several persons made the good confession at each place. Baptismal services were held at High River on Jan. 22d. Three souls were added to the church by baptism and one was reclaimed.

The editor leaves Elkhart to-day (Feb. 25th) for Hancock Co., Ohio, where he will conduct a series of meetings with the Chapel congregation in charge of the Blosser brothers. Bro. A. B. Kolb will look after the office details of the Herald during our absence. Our address will be Rawson, Ohio, care of N. O. Blosser, until March 8th.

Fire at the Chicago Mission.—Fire broke out in the basement of the Chicago Mission building on the afternoon of Feb. 20th. With the aid of the fire department the flames were soon extinguished. We are unable to give particulars, but learn that the damage done is slight. The workers, however, were considerably alarmed. Sister Leaman's condition is slightly improved.

The booklet containing the names and addresses of ministers has been corrected and reprinted for 1905. The House sends, gratis, a copy to each minister. Should any fail to receive it, write us and we will mail you one. The list is still not absolutely correct and we again call the attention of our friends to the request made on the inside of cover, that you send us any known corrections and additions to the list.

The course of a drifting Christian is always downward, and that is the direction every inactive, listless, unconcerned member of the church is going. These do not only allow their own lives to count for naught in their profession, but as each person has some influence in life, they impede the progress of others and are a constant menace to a healthful growth of the church and a hindrance to every endeavor toward revival and special activity. Do not be a drone.

Church Statistics.—The statistical report of the churches in the United States for the year 1904 divides the Mennonites into twelve bodies, aggregating a total membership of 60,953 communicants and 1,200 ministers. This shows an increase over 1903 of 1,061 members and 62 ministers.

These statistics are only approximately correct. During the past year there were between thirty-five and forty ministers ordained and nearly a thousand members received into the church among that portion of the Mennonite people represented by the Herald of Truth. Under God's blessing may the year 1905 show a still greater increase.

Martyrs' Mirrors for Switzerland.—The Mennonite Publishing Company last week sent a consignment of six German Martyrs' Mirrors to Oetwil a. S. Ct. Zurich, Switzerland. It appears strange that people so near the "Vaterland" should send to America for German literature, but it is claimed that the American translation of this famous work from the original Dutch is one of the best extant. The work of translating was done at Ephrata, Pa., by fifteen men thoroughly acquainted with both languages. These fifteen translators labored faithfully for three years, completing their arduous task in 1748. The work was then diligently examined, criticised and corrected by the brethren Dillman Kolb and Heinrich Funk before it was published.

There is nothing in all church history that compares with, or can take the place of this adequate description of the terrible persecution and bloody martyrdom of the first protestant, non-resistant Christians.

The discussions on the "chain letter" subject in the columns of the Herald have elicited a number of responses and private letters come to us from our readers. The general verdict seems to be that while the motives of many who originate a series of chain letters, soliciting funds for a worthy cause, are good and should be respected, and while some actual good has resulted from the employment of this means to raise money, still it is not to be recommended generally; first because of the possible fraud underlying the cause for resorting to this method of obtaining money, and second, because of the enormous amount of money expended for postage.

Bro. S. P. Zook of Sterling, Ohio, writes us that a chain letter recently went the rounds of his community simply asking for used postage stamps, stating that a certain philanthropist had agreed to build a children's ward to a hospital in Australia for a million of these stamps. Bro. Zook investigated and found satisfactory evidence that the scheme was a fraud. While it is not apparent on the surface what the originator hopes to gain by such a scheme, it is at least wasting money, and designing persons usually have more reasons than one for wishing to get the names and addresses of good-meeting people.

Assist every worthy cause both by your prayers and by your means, but do it in a more intelligent, direct way than a chain letter system.

A series of interesting meetings are being conducted at our mission in Canton, Ohio, by Bro. N. A. Lind of Wadsworth, Ohio. A number of souls have publicly confessed the Savior.

PERSONAL MENTION.

Bro. John Blosser of Rawson, Ohio, is conducting a series of meetings at Scott-dale, Pa.

Bro. J. H. Byler of Belleville, Pa., held a series of meetings at Barr, that state, during the early part of February.

Bro. D. D. Miller of Middlebury, Ind., is conducting a series of meetings at the Martin M. H., near Orrville, Ohio.

Bro. Harvey Friesner of Vistula, Ind., was in Elkhart on Feb. 22d and transacted some business with the Publishing House.

Bro. Noah Metzler of Nappanee, Ind., left his home on Feb. 24th for Concord, Tenn., where he will engage in evangelistic work.

Ruth, the little six-year-old daughter of Bro. and Sister E. J. Berkey of Auburn, Va., fell from a hay loft, a distance of nineteen feet, suffering severe concussion of the brain. She regained consciousness after thirteen hours and they are hopeful of a complete recovery.

Bro. Noah Hunsberger and wife of Waterloo Co., Ontario, expect to leave their home on March 2d for an extended visit to the churches in eastern Pennsylvania. They will spend the first two weeks of their stay in Bucks and Montgomery counties and then go to the Lancaster conference district. Bro. Hunsberger will fill the appointments at Blooming Glen on March 5th. The Lord attend his servant with grace and power.

Pre. Joseph Z. Kanagy of Allensville, Pa., who was appointed by the Pennsylvania-Ohio (A. M.) Conference to visit the churches in Pennsylvania, Maryland and Virginia, was with the congregation near New Wilmington, Lawrence Co., Pa., over Sunday, Feb. 10th, and intends to be with the congregation at Davidsville, Somerset Co., Pa., over Sunday, Feb. 26th. Later he will visit the congregations in Lancaster county, Maryland and Virginia. His recent visit to our congregation at Rockton, Pa., was much appreciated.

A PRAYER.

Grant us, O Lord, the grace to bear
The little pricking thorn,
The hasty word that seems unfair,
The twang of truths well worn.
The jest that makes our weakness plain,
The darling plan overlearned,
The careless touch upon our pain,
The slight we have not earned,
The rasp of care, dear Lord, to-day,
Lost all these fretting things
Make needless grief; oh, give us, pray,
The heart that trusts and sings.

For the Herald of Truth.

WHERE CAN I FIND JESUS?

By A. Nold.

This beautiful Sabbath morning as I am sitting in my room with my dear afflicted companion and watching the people going to church in the various parts of the town, my thoughts are drawn to contemplate the question, Where can I find Jesus? Where can all these people find him? Is he to be found only in fine churches built in his name? I fear not. I fear many go into these ornamental churches, look upon the great pipe organ and the finely dressed choir and anxiously wait for the music and the singing of the new songs and the other formalities. I fear some worship the god of vanity more than the God of their salvation.

As I longed to be with brethren and sisters in our own dear church, reciting the Sunday school lesson and taking part with them in the regular service, the question came very forcibly upon me, Where can I find Jesus that I may have a little talk with him? My mind went back to Bethlehem with the shepherds watching over their flocks by night when suddenly the angel of the Lord came upon them and his glory shone all around them, and they heard the wonderful message the angels brought, "Glory to God in the highest, and on earth peace, good will toward men. * * * For unto you is born this day in the city of David a Savior which is Christ the Lord." The shepherds went to search for Jesus and found him amid humble surroundings lying in a manger, and they returned praising and glorifying God. The wise men also found him and worshiped him, presenting unto him gifts—gold, frankincense and myrrh. I followed him to the Jordan and here John finds him and cries, "Behold the Lamb of God which taketh away the sin of the world." The disciples find him and follow him. Again I behold him in the Pharisee's house and Mary falls at his feet and worships him, washes them with tears and wipes them with the hairs of her head.

Where can I find Jesus? I go to his promises and he says, "Again I say unto you, that if two of you shall agree on earth as touching anything that ye shall ask, it shall be done." So I trust that while I sit in this little room with my invalid companion, we can find Jesus alone and worship our Savior and our God in spirit and in truth. As we talk to Jesus in our humble way the beautiful hymn comes to my mind:

"Oh, I love to talk with Jesus,
For it smooths the rugged road;
And it seems to help me onward,
When I faint beneath the load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort
Like a little talk with him."

Dear brethren and sisters, remember us and pray for us, and when you get lonely seek Jesus and find him. He is the bread of life that satisfies the soul. Read John 6. Leetonia, Ohio.

For the Herald of Truth.

OVERWORKED WOMEN.

By a Friend of Humanity.

How many farmers' wives among our people are fairly staggering under the heavy burden of work laid upon them! Having recently spent some time at the home of a cousin, I was forcibly struck with

the untidy appearance of her house; believing that she would naturally be a careful, tidy housekeeper under ordinary circumstances, I began to cast about me for the cause of this condition.

Her husband runs a sawmill in connection with his farm and always has hired help, and I remembered that she has been obliged for several years to cook for a number of men, besides caring for the children. I also remembered that a little over a year ago she had a prolonged spell of sickness, likely brought on by living in a newly plastered and painted house, for they had the previous summer built a large new house and barn, and this severe strain, together with being compelled to see things out of order, she finally came to take this condition of affairs as a matter of course.

It can be readily seen that when a number of men sit together in the house smoking and spitting tobacco juice over the floor, leaving all for the wife to clean and tidy after them, that in the course of eight or ten years it will either cause a woman to become accustomed to such a distasteful state of home life or

Most of our men folks are accustomed from youth up not only to have the women do all the house work and milking, besides working in the field and meadow at times, but also to have them hunt their clothes, shoes, mittens, etc., that they carelessly dropped in an unusual place when they were last used. Thus it is that the men have come to think that they have a legal right to put a room in the entire house in disorder and expect the women to tidy up after them, even though the "weibslaut" be only one little overworked woman with a lot of little children to look after and care for.

I believe that mothers could and should teach the boys growing up under their care to avoid carrying dirt and disorder into the house and the rooms occupied by them, and it is wonderful how children can be interested in helping to keep a home in order and assist mother in doing light work about the house, if they are properly trained and placed under proper conditions to give them inspiration and courage in the work. But here comes the question of proper home training in which our people in many places still come short. If we would learn this important lesson better and apply it as we should, there would be fewer mothers whose lives are so dragged down that they can scarcely keep sweet in their souls and worship God as they should in their homes and in the church.

Brother, if your wife is weary,
Help a little, help a little;
Help to make her life more cheery,
Help at least a little.

Our brother, whose name we withhold by request, claims to give the actual conditions as they exist in many homes in the community from which he writes. The picture is a dark one and reflects shame on the brethren. But we are glad that this description is by no means true in a general way. While our people as a rule are not apt to be carried away by the "woman's rights" delusion, yet they recognize and respect her God-given, matrimonial-vow rights and while she is under all circumstances expected to fulfil her mission as a true "help meet for him," yet she is rightfully regarded as the "queen of the home." Woman is man's weaker, gentler and (sometimes at least) better half, and to misuse a true religious home life. It is evident in all social, domestic and other crimes that shame us. There is no safeguard of our civilization, of the state or of the church that is

March 2,

1905.

JESUS WEPT.

John 11:35.

Sel. by Elva L. Hummel.

Wondrous truth so simply told;
Blessed truth these words unfold.
Jesus wept; above the dead,
Tender, heartfelt tears he shed.

He who dwelt with man to bless,
Blessed by his dear righteousness,
Knew the depths of human grief—
Sought in human tears relief.

Friend, those tears mean vastly more
Than a burdened heart's outpour;
Jesus Christ, the man divine,
Wept to share your grief and mine.

Ah! we've stood beside our dead;
Stood above their lowly bed;
Bowed, oppressed with sense of woe—
How it soothed our grief to know.

Christ our Lord doth pity, care;
In our sorrows loves to share.
For he wept with those who wept,
Bowed with them where loved ones slept.

Sweet assurance, too, he gave
Of a life beyond the grave.
Deathless life we shall receive
If in him we trust, believe.

Jesus, we love thy name,
Love thy praises to proclaim.
Comfort, hope thou dost impart,
Peace to every mourning heart.

Rockton, Pa.

For the Herald of Truth.

WHAT ARE WE DOING FOR CHRIST?

By J. C. Miller.

We are all placed here for a purpose, and it is not only our privilege, but our duty to do all in our power for good. If we look at the goodness and mercy of God, how he has cared for us when we yet rebelled against him and rejected him; how he brought us up also out of a horrible pit, out of the miry clay, and set our feet upon a rock, and established our goings, and he has put a new song in our mouth, even praise unto our God (see Psa. 40:2, 3). Dear Christian friends, let us serve the Lord Jesus Christ with our whole heart and strength, and let us improve our talents which God has entrusted to our care. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him (Col. 3:17).

As we look around us and see the many souls that are yet out of the kingdom, oh, may God help us and give us grace and power to warn them to flee from the wrath to come and to tell them of the peace and comfort which is awaiting those who are faithful unto death; they shall receive a crown of life, which fadeth not away. And may we show by our deeds and actions that we are out and out for Christ. May we abstain from all appearance of evil. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Elizabethtown, Pa.

HOME RELIGION.

Sel. by Mary M. Zook.

There is no greater need to-day than a quickening in home religion. It is beyond question sadly true that we are now reaping all over our land the painful result of irreligious home life. It is evident in all social, domestic and other crimes that shame us. There is no safeguard of our civilization, of the state or of the church that is

nearby so strong as that which godly homes furnish. When unbelief or evil dominate here, the flood-gates of iniquity are open, and all wrong finds an ally. There is no institution in the world that can do or undo the wrong in equal measure with the home. The church is a great sufferer at the hearthstone to-day. It seems an uneven task to teach children in the Sunday school, when it is not supplemented by prayer and example in the home. The responsibility of parents—not of one, but of both—is very grave here. No condition or pretext can excuse us. It is easier to live right than wrong—to trust and obey God rather than the world, the flesh and the devil; and the difference in the result is the difference between light and darkness. God's word puts a distinct mark upon the Christian and unchristian home. There is no culture or display of wealth, no earthly comfort that can substitute the family altar. A prayerless home is like a house without a roof—wholly incomplete. There is no assured hope for the home as long as it is prayerless. On the other hand, a family gathered about the altar of prayer in the morning, the father reading the word of God, or the mother in his absence or refusal, and then commending all to God for the day, this is a most forceful example and testimony, and one of the most beautiful pictures of heaven ever witnessed on earth. The merciful God increase the number of quiet Christian homes.

Gifford, Ind.

A FAMOUS PRESCRIPTION.

Sel. by Mary S. Denlinger.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of symptoms, and answered his questions, only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated with kindly authority, "then come back to me in a month from to-day."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly—she reflected with a pang of conscience. Worldly cares had crowded out prayers and Bible study for years, and though she would have resented being called an irreligious woman, she had become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to him. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I do not," she said, honestly. "I feel like another person. I hope I am a different person; but how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he with deep earnestness, "if I were to omit my daily readings of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again; "but there are many, many cases in my practice where it would work wonders if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.

Philadelphia, Pa.

For the Herald of Truth.

A CORRECTION.

By S. B. Wenger.

In the report of the Kansas City Mission Committee in the Herald of Truth of Feb. 16th, Bro. J. M. Hershey is named as secretary-treasurer of the Mission. The superintendent, Bro. J. F. Brunk, is secretary-treasurer of the Mission, while Bro. Hershey is secretary-treasurer of the local Mission Board of the Missouri-Iowa conference district. The local Mission Board is one thing and the Kansas City Mission is another. The report should state that money donations for the Mission may be made direct to J. F. Brunk, or to J. M. Hershey, secretary-treasurer of the local Mission Board. Other donations for the Mission in Kansas City, in the form of furnishings, should be sent in care of Bro. G. L. Autenrieth, 29 S. Booke St., Kansas City, Kansas, if sent prior to Bro. Brunk's arrival in the city to take charge of the work.

We trust our people will remember this work in a practical way. The Lord's work must be carried on through the instrumentality of human agencies, and he will prosper the work if we will allow ourselves and our means to be used as instruments in his hands.

Having made mention in the above of the local mission board of our conference district, it may be necessary to make a short explanation. The local mission board was advised by our conference some years ago. It is composed of one representative in each congregation in the district. Each of these representatives is chosen by his home congregation. It is the business of the board to assist the Mennonite Evangelizing & Benevolent Board in carrying on its work. Our representatives are expected to ask the respective congregations for quarterly free-will offerings to support the evangelistic work of the church and to look after the work in their respective parts of the field. In short, we consider this board a helping hand to the Evangelizing Board. A part of the means gathered is used in our own conference district and a part of it is forwarded to the Evangelizing Board at Elkhart, Ind. We wish that each Mennonite and Amish conference district in America would organize a similar board and assist in making the Evangelizing & Benevolent Board more far-reaching and effective in the work of the church.

South English, Iowa.

HERALD OF TRUTH.

Thursday, March 2, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

TO THE READERS OF THE HERALD OF TRUTH.

Elkhart, Ind., Feb. 20, 1905.

Dear Brethren and Sisters:—

We address you in reference to our bonds. We have some of them still on hand which we wish to sell, and shall be glad to supply those who wish to purchase. They will make a nice investment for all who do not wish to be burdened with the cares of business and a continual looking after their money, and at the same time have it safely invested and bringing them their income at stated periods.

These bonds are secured by first mortgage on real estate and other valuable property worth double the amount of the bond issue. They run ten years from May 2, 1904, but the Company reserves the right to call in and redeem any of these bonds at any interest-paying period within the ten years. This will give to any who need their money before the bonds are due the opportunity to turn them into ready cash.

These bonds are issued in denominations of \$25.00 and \$50.00, and bear interest at the rate of five per cent. per annum. The interest on the \$25.00 bonds will be paid annually on the 2d of May. The interest on the \$50.00 bonds will be paid semi-annually on the 2d of May and the 2d of November, respectively.

A copy of the trust deed mortgage securing these bonds will be sent to any one desiring it.

This will afford an excellent opportunity for any one to make a good, safe investment, which will be interest-bearing from the day the bond is purchased. It will afford an especially good opportunity for all who are able to make only small investments. You can buy one bond for \$25.00, and as many more as you wish to purchase.

The business which these bonds represent has been established and in active operation since 1867, a period of 38 years, and is to-day more prosperous than at any time since its first organization.

For further particulars address,

MENNONITE PUBLISHING CO.,

Elkhart, Ind.

HERALD OF TRUTH.

CORRESPONDENCE.

Lancaster, Pa., Feb. 21, 1905.—Dear Herald Readers:—We had a very interesting children's meeting at the Rockland Street Mission this evening. Fifty girls and boys with a number of older people had gathered for the service. Bro. Paul of Petersburg addressed the meeting. He dwelt on the necessity of all young people becoming Christians and the encouragement that parents should give them, instead of opposing them. He was followed by Bro. H. Moseman of the city, who drew a very practical lesson from the parable of the Rich Man and Lazarus, admonishing all to seek the heavenly riches which we can enjoy through all eternity.

Our mission Sunday school is progressing nicely. We have an enrollment of 118. We are glad to see it increasing in interest and numbers. Some of the pupils are sick at present. We can truly say, "Hitherto hath the Lord helped us." O. B. HOOVER.

Milford, Neb., Feb. 17, 1905.—Dear Editor, Greeting:—Bro. Daniel Erb of Oregon came into our midst recently to visit his aged mother and many friends. He had made an extended trip through Canada preaching the Word. He filled several appointments in the different churches in this locality. He preached two very interesting and instructive sermons at the home church and he also held services at the new church at Beaver Crossing. The brother seems filled with the good spirit. Come again, and others do likewise. D. BENDER.

Goshen, Ind., Feb. 23, 1905.—Bro. J. M. R. Weaver of Kansas came into our midst on the evening of the 4th and remained till the 15th, preaching every evening and holding home services at various places during the day, all of which were much appreciated by the dear brethren and sisters. The severity of the weather, together with the brother's affliction, which resembled la-grippe, bordering almost on pneumonia, made the work hard. Yet notwithstanding all, we had good meetings. The brother's messages gave forth no uncertain sound. Five dear young souls gave themselves to the Master and others are counting the cost. Bro. Weaver left us on the 15th. He writes that when he reached home he found his father critically ill and longing to see him. The family had sent a telegram for him to come home, just a few hours before he reached there. We wish the aged father, the half-sick brother and his family all God's blessing and sustaining grace in their affliction. May they be able to look up to Him who doth all things well, and say, "Thy will be done." JOHN GARBER.

Dalton, Wayne Co., O., Feb. 23, 1905.—To the Herald Readers, Greeting in Jesus' name:—We are under obligations to many of our evangelists and ministers for encouraging and helpful visits during the past year. They earnestly taught the brotherhood to live consecrated and holy lives, separate and higher than the standard of the popular Christianity of our time. We are glad that there are still men who take a bold stand, for unless the truths of the Bible are clearly presented it will not be hard to foretell some of the things that we will have to contend with before long. One of these is life insurance, and the agents of these companies are trying every device with flattering inducements to get our ministers to work for them. Brother, sister, will we stand firm or will we "come down" and discuss these sugar-coated delusions of the enemy

with them until like Mother Eve we will partake? We are in the midst of a series of meetings at the Martin M. H., conducted by Bro. D. D. Miller of Middleburg, Ind. The attendance and interest are good. We trust by God's grace to receive great blessings. COR.

CHURCH STATISTICS OF THE UNITED STATES FOR 1904.

(These statistics were compiled by H. C. Carroll and first published in the "Christian Advocate.")

Denomination	Ministers	Members
Adventists (6 bodies)	1,590	82,418
Baptists (13 bodies)	35,713	5,150,815
Brethren (River) (3 bodies)	151	3,605
Brethren (Plymouth) (4 bodies)	661	6,661
Catholics (8 bodies)	13,521	10,233,824
Catholic Apostolic	90	1,491
Christadelphians	1,277	1,277
Christian Connection	1,348	101,597
Christian Catholic (Dowie)	104	40,000
Christian Miss. Ass'n	10	754
Congregationalists	6,127	667,951
Christian Scientists	1,222	66,022
Church of God (Winebrethren)	400	38,982
Church of the New Jerusalem	133	7,983
Communicant Soc. (6 bodies)	3,084	3,084
Disciples of Christ	6,635	1,233,866
Dunkards (4 bodies)	3,258	114,191
Evangelical (2 bodies)	1,423	164,709
Friends (4 bodies)	1,445	117,065
Friends of the Temple	106	340
German Evangelical Protestant	100	20,000
German Evangelical Synod	946	209,791
Jews (2 bodies)	301	143,000
Latter-Day Saints (2 bodies)	1,560	343,250
Lutherans (22 bodies)	7,471	1,789,260
Swedish Evangelical Mission	291	33,400
Mennonites (12 bodies)	1,200	60,953
Methodists (17 bodies)	39,977	6,256,728
Moravians	130	18,327
Presbyterians (12 bodies)	12,658	1,697,687
Protestant Epis. (2 bodies)	5,139	807,924
Reformed (3 bodies)	1,984	461,001
Salvation Army	2,367	25,009
Schwenkfeldians	3	600
Social Brethren	17	913
Society of Ethical Culture	1	1,500
Spiritualists	1	45,030
Theosophical Society	2	2,431
United Brethren	2,016	253,641
Unitarians	555	71,000
Universalists	727	54,000
Independent Congregations	54	14,126

Grand total in 1904151,113 30,313,311

Grand total in 1903149,439 29,730,433

For the Herald of Truth.

MORE ABOUT CHAIN LETTERS.

By E. J. Berkey.

There have been some chain letters in circulation here too, but they always stop and the chain is broken at our house. The cost of these "chains" has been explained in the Herald, so we need not enlarge on same. Let me say, however, that while these chains are "broken," let us not harbor any ill feeling toward the person putting out the first letter for a series. Their motives and zeal for the good of the cause may be all right and unselfish, but they do not know the amount of money expended.

Many will remember that the writer had a "chain" some years ago for the Home Mission in Chicago, which seemed to cause some stir and, as was learned afterward, a little ill feeling on the part of some, which we believe is all healed now. That chain was started because the writer was at school, away from the church, and desiring to do something for the church, even though away, he took this step. Having a zeal, but ignorant of expense connected, or at least he had not thought of figuring it out. Of course there was money collected and some good came out of it—some things revealed and adjusted, and we believe it had its desired end and effect.

March 2,

1905.

So with others. They may have devotion, zeal and true love for the cause and want to do something, but have not stopped to "count the cost." In all things let our steps be in wisdom, our motives in love, and our words seasoned with grace. Yea, let "perfect charity" (love) be our motive and propelling power in all things and God will honor our unselfish labor.

Auburn, Va.

For the Herald of Truth.

A CHRISTIAN HOME WITH A DAILY PAPER.

By a Brother.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

A daily newspaper cannot be published by a true follower of the Lord Jesus Christ, but it requires one who loves the things of the world to publish the matter which a daily paper usually contains—advertisements of liquor dealers, quack doctors, and other matter of a questionable character. The news consists largely of glaring accounts of robberies, murders, suicides, divorces, the latest news of the horrible butchery in war told in a justifying way. Dear readers of the Herald of Truth, think seriously of what will be the outcome of allowing yourself and your family to feed upon such literature. The home should be a nursery for God, where our children are to be brought up in the nurture and admonition of the Lord. Can it be done under such influences?

The reasons usually given for taking a daily paper are: We need paper about the house and especially for wrapping paper; I want to keep posted on the markets in order to take advantage of the prices in selling my stock and produce; I want to know what is going on in the world. I more about the happenings of this world. I wonder whether these same people would be willing to pay two or three dollars for a stack of last year's papers to be used as wrapping paper? The markets can be obtained in a more consistent way by getting the quotations direct. Is it the safest thing to do to allow our children to become acquainted with all the happenings of the world? Think soberly and answer before God for yourselves.

The brother who gets a daily paper may be a devoted Christian, he is busy all day working on his farm or at his trade and when he comes home in the evening he must read the news, so his time is spent poring over the paper until it is bedtime and family prayers with the children is omitted. His conscience may smite him at first and the appeals of his faithful wife may cause him to have devotions the next evening, but after a while he becomes hardened to this condition and the daily paper supplants the reading of the Bible. Besides, the children may be of such an age that their curiosity is aroused and they become eager to read the exciting stories of murders, divorce, scandals and romantic tales found in the columns of a worldly paper; the consequences are that their minds are poisoned and their appetite for sound moral, religious reading is destroyed. How sad to bring up a family of precious children and see them grow into manhood and womanhood, and instead of seeing them led into the fold of Christ through the family prayers and the reading of the Bible and good, clean literature, they are standing out of the ark of safety. Then parents will wonder why.

HERALD OF TRUTH.

The writer once had a daily paper in his house and learned by sad experience the effect on the family and the home. Let us learn more about Christ and less about the world.

The excuse is sometimes offered that the preacher takes a daily paper and it cannot be wrong to follow his example. Dear preacher, do you consider your example and your influence to the flock over which you are to watch? "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood" (Acts 20:28). Why is it that we do not hear more sermons against the reading of worldly papers? Their influence certainly is to cause a desire for the things of the world and make Christians lukewarm, which is worse than being cold, and the Bible will become a book of little interest.

Let us awake to the sense of our duty and be more careful what we get into our homes and put before our children, and try by the help of God to teach them the way of salvation more perfectly.

What a consolation in our older days to see our children grow up to be consecrated Christians through our teaching and the blessing of God! But how sad and painful to see them grow up reading the worldly papers and no family prayers, staying away from the house of worship and outside of the pales of the church! What I have written was written as a loving warning to our dear brethren and sisters. May we all heed the same.

For the Herald of Truth.

BAD ASSOCIATES.

By Sarah Amy Hackman.

An associate, as defined by Webster, is a companion. When speaking of companions we naturally have them divided into two classes: the righteous and the unrighteous, or, in plain language, the good and the bad. But some one says, How about the moralist? He does not live deep down in wickedness, yet he does not lead a life that can be approved of by God. Then we must necessarily have three classes. Be not deceived; whatsoever is not of God is of the evil one. Who then will say there are three classes? Will we ignore God's plan and try to get to heaven some other way except alone through Jesus Christ? He says plainly, "I am the way, the truth, and the life, and no man cometh unto the Father but by me."

All people, old or young, have their associates, they may be good or bad. Parents have much influence over their children. For instance, we see a parent who tries by the help of God to bring up the child in the nurture and admonition of the Lord, showing it the "more excellent way." Seldom, if ever, will that child go astray. As the twig is bent so will the tree be inclined. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it."

There may be those of our young people who will say, We know what we should do, what is the use to talk about bad associates? We know it is wrong for us to have them. Why is it then that some of our professed Christian young people go out after the things of this world, such as worldly associates and worldly amusements? We take a young man or a young woman who starts out in the Christian life. For a season all goes well and they seem to prosper; then

disappointments and discouragements come. Satan comes as an angel of light and whispers in their ear, You would be happier if you would join yourself to this worldly associate; you can do just as you wish and all will go well. And it will not be long until that person will have on the whole armor of worldliness, doing just as the world does; if he does not cast all his care upon God who careth for us. My prayer for each and every one is that we put our whole trust in God and serve him only. Jesus says, "Ye cannot serve God and mammon." So how useless for us to try to serve God one part of our time and mammon or the world the other part and think we will get to heaven. There is an idea abroad that just so our heart is right, it makes no difference with whom we associate or what we do. Be not deceived. God knows what is in the innermost recesses of our hearts and he will reward us "according as our work shall be."

We may start out in the Christian life in good faith, but if we are not wholly changed from darkness to light, worldliness will crop out in time; then where is the Christian? It is all gone and the mind is more on bad associates and other worldliness than on God. We can no more cover up a bad heart with the robe of righteousness than we can clothe a good heart with the cloak of worldliness. We cannot put the two together in one house, "for what part hath Christ with Belial," or "light with darkness?" God hath given us intelligent minds, then let us use them to his honor and glory. Let us live true, consecrated lives for him and "set our affections on things above, not on things on the earth," "for to be carnally minded is death, but to be spiritually minded is life and peace."

May God help us to live true to him that we may not be as Lot was, beholding the plain of Jordan, seeing it was beautiful to look upon, but, alas! the associates were of the most wicked. Although he escaped the destructive fire from heaven, it is not said that if we follow after the things of this world that God will give us time at the last day to escape his wrath which is sure to come upon those who are not doing the Master's will.

A question: If we are going through life with bad associates, will we be ready to go with Jesus when he comes to gather his elect from the four winds? Jesus says, "Watch, therefore, for ye know not the day, neither the hour wherein the Son of man cometh." Then there comes a declaration from the Apostle James, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

We may keep all the commandments of God, but if our associates are not such as God is pleased with, we are guilty of all. When we oppose bad associates we do not mean that we should trample under foot those who do not keep God's commandments. Verily, no. Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Invite them to Sunday school, where they, too, may learn of Him who died to save us. May God help us that we may do more to help them on the better way in the future than ever before, and keep ourselves unspotted from the world."

Burton City, Ohio.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.—John Richard Green.

ward to the railroad, but after the Southern armoured his train, he became alarmed and moved with his family to Henry Co., Ill., and after ten years to central Iowa. In 1856, when he was 21, he was accidentally killed at the age of 19 years by a wagon running over him in Henry Co., Ill. The mother died of cancer of the stomach on Mar. 22, 1904. The father died of cancer of the liver in Heston, Kan., of paralysis of the heart on Jan. 28, 1905; aged 45 Y., 5 M., 11 D. She was crippled all her life, having been thrown from a horse when an infant, and fell from her bed as a child, was injured. Father, mother and daughter resting side by side in the Mononette graveyard near Heston, Kan. Funeral services were conducted by the brethren J. M. Weaver, T. M. Erle and David Zook from Ec. 9:10 and Gen. 49:23. The surviving children were: Andrew, born 1837; a fatalist. We admonish the living to consider Mose 24:44.

Miller.—On Feb. 16, 1905, near Big Prairie, Mich., of spinal trouble, Emma May, daughter of J. J. and Lizzie Miller; aged 4 Y., 5 M., 25 D. Funeral services were held on the 18th, conducted by J. P. Miller and J. C. Springer, from 2 Sam. 12:23 and 1 Cor. 15:58. Interment in the Big Prairie cemetery. She is survived by her parents, three brothers and one sister.

Muselman.—On Jan. 26, 1905, near Silverdale, Pa., of pneumonia and Bright's disease, Sallie, youngest daughter of Samuel Muselman; aged 6 Y., 7 M., 22 D. Besides her parents she is survived by a brother and a sister. She was much beloved by her schoolmates who attended her funeral in a body. Her remains were laid to rest in the Blooming Glen cemetery on Feb. 1st. Services were conducted at the house in the English language by H. G. Anglemeyer from John 14:4, and at the church in the German language by H. B. Rosenberger from Matt. 10:27-30. May the Lord comfort the sorrowing parents. H. G. A.

Clemens.—Mary Ann Clemens (nee Brower), wife of Abraham Clemens, was born in Waterloo Co., Ont., Jan. 2, 1851, and died at her home at Green Lake, Mich., on Feb. 5, 1905; aged 54 Y., 1 M., 3 D. She leaves a husband, two children, four grandchildren and many friends to mourn her departure. She had suffered for several years from gall stones which caused her death. She was not a member of a church. Funeral services were held at Corning, Mich., on Feb. 10th, conducted by Pre. Wymer of the Church of Christ. Interment in the Leighton cemetery.

Frank.—Annie Frank was born April 21, 1852, and died near East Salem, Juniata Co., Pa., Feb. 14, 1905; aged 52 Y., 9 M., 21 D. She accepted her Savior in early life and united with the Mennonite church, remaining a consistent member to the end. She leaves her husband, a son, father, mother, three brothers and many friends to mourn her early departure. Funeral services at the Lost Creek M. H., conducted by Samuel Leiter, assisted by Samuel Gayman and Wm. Sieber. Text, Matt. 24:14. Interment in the cemetery adjoining. May our heavenly Father comfort the bereaved ones. W. G. S.

Brubaker.—John K. Brubaker was born Oct. 12, 1871, and died in Juniata Co., Pa., Feb. 12, 1905; aged 33 Y., 4 M. He was a kind, intelligent young man and loved by all who knew him. He is survived by his wife, three children, father, mother, and one brother. Interment in the Lost Creek Mennonite cemetery. Services by Isaac Heckman and Wm. G. Slinger from 2 Kings 19:35. May God comfort the bereaved friends. W. G. S.

Blosser.—Susanna Blosser (nee Nold), widow of Jonas Blosser, died at the home of her daughter, widow of the late Isaac Culler, near East Lehigh, Mahoning Co., O., on Feb. 18, 1905; aged 78 Y., 11 M., 13 D. She was an invalid for many years and had to endure much pain and suffering. A few weeks before her death her weight had dwindled to fifty-three pounds. There remain to mourn their loss, two children, three grandchildren, four great-grandchildren, one sister, one brother and many warm friends. But they can be comforted with the assurance that she has gone where she is free from affliction and suffering. She was a devoted member of the Mennonite church for many years. The funeral was held on the 21st at the Midway M. H., where services were conducted by E. M. Detweiler, assisted by Allen Rickert and Isaac Good of Medina county. Text, Isa. 40:2. A large concourse of friends and neighbors gathered to pay their last tribute of respect to the departed sister. P. M.

Mast.—Elizabeth Mast (nee Miller), widow of the late deacon Noah Mast, died on Feb. 20th at the home of her son in Tuscarawas Co., Ohio, at the age of 80 Y., 1 M., 21 D. She was for many years a member of the Walnut Creek congregation. She is survived by three sons, three daughters, twenty-three grandchildren and nine great-grandchildren. Funeral services were held at Union Hill, conducted by A. M. Mast and S. H. Miller from John 12:21, 25.

Strohm.—Christian Strohm died at his home near Orrville, O., on Feb. 15, 1905; aged 87 Y., 11 M., 5 D. Funeral at the Pleasant View church; services by Aaron Eberly and A. H. Brenneman. Bro. Strohm attended church services faithfully as long as health permitted and during his last affliction found great enjoyment in having sung to him the beautiful songs of Zion and hearing God's word read. His favorite hymn, "I have a Father in the promised land," was sung at the funeral.

Harnish.—Abram A., little son of Abram G. and Martha A. Harnish, died at his home near New Danville, Lancaster Co., Pa., on Feb. 13, 1905; aged 5 M., 6 D. He leaves father, mother and two little sisters to mourn his early departure. Funeral services were conducted at the Stone church on Feb. 16th, by Bish. Abraham B. Hier and Pre. Jacob Thomas. Text, Psal. 145:6. He was

but a flower that budded on earth to bloom in heaven. May God comfort the bereaved parents. E. S. F.

Martin.—On Feb. 8, 1905, Susan Martin died of consumption; aged 32 Y., 2 M., 3 D. She was a member of the Mennonite church since her youth and died with the hope of meeting her Redeemer in a resurrected body in the spirit world. A sorrowing husband, four sons and two daughters survive her, besides her parents, brothers and sisters to mourn her early departure. We mourn not as those who have no hope. Buried in the Bowmanville Mennonite cemetery on the 11th. Services by Bish. Bond, Weaver and John Sauder. Text, Job 6:8. Peace to her ashes. WM. G. GOOD.

ITEMS.

A train crashed into a sleigh containing thirteen women at Arkport, N. Y., recently, killing seven of the occupants outright and seriously wounding the rest. Two of the wounded died before reaching the hospital.

Grand Duke Sergius, uncle of the Czar of Russia, was assassinated by a bomb thrown under his carriage while driving near the Kremlin in Moscow, Feb. 17th. The body was horribly mangled. Sergius was a bitter opponent to reform and the awful act was the work of the Organization of Combat, a form of nihilism found in many European countries.

It is estimated that by July next, thirty-two thousand rural free delivery routes will be in operation in the United States. It costs the Post Office department \$50,000,000 annually to maintain these mail lines, but it is money well spent.

Germany spends annually \$750,000,000 for beer and other alcoholic drinks. These figures are even more appalling than those representing Russia's war bill, which during the last year was \$325,000,000.

Booker T. Washington addressed both houses of the Kansas legislature on Jan. 18th. He was introduced by Governor Hoch. The Supreme Court and State officers were also present and gave the noted colored man an ovation. He lectured in Wichita in the evening, but could not secure lodging at any of the hotels. Inconsistency!

The second well ever known to produce refined oil has been discovered on the George Farm, near Bradyville, Armstrong Co., Pa. The oil is said to be as clear as the best commercially refined, burning as clear flame and making as good an illumination. The production is estimated at twenty-five barrels a day. The original refined oil well was struck near the present one years ago.

The importation of reindeer into Alaska is reported to have been followed with very satisfactory results. So successfully has the plan worked, that not only does it furnish the natives with food, clothing and means of transportation, but holds out the prospect of putting Alaska in a few years in the position to supply deer meat to outside markets. An excellent cheese is made of their milk. As carriers they have already supplanted dogs for the United States mail, and may be ridden, or will carry easily a pack of 150 pounds in weight.

In Denmark there is a law that all drunken persons shall be taken to their homes in handcuffed provided at the expense of the saloonkeeper who sold them the last drink.

The great volcano of Monotombo, on the west shore of Lake Managua in Nicaragua, after being quiet for fifteen years, burst into an eruption about a month ago. The display of fire and smoke as seen from the deck of a steamer is described as being appalling. Much property was destroyed, and many natives living around the base of the volcano lost their lives. Hundreds fled at the time of eruption, but no doubt will go back when it seems safe.

SHOEMAKER'S BOOK ON POULTRY



AND ALMANAC FOR 1905.

There is nothing in the world like it. Home-sown and home-made. It contains the latest and best of poultry raising, from the selection of flocks to the sale of the product. It is a book that every poultry raiser should have. It is a book that every poultry raiser should have. It is a book that every poultry raiser should have.

Incubators and Brooders.

It gives full instructions for rearing all kinds of fowls. It contains the latest and best of poultry raising, from the selection of flocks to the sale of the product. It is a book that every poultry raiser should have. It is a book that every poultry raiser should have. It is a book that every poultry raiser should have.

Have you ever used GIST OF THE LESSON

This is a vest-pocket Commentary on the Sunday School Lessons for 1905, edited by R. A. Torrey. Each succeeding year shows an increase in the sales of this very excellent little book. Three pages are devoted to each lesson, presenting only the best thoughts, with short, pointed, practical comments. If you do not have one, get one. It is bound substantially in soft leather, and fits the vest-pocket. Price, postpaid, 25 Cents.

Another valuable help in the study of the S. S. Lesson, and considerably more comprehensive, is

Arnold's Practical Commentary

This contains blackboard exercises in addition to the comments, and four pages are devoted to each lesson. It is bound nicely in cloth. Price, postpaid, 50 Cents.

Send us your orders.

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

TEACHERS WANTED.

There is a great demand for well-trained teachers of true Christian character. Goshen College aims to give the best training under Christian influences. Special courses for teachers and those preparing to teach are offered during Spring and Summer terms. Spring term opens March 27th. Send for catalogue. For information address, Goshen College, Goshen, Ind.

Free Homesteads in Michigan.—In Oscoda, Alcona, Ogemaw and Osageo counties.—You can take up 160 acres. No taxes for five years. No interest. Land near Mennonite colonies. The oil is said to be as clear as the best commercially refined, burning as clear flame and making as good an illumination. The production is estimated at twenty-five barrels a day. The original refined oil well was struck near the present one years ago.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by

M. V. Richards,

Washington, D. C.

Land and Industrial Agent, Southern Ry.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 15; \$4.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 9, 1905.

Vol. XLII. No. 10.

EDITORIAL NOTES.

"Ability involves responsibility."

*

Events educate faster than arguments.

*

The world is more in need of models than of critics.

*

He who lives to live forever is always ready to die.

*

"The truest end of life is to know the life that never ends."

*

Conviction is essential to conversion, but do not mistake conviction for conversion.

*

"Blessed are the peacemakers." What of the war-makers? Let Czar Nicholas of Russia answer.

*

Count that day gain which brings you an experience that draws you closer to God, however great the sacrifice.

*

Our work as Christians is to bring the unsaved into such touch with God that the Spirit may do his work. Matt. 5:16.

*

Do not fail to encourage those whom it is your duty to correct. Encouragement after censure is like sunshine after the storm.

*

Duty neglected turns our dreams into horrible nightmares, while the consciousness of duty faithfully performed gives us music at midnight.

*

People that heat the furnace of persecution for those on whom they seek to avenge themselves, usually find, like the persecutors of the three Hebrew children, that as they cast in others they are themselves burned by their own fire.

*

The editor was assisted for a few evenings last week in the meetings at the Chapel M. H., near Rawson, Ohio, by Bish. David Hilty of Nampa, Idaho. Bro. Hilty filled two appointments at the Zion M. H. near Bluffton, Ohio, his former home, on Sunday, Feb. 26th. He left for West Liberty, Ohio, where he served the church in a ministerial capacity before going to Idaho, on Mar. 4th.

The meetings held at the Martin M. H., Wayne Co., Ohio, by Bro. D. D. Miller of Middlebury, Ind., have been a means of grace to many of the members, and up to March 1st a number of persons had publicly confessed their Savior.

*

To be a truly believing Christian is better than to be a recognized apostle; Judas was an apostle and yet he hanged himself and went to "his own place," but "he that believeth hath everlasting life, and shall never come into condemnation."

*

The little congregation at Blanchard, Putnam Co., Ohio, experienced quite an awakening during the meetings recently held at that place by the brethren L. J. Lehman of Cullum, Ill., and M. S. Steiner of Columbus Grove, Ohio. Nineteen persons came out on the Lord's side.

*

Sunday, February 10th, was a day of rejoicing for the members of the Stahl congregation near Johnstown, Pa., when thirty-two precious souls sealed their vows by water baptism and were received into church fellowship and two others were reclaimed. May they indeed prove faithful to their covenant promise, grace the church of the Lord Jesus Christ and prove themselves to be workmen in the vineyard of the Lord that "need not to be ashamed."

*

Bro. A. C. Kolb, after spending a few months at his desk, will leave for Ohio and western Pennsylvania. He is the "bookman" of the Publishing House and desires to become personally acquainted with the Mennonite people everywhere. His last trip was to the great Canadian Northwest, where he visited the new Mennonite settlements. His prospective trip to the East will occupy about two months. We wish him a pleasant and prosperous trip.

*

Off for India.—Bro. J. N. Kaufman expected to sail from New York for India on Saturday, March 4th. If all went well, he will be well out on the Atlantic by the time this reaches our readers. The last services he conducted in his home neighborhood, near Johnstown, Pa., were very impressive. While his friends were much moved when the time of parting came, our brother was calm and cheerful and anxious to be off for the field. May God grant him a safe and happy voyage.

Bro. John R. Shank of the Goshen congregation was ordained to the ministry on the 1st of March, Bish. David Burkholder of Nappanee, officiating. Bro. Shank was ordained to serve the new congregation at Pear Ridge, Mo., and expects to go to his field of labor this week. Bro. Shank has proven himself a faithful, devoted worker, and we pray that as he goes forth in his new calling with added responsibilities he may be clothed with grace and power from on high.

*

A message from Bro. J. A. Liechty, superintendent of the Canton (Ohio) mission, dated Feb. 28th, says: "Meetings good. Eighteen confessions. Praise God."

We understand these meetings are being conducted by our young brethren, N. A. Lind of Medina county and E. M. Detweiler of Mahoning county. We trust that the true spirit of godliness will be manifest in these converts and the old congregation which had practically died out at Canton will be revived and re-established.

*

Taking advantage of the offer in the Herald for Martyrs' Mirror, a brother near Shipshewana, Ind., ordered ten copies to give one to each of his ten children. A bishop not belonging to our congregations, was informed of the offer, put the matter before his congregation, and has already ordered ten copies and hopes to order more. He wants the book in every family in his congregations. We believe that others will go and do likewise. The Martyrs' Mirror is not an obsolete work by any means, unless the setting forth of high ideals and grand examples of noble self-sacrifice for the good of others has become obsolete.

*

A Japanese priest who was present at the taking of Port Arthur declared that what he saw of the war was "the acme of human brutality." Apologists for modern warfare tell us that the sufferings of soldiers wounded by modern implements are not so great as when swords and bullets of large calibre were used. What of the shrapnel, the bombs, filled with the highest explosives known to modern science—and these form a large portion of projectiles used in modern warfare—beside the fact that because of the searchlights and the much greater range of modern arms, it is much more difficult to get the wounded off the field? It is stated on good authority that for about one month during the final attacks on Port

Arthur there was a space between the two armies from which neither the wounded could be removed nor the dead buried, and that because of frequent attacks and counter attacks the ground was strewn with dead and wounded. Oh, the horror of modern warfare! It is still nothing more than the butchery that it always was, and no amount of eulogizing the dead or the living individuals who participate in it makes it less than an infernal business. One who witnessed a stubbornly contested battle, in which charge after charge was repulsed until finally the attacking division, re-enforced, drove the defenders out of the trenches, says, "It was the work of fiends, not of men, for it seemed that all human and humane instincts had vanished and only the demonic instincts remained and controlled." No apology, no explanation, no argument can weigh against the divine "Thou shalt not kill." "He that hateth his brother is a murderer," and "murderers shall have their part in the lake that burneth with fire." God is not pleased with war, and no amount of pulpit oratory or platform defense can persuade God into approving it. In the present war our sympathies may be with Japan or with Russia, but our approval of war can be on neither side. God grant that peace may come very soon.

The converts in Waterloo Co., Ontario, now number more than two hundred. Baptismal services are being held in the different congregations and the young soldiers of the cross are fully enlisted in His service.

On Feb. 11th the rite of baptism was administered to forty-two at Berlin and four others were received on confession at the same time. A similar service was announced for Waterloo for March 5th. Bro. A. D. Wenger and family are still in Canada and Bro. Wenger is conducting meetings with a number of congregations while taking treatment for bodily strength. We trust his stay in the Dominion, while conducive of much good to others, may also prove a blessing to himself, both physically and spiritually.

The Marriage of the Christ and the Church.

The sacredness of the union between Christ and the believer is especially vouchered for by its allusion to the marriage relation. This union is the mystery of the world and the joy of the church. It is only for the initiated, as no one else can understand it, much less realize it. To those on the outside it is a dark metaphor, a mysterious fable. But to those in the inner circle it is the simplest, the grandest, the sweetest of all possible realities. All true marriages are but an allegorical portrayal of this sacred union.

Note, first, the approach. The first mover is, and ought to be, Christ. The husband seeks the wife and not the wife the husband. Gradually, by his gentle wooings, his sweet constraints, his constant promptings by the Word and the outgoings of the Holy Spirit, we are moved, our hearts are touched, our

affections awakened, our desires aroused, our minds employed and we begin to love him. We study his character; we experience a pleasurable sensation at the sound of his name, and realize a sacred yearning and a holy desire for his presence. We are won. Then follows the engagement—that indissoluble contract made between Christ and the believer at the time of our acceptance of him, recorded in heaven, strong as adamant and more enduring than life.

Note, second, the condition of the betrothal. It is by common consent. Free as the air about us and unrestrained as the brook that ripples down the mountain side was his choice of us; absolute, explicit and unconditional must be our surrender to him. No intelligent, self-respecting husband would enter into a life contract with a wife who reserved the privilege to continue conjugal relations with other husbands. Even so the acceptance of Christ as our Lord must be unconditional and free from all other allegiance. No compulsion, no outside or secondary purposes will avail.

Again, a betrothal requires witnesses to ratify the marriage. Our acceptance of Christ must be acknowledged in the presence of witnesses before he will acknowledge us as his bride before the Father in heaven (Matt. 10:32). Thus the stipulation in this holy covenant consists in a mutual acknowledgment of Christ and the believer before men, before the world, before angels, before the Father. How dare we break such a covenant! What awful punishment awaits those who disregard its solemnity and sacredness! (See Heb. 6:4-6; 10:26-31.)

Third, the duties of the relation. The union between Christ and the church, like all true marital unions, originates in love, is consummated in love, and is perpetuated in love. Love is an easy master to serve; love knows no burdens, and recognizes no impossibilities. Yet, connected with even such a blessed covenant, are obligations and duties to be met that test the individual. It is a union that demands absolute faithfulness and obedience. Christ is true to his spouse; his disposition toward her is that of tender fondness, warm affection, loving sacrifice and faithful allegiance. His bride can claim and hold these immeasurable blessings only by being true to him and yielding unqualified obedience to him as her head. He gave his life to win her (Eph. 5:25) and make her happy, contented and secure, for time and for eternity. In response, he demands of the bride gentle submission (Eph. 5:22-24), sacred reverence (Eph. 5:33), and loving obedience (1 Cor. 14:34; Tit. 2:5).

When the believer meets these conditions, and not until then, is he worthy to claim the position as a part of the church, the bride of Christ, the "Lamb's wife."

PERSONAL MENTION.

Bro. J. N. Kaufman of Rockton, Pa., who is preparing to leave for India, preached at the Chestnut St. M. H. in Lancaster, Pa., the evening of the 22d of February.

Bish. J. M. Sherk of Elida, Ohio, has been suffering of late with an affliction of the limbs, causing a painful soreness of the feet.

Bro. M. S. Steiner of Columbus Grove, Ohio, contemplated leaving his home for a trip to eastern Pennsylvania on March 6th.

Pre. Daniel Stoltzfus of Churchtown, Lancaster Co., Pa., recently visited among the A. M. congregations in Maryland and Virginia.

Bro. John Blosser of Rawson, Ohio, who began a series of meetings at Scottdale, Pa., on Feb. 18th, is expected home. His mother is seriously ill.

Bro. S. F. Coffman of Vineland, Ontario, recently returned to his home after spending several weeks in evangelistic work in Waterloo county.

Bro. Daniel Erb, minister of the A. M. congregation at Albany, Oregon, recently spent some time among the congregations in Nebraska. His sermons were much appreciated.

The meetings begun at Alpha, Minn., on the 18th of February by Bro. J. M. Kreider, assisted later by Bro. A. I. Yoder, were very encouraging to the members. Up to the 28th thirteen souls had made the good confession.

Bro. I. J. Buchwalter of Dalton, Ohio, held meetings with both the Salem and Pike congregations in Allen Co., Ohio, during the month of February. Bro. Buchwalter is at present doing evangelistic work in Mahoning county.

Bro. Irvin R. Detweiler of Topeka, Ind., was a visitor at the office on the 1st of March. The editor was in Ohio, the "pretext" was out and the room was locked. Come again, brother, we will try to treat you better next time.

Our sympathies are extended to Bro. D. C. Hershey of Manheim, Pa., in the death of his beloved companion, on the 1st of March, from typhoid fever, of which she suffered only a week. We had the pleasure of her acquaintance, and her estimable qualities as a Christian lady won her friends everywhere. God comfort the bereaved brother and family.

Correction.—In an editorial in last week's issue of the Herald of Truth, entitled, "The Martyrs' Mirror in Switzerland," occurred several misleading statements. The editor in some way interchanged some of the facts connected with the English translation of the Martyrs' Mirror, with the German translation. While the accuracy of the German translation by the Seclusionists, under Conrad Biesel, at Ephrata, Pa., was never questioned, especially after having been carefully

examined by the brethren Bish. Heinrich Funk and Dielman Kolb, we have said and again say that the English edition, translated by Joseph F. Sohn and carefully compared and revised by the translator and John F. Funk, is the best and most complete edition ever published. The German editions of the Martyrs' Mirror had all omitted some few articles in the way of testimonials and facts in regard to the sufferings of the martyrs that have all been gathered up and inserted in the English edition, which makes this edition more complete. The translator, Joseph F. Sohn, was one of the most accurate and conscientious workers we ever met, and that fact coupled with our own personal knowledge of the work, qualifies us to make this statement, that it is the best and most complete translation that was ever made of this great work. The translation was made on 9,000 closely written pages of manuscript, and after all the comparisons and corrections had been made, the writer, before it went to press, made another careful reading of the entire 9,000 pages. Moreover, the fact that our translator was thoroughly familiar with the beliefs, practices, orders, forms of worship, customs, language, etc., of the Catholic church, having been brought up in that faith, gave him an additional advantage in this work. The illustrations are likewise an additional feature. This translation also required about three years of hard and faithful work and was made at an expense of over \$2,000.00. This now applies to the English edition only and not to the German.

The German translation of the Martyrs' Mirror, as we have it now, was made, as stated above, by the Seclusionists at Ephrata, Lancaster Co., Pa. Arrangements had been made by the Mennonite people to this end, and the brotherhood at Ephrata set to work with fifteen men, not all at translating, as our last week's editorial states, for it could not very conveniently be arranged for fifteen men to engage in the same work, and it is not probable under the existing conditions that there would have been fifteen men that understood the Dutch language. The method of work was like this: Fifteen brethren were engaged on the work. One translated and read proofs; four set the type, and four did the presswork. This left six men to work in the paper mill and make the paper. In this way the work was translated, printed and completed in 1749, and left to our Mennonite people as a precious heirloom of the blood-bought faith of our fathers. JOHN F. FUNK.

WORSHIP.

By Catharine E. Miller.

Worshipping God is that condition or attitude of the mind that renders homage to the Supreme Being. It is an act, outward or mental, by which reverence is given to God. It includes adoration, prayer, confession, preaching, thanksgiving and the like, or whatever we may do to magnify God's holy name.

The worship of Jehovah is that part of religion wherein we can exercise that inward joy and happiness which we find in him alone. God is a Spirit, and they that worship him must worship him in spirit. There is another link to the spirit in which we must be in our worship, and that is truth or sincerity. Truth is opposed to falsehood or deceit. Christ is the truth. If we then worship in spirit and in truth, our worship cannot be in vain.

The place of true worship is in the heart. We need not have our faces turned toward the temple of Jerusalem, or bow before Urim and Thummim, the means and method by which the high priest consulted God in difficult or momentous cases. The time now is in which all true worshippers can, shall, and do worship the Father in the temple not made with hands, but in the temple of God, which temple we are. Each individual is the keeper of this temple. If any man defile the temple of God, him shall God destroy.

Springs, Pa.

For the Herald of Truth.

THE TWO MASTERS.

By Lizzie M. Landis.

"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Here we have a plain gospel truth, uttered by the lips of our Master in the greatest sermon that was ever preached. The words are easily understood and yet, we fear, many to-day are trying to do the very thing that is here declared cannot be done. Uniting with churches, or making friends of Christian people, passing for more than we are worth in this world, may deceive some, but God we cannot deceive.

"By their works ye shall know them." Can we really be Christians and take advantage of our neighbor, even so little, tell an untruth when selling something, running down a character, or withholding kindness from helpless ones under our care? Can we serve God on Sunday and deny him all week long by our lives?

Those whom we love, we can serve without any hardship. If we love God, we will love his house, the church, the Sunday school; we will love his people, his children; their hearts will flow out with love toward those whom we know are his chosen ones and hold sweet fellowship with them. We will love all the world, that is, with a love that would help raise them up and show them the Savior. We will be willing to go and tell, if need be, that love to the lost ones in heathen lands. We will deny ourselves something to give to his cause, at home or abroad. We will have no rest until we write that letter to help or cheer one whom we believe looks to us for help. We will do something. Our love will find some way to work itself out.

Which master are we serving? Which one do we love or which one do we hate? It is a solemn question. Each one must answer it for himself or herself. Satan is busy. He is ever suggesting some new device to cause us to sin, but "if any man sin, we have an advocate with the Father, even Christ the Righteous." "We can forget the things that are behind and press forward for the prize of the high calling in Christ Jesus, our Lord." May God help us to be true. May he help us to live as we have professed, in spite of temptations on every hand.

How far short we come even when we do our best! In God's pure eyes our righteousness is as filthy rags. It is only in him that we stand complete. Oh, that all would take him, trust him and try him in the great trials which come to us! We are rejoicing to-day over one, long prayed for, who is saved at last and enabled to bear her sufferings with patience by God's grace. We are glad to read in our church paper of the rich blessings some of our churches are enjoying this winter in some parts of the country. How many precious souls are being gathered in! May the whole land be blessed. Let us work and pray more. "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

Ronks, Pa.

For the Herald of Truth.

ENVY.

By Ella Raber.

"Wrath is cruel, anger is outrageous; but who is able to stand before envy?" (Prov. 27:4).

Envy may have the slightest beginning, so little that no one, not even the victim himself, can tell it. But the passion grows, slowly, until anger is aroused, and many times, if not checked, will result in violence. Surely, our example, the Son of God, had no such feeling, for if he had, we mortals would long before this have been reduced to shame. But such was not the case; he had more love for every one than for himself, and was anxious for our welfare.

Many of the kings of ancient times, who were exceedingly rich, oppressed the poor who lived in their kingdoms, by raising heavy taxes to supply their own selfish wants. Many, perhaps, starved on account of this, but what of that? They took no thought of the suffering of others. How contrasted is the rule of one of these selfish monarchs to the sad picture painted by a poet, of a starving mother and children, wrapped in blankets, waiting in a dark room at a midnight hour, for the return of a father and moaning:

"Yet I'll not curse him! No, 'tis all in vain!
'Tis long to wait, but sure he'll come again!
And I could starve and bless him, but for you,
My child!—his child!—Oh, fend!" The clock strikes two.

No envy there! To-day it is much the same. Many people who are very rich will not look at the poor, but after all begrudge them what they have. How very different from Christ! He had all of riches, but he came to live, labor and suffer with the poor and sinful of the earth, and all for their own benefit.

If Christ, the Son of the great King, could do this and give up the most beautiful of homes, use all his strength and talents, and at last die for us all, how could we think of entering his presence without reproach or punishment if we envy or think ourselves above our fellow-servant?

Palmyra, Mo.

What you learn from bad habits and in bad society, you will never forget, and it will be a lasting pang to you. I tell you in all sincerity, not in the excitement of speech, but as I would confess, and have confessed before God, I would give my right hand if I could forget that which I have learned in bad society.—John B. Gough.

HERALD OF TRUTH.

Thursday, March 9, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Fraconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 contains all the usual almanac data found in the old-style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. Send for it. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid45
- 25 copies, postpaid90

Address,
Mennonite Publishing Co., Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your Sunday School Supplies, Lesson Helps, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address,
Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Dalton, Ohio, Feb. 24, 1905.—Dear Herald Readers, Greeting in the worthy name of Jesus.—We are glad to report that Bro. D. D. Miller, who is holding meetings at the Martins M. H. near Orrville, came over and filled an appointment at the Sonnenberg M. H. on Feb. 23d. He spoke briefly to the congregation from Luke 10:2, from which he pointed out much work for all who are in the Master's service, admonishing us to be faithful and obedient to our calling. Dear reader, let us henceforth be more faithful and obedient to our Master, and go forth into the harvest field and say, "Here am I, Lord; put me where thou wilt have me to be"—even if it should be to go out into the hedges, briars, thorns or thickest of thickets, or if it should be only light duty, or lend a helping hand to those who have a higher calling or a greater work to do in the harvest. Brethren and sisters, let us pray to

HERALD OF TRUTH.

the Lord of the harvest to send forth more true and faithful laborers into his harvest. We feel thankful to God and his servant for his visit, for we appreciated it very much. May we enjoy more such visits and continue in the meantime as Paul writes to the Romans, "Rejoicing in hope; patient in tribulations; continuing instant in prayer" (Rom. 12:12). * * *

Bloomington, Feb. 25, 1905.—Dear Herald Readers, Greeting in the Master's name.—Thirty-six young persons saw the necessity for a change in their standing toward God. My heartfelt wish is that they may be truly "born of God." Baptismal services are to be held on Sunday, March 5th, if the Lord will. A visiting minister from Canada is expected to be with us on the same occasion. The Sunday school teachers' meetings are usually well attended, showing an active interest in them by many. Quite a number of the members of our church here are sick. A speedy recovery is wished for them. WM. D. FRETZ.

Goshen, Ind., March 2, 1905.—Dear Herald Readers.—The Lord has once more laid hands on one of our number to go out and labor in another field. Several weeks ago a call came from Missouri requesting Bro. John R. Shank to consider taking up work with the new congregation at Pea Ridge. After prayerful consideration he consented to go if the way opened. By the consent of all parties concerned in the West and the unanimous voice of the congregation here, Bro. Shank was accordingly ordained to the ministry last evening, Bro. David Burkholder officiating. He will leave next week for his new field of labor. Our interest, best wishes and our prayers go with him. We are loth to part with the brother, for he has proved himself a faithful worker while among us and we will greatly miss him. Yet we want to say, "God's will be done." We believe him qualified for the work and are glad the Lord can use him. May the Lord richly bless him and give him abundant grace to endure hardness as a good soldier. Nothing has impressed the writer so much of late as the urgent need of more such young men in every state where our people are located. Bro. Burkholder stated in his sermon that they could use a half dozen more ministers in this conference district just now. What we know of the conditions in other districts, the need is no less there. So many have confessed Christ this past year, which fact means something to the church. What will it mean? That depends largely on the shepherding they receive. But there are so many places where they are without a shepherd. Shall we close our eyes to these conditions? How can we be indifferent? With these needs so great, how can we spend our time in dreaming of the opportunities offered by the secular world? We have many young men and women in our church who could be used to better advantage. One says, the church does not put them to work. The way be true in a very few cases. But I believe the paramount difficulty in the way is the lack of their consecration, obedience and the right kind of preparation. Too many are aspiring to other professions, some—sorry to say—even to the practice of law. Let our young people, as well as others, prove their submission and the way will open. No one need be idle.

RUDY SENGEL.

Berlin, Ontario.—The good work of the Lord is wonderfully prospering in this county. Over 200 souls have turned unto the Lord. About six church districts have

had the powerful effects of this Pentecost, and, thank God, there is more to follow. Bro. S. F. Coffman has returned home to Vineland, and Bro. A. D. Wenger is still with us laboring for the Master. On Sunday, Feb. 13th, we had baptismal services at the Berlin church. Forty-two were baptized and four others received. The sermon was preached by E. S. Hallman. He took for his text the great commission of our Lord, Matt. 28:18-20. The Waterloo church, two miles from Berlin, will have baptismal services on March 5th as a result from the overflow revival. Between twenty and thirty applicants will be baptized. Then there are other church districts where applicants will be received. Dear brethren, pray for us that we may be kept faithful and humble, following our blessed Master in his service. * * *

Dalton, Ohio, March 1, 1905.—Greeting.—Bro. D. D. Miller of Middlebury, Ind., who is conducting a series of meetings at the Martins M. H., Wayne Co., Ohio, also preached two impressive sermons at the old Sonnenberg M. H., Feb. 23d and 27th. We feel thankful to God and the brother for his visit. May the blessing and Spirit of God attend him that many souls may be led to Jesus. * * *

Lancaster, Pa., Feb. 28, 1905.—The Rockland St. mission Sunday school is very interesting. Nearly 100 were present last Sunday. We would have a large school for the room we have if all would attend regularly. One cannot account for all the absentees. The Lord willing, two brethren will form a committee to look after the absent pupils. Seven new pupils were enrolled recently, and two souls were added to the church through the meetings held here. We ask an interest in the prayers of all God's children. We also had a very interesting children's meeting to-day, 103 being present. Bro. J. S. Rohrer of Kinzer addressed the meeting, and was followed by Bro. Abraham Moseman. Meetings are held every Tuesday evening at 7:15. All are welcome. O. B. HOOVER.

For the Herald of Truth.

BRIEF HISTORY

Of the Diller Congregation Located near
Newville, Cumberland Co., Pa.

By John D. Burkhardt.

On Feb. 6, 1905, work was begun to remodel the old church building known as the Diller Mennonite M. H., and this is one of the oldest church buildings in Pennsylvania, a bit of its history may be of interest to the readers of the Herald of Truth.

It derives its name from the Diller family who came to this country from Switzerland more than a century ago. The father died on the ocean and the mother and her three sons landed safely, but almost destitute. They settled along the Conedoguin creek near where the meeting house now stands. The church lot formerly was a part of the Diller estate. The Lord blessed them and they accumulated a vast fortune. The mother died in 1803 at the advanced age of ninety-seven years. The descendants of many of the original worshippers are scattered throughout the United States and Canada.

The present meeting house was built in 1846, seventy-nine years ago. During this time eight resident ministers officiated for the congregation; they are: Emanuel Newswanger, Francis Diller, Joseph Burkholder,

March 9,

1905.

Abraham Burkhardt, John Lehman, Martin Whisler, Abraham Burkholder, C. R. Burkholder. Also six persons served the congregation as deacon during this time; they are: Francis Diller, John Diller, Ben. Lehman, J. C. Burkholder, Isaac Burkhardt, John Seitz.

The last series of meetings held in the old house was conducted by Bro. S. G. Shetler of Johnstown, Pa., during which time eight souls made a public confession of their faith in Christ.

Newville, Pa.

The editor is well acquainted with this congregation, having held a series of meetings in the old meeting house four years ago. We are glad to note that the congregation is taking on new life and we trust that the remodeling of the house may lead to the numerical and spiritual upbuilding of the congregation.—Ed.

THE PRAYER VEIL.

1 Cor. 11:3-16.

The prayer veil is based on three distinct lines of teaching, or chains of reasoning.

1. The order of headship. Verses 3-9.
2. The ministration of angels. Verse 10.
3. The fitness of things suggested in nature, and approved by man's judgment. Verses 13-15.

1. The order of headship.—It is God, Christ, man, woman (verse 3). "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," man (verse 5). Man is woman's head in two distinct senses: (1) In creation he is her rational and physical head; created first, the woman was given to him as an helpmeet, as a complement (Gen. 2:18; 1 Tim. 2:13). She is the weaker vessel (1 Peter 3:7). She was made of man and for man, and she is his natural glory and the object of his natural affections (verses 7-9). This relation is purely fundamental. It must not be disturbed. The prayer veil is a symbol of woman's subordination to man in nature.

(2) In the fall man became woman's decreed head. So because she led in the transgression (1 Tim. 2:13, 14). The sentence was, "I will greatly multiply thy sorrow and thy conception; in sorrow shall thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). "He shall rule over thee." That's the point. In this the woman lost her divine headship, her equal right with man to covenant with God as she did before the fall (Gen. 1:27, 28; 5:2). In covenant rights woman was man's equal in the beginning. His headship in nature gave him no advantage or preeminence over the woman (Gen. 1:27, 28; 2:18; 5:2). Turn to Gen. 1:27, 28, in divine intercourse. Turn to Gen. 1:27, 28, and see how in the first covenant God made with man Eve was as much a part of it as Adam. Then turn to Gen. 17, and read the great Abrahamic covenant with its sign and seal, and see how it is all made with Abraham. After the fall woman is lost sight of, not even noticed in wearing a sign of the covenant of promise to all people and nations. Man stands between her and her God. The decree was, "He shall rule over her." This is verily true. It is most painfully illustrated among nations that have not the gospel. Their women are drudges and slaves, in degradation and shame; for all rule begotten in sin leads only to wretchedness.

Jesus came to restore what was lost in the fall, to re-establish original conditions, so that woman, like man, can covenant with God and have Jesus as her spiritual head.

HERALD OF TRUTH.

77

(Eph. 1:10; Col. 1:18), and that man shall have nothing over and above the woman, except that given him in creation, natural and physical headship (1 Tim. 2:12-14), for "there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). "For this cause ought the woman to have the sign of authority on her head" (verse 10, R. V.). Or, as the margin has it, "over her head." That gives the idea more clearly. It is the sign of authority over man, her decreed head. The sign of authority veils that headship and puts it out of sight. This authority gives woman right to have Jesus as her Lord and head. To him she goes directly; no longer through man. Any woman refusing to be veiled in time of prayer and teaching dishonors Christ, her spiritual head.

As this prayer veil in relation to man as her natural and physical head, given in the creation, is a badge of subordination, it in relation to man as her decreed head, gained in the fall, is a symbol of authority and power over him.

2. The ministration of angels.—Verse 10 says, "The woman ought to have power (sign of authority) on her head, because of the angels." Angels are the highest order of created beings; they are intermediate between God and man; they are ministering spirits to them who shall be heirs of salvation (Heb. 1:14; Matt. 18:10; Luke 1:19).

The proper interpretation of this passage, it seems to me, is this: That woman can be recognized in the ministration of the angels she must have the sign of authority on her head. Angels can minister only to those who accept the divine plan. The plan teaches that woman shall be veiled in time of prayer and prophesying. The woman that rejects the prayer veil rejects a part of God's plan, the special sign of authority that gives her equal right with man to covenant with God. In so doing she forfeits to herself the ministration of her angel. The angels know the plan, and if they disregard it they are accursed (Gal. 1:8), and they are "held in everlasting chains under darkness unto the judgment of the great day" (Jude 6). So on account of the angels, you see, there is a very strong reason why the sign of authority should be worn.

3. The fitness of things suggested in nature, and approved by man's judgment.—"Nature and teaches that if a man have long hair, it is a shame unto him. But if a woman have long hair, it is a glory unto her; for her hair is given her for a covering" (verses 14 and 15). It is nature's covering and glory. It cannot be the proper hair, for if the woman have not on the special covering, subject to her will to put on and off, and to be worn for special purpose, "it is even all one as if she were shaven." The hair counts nothing as a prayer veil.

Man is asked to judge in these natural things (verse 13). And his judgment is quick to see the fitness of short hair for man and long hair for woman as nature's covering and glory. The argument is this: That as long hair is woman's natural covering and glory, so the sign of authority is her spiritual covering (veiling) and glory. Or, in other words, it indicates her spiritual glory.

"But if any man seem to be contentious, we have no such custom, neither the churches of God" (verse 16). "Seem to be contentious"? Contentious about what?

The prayer veil. "We have no such custom." No such custom as what? That woman pray unto God unveiled.

Paul does not say what the prayer veil shall be. That therefore must be an important part of the subject. But, whatever the veil, it must have in it the element

of a sign. It is to be the sign of authority. There is no element of a sign in a bonnet or hat, common weather coverings. But the sign element is quite prominent in the white veil (cap) as recommended by the General Conference.—H. C. E., in "Gospel Messenger."

WAR FROM THE CHRISTIAN STANDPOINT.

In the present war between Russia and Japan the claim is made by the sympathizers with both sides that it is a fight between Christianity and heathenism. It would seem that those who speak in this way are ignorant either of what Christianity really is or of what war means. We need often to go to the root of the whole matter and study the subject from the Christian standpoint. If we claim to be Christians the one question for us is this: Can war ever be consistent with the example and the teachings of Christ? This view of the subject is often lost sight of and needs to be emphasized, for the peace of the world will never be secure until it rests on the firm conviction in the minds of Christians that war is wrong. If the Christian church had always acted on this belief, war between civilized nations would have long ago become impossible.

In Charles Sheldon's famous story, "In His Steps," we get a glimpse of what the result might be if the members of one church pledged themselves to decide every question by the test, "What would Jesus do if he were in my place?" If we ask this question and answer it honestly it will help us to solve many of the difficult problems of life, and I think all will agree that this test, or something similar, is the only one the Christian should use in determining his conduct. Let us apply the test, "What would Jesus do?" Would he engage in war under any circumstances? For me there can be but one answer: He would not do it.

This was the view held by the Christian church during the first two centuries. Tertullian, who lived about the year 200, is positive in his teaching that war is unlawful for the Christian. He says, "How will a Christian man war without a sword, which the Lord has taken away? In disarming Peter he unbelted every soldier." Other writers of that period claimed that the prophecy, "They shall beat their swords into plowshares and their spears into pruning hooks," had already been fulfilled because the Christians refused to serve in the army. One of the complaints made against them by their enemies was that they would not fight even when it was necessary. We have the record of Marcellus, a centurion in one of the Roman legions, who became a Christian. One day he drew the legion sword and held it at the head of the legion saying he had become a Christian and would serve no longer. He was thrown into prison and afterwards put to death. A young man named Maximilian was brought before the tribunal to be enrolled in the army, but he refused to become a soldier, saying, "I am a Christian and cannot fight." He was told that death would be the penalty if he refused, but he replied: "I cannot fight if I die." He was at once condemned and beheaded. We may search the records of war in vain to find greater acts of heroism than these.

Other cases might be mentioned, if further proof were needed, of the fact that in the earlier and purer days of Christianity, while the teachings of Christ were still fresh in the minds of his followers, they steadily refused to perform military service because they believed he had forbidden it. During

these first two centuries the church was a great missionary society, and spread rapidly through the Roman empire and in many barbarous countries besides; but in many places its members began to lose the purity and simplicity of the earlier time, and in the third century many of them served in the army. The cruel and ambitious Emperor Constantine, who ruled early in the fourth century, found it policy for him to grant toleration to the Christians and afterwards to join them. A dissension arose in the church and the case was brought to him for settlement. After giving his decision three times he thought it was necessary to enforce it by military power. The opposing part resisted, and for the first time (but not the last) we find professed Christians slaughtering one another. From this time Christians were common in the army, and the church rapidly grew corrupt.

It seems strange and sad to think that the church of Christ so soon forgot his teachings and suffered such defeat. It calls to mind the story of the battle of Germantown in the Revolutionary War. The American army attacked the enemy and were at first successful, but, blinded and confused by a fog, they retreated, and instead of enjoying the fruits of the victory that night have been theirs, they withdrew to Valley Forge and passed a winter of hardship and suffering. So Christ sent out the little army of his disciples to conquer the world for him. They used the weapons that he gave them, patiently enduring persecution and meeting with wonderful success. The mighty Roman empire began to yield to their influence. The victory seemed almost gained, when, blinded by the vision of worldly power, they retreated from the high position they had held, and Christianity gave way to the barbarism of the dark ages, from which we are now, at the opening of the twentieth century, only slowly recovering.

Yet many earnest Christian people are indifferent in this matter because they do not realize what war means. Our young people have never known what it was to live in a country which was at war until a few years ago; but those of us who saw the New Hampshire regiment start for the Spanish War in 1898, made up as it was of young men and boys—as we saw their fathers, mothers and sisters go with them to the train to say good-bye, realizing how uncertain were the chances of ever seeing them again, as we thought of the possibilities of battles and sickness, of suffering and death in foreign lands—received impressions never to be forgotten, and went away with something of the feeling that Lincoln had when he visited the slave market at New Orleans, and went away saying to himself, "If I ever get the chance to hit that institution, I'll hit it hard."

In the last war we were more fortunate than we had dared to hope, and our regiment came back without serious loss; but the celebration each year of Memorial Day and the flags that we see in every cemetery remind us of the sad days of the Civil War, when many thousands left their homes and friends and never saw them again. As we stand by their graves, "let us here highly resolve," in the words of President Lincoln, "that these dead shall not have died in vain," but let us learn from them the lesson that no effort and no sacrifice can be too great if we can make another such conflict impossible; and let us never rest until all the followers of Christ are ready to say at all times and in all circumstances, "I am a Christian and therefore I cannot fight."

As Charles Sumner once said: "Let the pulpit, the school, the college, the press, the street, and the home, all be moved to speak

HERALD OF TRUTH.

March 9,

in behalf of this cause. Preach it, minister of the Prince of peace! Let it never be forgotten in conversation, in sermon or in prayer, nor any longer seek by subtle theory to reconcile the monstrous war system with the precepts of Christ. Instill it, teacher of childhood and youth, in the early thoughts of your precious charge! exhibit the wickedness of war and the beauty of peace, scholar! write it in your books, poet! let it inspire to higher melodies your Christian song! And to you, statesman and ruler, let the principles of peace be as a cloud by day and a pillar of fire by night! Let the abolition of war and the overthrow of the war system be your constant aim!"—Charles Osborne, in "Advocate of Peace."

MISSIONS.

For the Herald of Truth.
CHICAGO HOME MISSION.

145 W. 18th St., Feb. 27, 1905.

Greeting in Jesus' name. It is with a light heart that I am privileged to write the Mission Notes at this time. Many of you have heard of our experiences at the Mission.

My wife has been seriously ill for some weeks. There were times when we had almost given up, and even eminent physicians said there was no chance for recovery. She bade us all "good-bye," and we expected her soon to be gone, but the all-wise God has allowed her to stay with us and we feel that she will now get well. We think she will be able to come home from the hospital in at least four weeks from this writing, though she is so sick she is scarcely able to lift her head from the pillow, or to speak above a whisper.

I want to thank the kind friends who have so earnestly prayed and sent their contributions in order to defray expenses, which have been very high. I am sure God will reward you all for your labor of love.

On Feb. 20th a fire broke out in the basement of our building, causing a great excitement, but not a great deal of damage. There was considerable clothing we had just received from different parts of the country for distribution among the poor people. Part of this could not be used, while some was scarcely spoiled. The fire started from an oil stove that had been used in connection with opening the water pipes. At the same time there was a broken gas pipe which filled the basement with gas. But we feel that there is no loss, as the insurance will cover the damage.

We are getting along nicely with our services, which we believe are under the direction of the Holy Spirit. We are looking to God for great things.

Thanking you for all your interest and love manifested in the work here, we remain,
Yours in the Master's service,

A. H. LEAMAN.

Later.—(Received telegram March 6, at 9:30 a. m.—Ed.) "Conditions changed. Very sick. Almost hopeless. Operation. Thank interested friends.—A. H. Leaman."

DIVINE PROVIDENCE.

A traveler was hurrying along the esplanade of a Continental port to embark on a steamer starting at once for America, when he noted at his feet a plant of four-leafed clover. This seemed to him, in accordance with the popular tradition, of good omen for his voyage. He gathered a tiny shoot of the

flower, to find himself instantly arrested by the sentinel on guard near by, for the offense of gathering flowers on this public ground, in defiance of municipal prohibition.

Remonstrance, resistance were unavailing. To the police station he was hurried. After he had received his reprimand and paid his fine, and hurried breathlessly to the quay, his steamer was under way, far beyond any possibility of overtaking. The baffled traveler was stirred with vexation and rage against the unfortunate clover-plant, the rashly sentinel, the insane regulation of the port, the whole world, his particular destiny, etc.

Some days later he was dilating on his grievances to his fellow-guests at his hotel, when one of them handed to him a newspaper just opened, pointing to the tidings that the steamer on which he had been prevented from sailing had gone down—"all lives lost!"

The youth was overwhelmed with emotion.

Prostrate before God, he asked forgiveness for his anger; profoundly moved by the mercy which had saved him alone from amidst so many, he yielded his heart in gratitude and trust to Him who "willeth not the death of a sinner." A few weeks later he journeyed from the old world to the new, a new man in Christ Jesus, resolved that all his life long, whatever might befall him, even to the utter thwarting of his own desires and plans, should be accepted as the loving kindness of a faithful God.—"Young People's Paper."

THE INNER LIFE.

This inner life is a tremendous reality. Its very invisibility emphasizes the realness of the reality. It is one of the richest heritages of the child of God. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building; it is the germ-hiding kernel.

All moral and spiritual defeats are due to a violation of the inner life. The withering, blasting, and uprooting of the soul's choice plants are never accomplished through the forces of the outer life; the work begins within.

No man or woman with a sweet, healthy inner life can fail of success. Storms may howl and the earth may quake, but there is something within which preserves the calm eternal, and holds every whispering star of experience within its proper orbit.

The inner life is fed by the waters of the Infinite, and warmed by the beams of the Sun of Righteousness.

How can we possess the rich, powerful inner life when the body, mind, and soul are constantly exercising their energies upon the vain, perishing things of earth? We must take time to cultivate the unseen fields of the soul. We must constantly stand face to face with God, drink in the strength of his nature and the inspiration of his presence. If we do not, the inner life must perish. Prayer, meditation, reading—these are channels through which God pours his golden, vitalizing streams into the inner life.

The saddest moment in life to a man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left.

Yet the inner life goes gradually and secretly. No one has ever been robbed of this priceless possession.

Let us be watchful. Let us remember that as long as God is in this inner life there is security there, and that no thief has ever yet been able to break the lock of prayer and trust and divine wisdom.—Selected.

1905.

THE BATTLE OF LIFE.

I must be strong of soul and staunch of heart,
No matter what the odds;
The long day's sturdy struggle is my part—
The far result is God's.

Not mine to wet the page of yesterday
With unavailing tears,
Nor strive to clear the mystery of a way
Far-leading through the years.

Mine just to meet and conquer, hour by hour,
The thing that mortals hate,
Going from strength to strength, from power to power,
Rising from state to state.

Fighting, face starward, through the changing wars
With which a world is rife,
So that my soul may borrow from the stars
Courage and light and life;

Cleaving the shadows with unswerving faith,
So I may move aright;
Down to the valley of the shade of death
Walking a path of light;

Till at the last, weary, I touch the goal,
And know the journey's end,
Nesdly, though staunch of heart and strong of soul,
Aye, ready—for my rest!

—Nancy Byrd Turner.

WOMEN IN CHINA.

One-fifth of the women in the world are found in the homes of China—a number so vast as to be almost inconceivable. One baby girl out of every five is cradled in a Chinese mother's arms unwelcomed and unloved, unless by that poor mother's heart; born to a life too often ended ere it is well begun. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. One girl in every five questions life with wondering eyes from behind the paper windows of the women's courtyard of a Chinese dwelling. Among all the youthful brides who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of a mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her meaningless prayer in hope of help and blessing that never come. Of all the women that weep, one out of every five weeps alone, un comforted, in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can bring death of its sting. One-fifth of all the women are waiting in China for the Savior who so long has waited for them. What a burden of responsibility does this lay upon us—the women of Christendom!—Sel.

THE MODERN DANCE.

Some of the more devout preachers in Chicago have been carrying on a crusade against the dancing halls of that city. They became convinced that these places of amusement were proving the ruin of hundreds of young men and women. Some of the ministers visited a few of the halls, and were so shocked by the scenes they saw and heard for themselves. A Baptist preacher told this story from his pulpit: "I went one evening a few months ago with one of our most reputable business men to Neiberg's dance hall in this neigh-

HERALD OF TRUTH.

79

borhood. An orchestra was playing as we entered. There were about fifty men and a few brazen women seated at the tables. They were in all degrees of intoxication. Later, young men and women, some of them not out of their teens, came in cautiously. They sat down, ordered some light drink; then they grew bolder and were soon dancing. Then they returned to the table to drink.

"These were the objects of our pity. They did not realize the ruin and sorrow toward which they were certainly tending. Boys and girls were there for the first time. They could never be the same again. The home, city, and humanity call upon our citizens to suppress these accursed institutions."

Then the devout man went on to speak of the evils resulting from the modern dance. He, with other ministers, warned parents as well as the young people of these dangers, and urged that parents should guard their children, and see to it that they never enter these dens of crime.—"Gospel Messenger."

WICKED CHICAGO.

I know of no more fruitful field for missionary work than right here in Chicago. She has 7,000 saloons. She is selfish rich and suffering poor. She is undertaking vast financial enterprises on industrial volacities. She is growing at the rate of 70,000 population yearly.

In one year 7,000 persons have been arrested in Chicago. In one year there have been 17,000 boy prisoners in Chicago. Statistics show that 85 per cent. of the juvenile criminals in Chicago have had no religious training.

It is time the churches and citizens of Chicago woke up out of their fancied security. Crime is frightfully on the gain. With our tremendously increasing population, it is time for us to ask ourselves whether the Chicago of the future is to be simply big and wicked.—Bishop Anderson, of the Episcopal Church.

MARRIAGES.

Smith—Strouse.—At the home of the officiating minister near Plumsteadville, on Jan. 19, 1905, Bro. Harvey Smith to Sister Anna Strouse, both of near Dublin, by Pre. Jacob Rush.

DEATHS.

Martin.—Catharine Martin (nee Leib) was born Sept. 1, 1823, in York Co., Pa. When a child her parents removed to Erie Co., N. Y. Her husband, David Martin, died nearly three years ago. She died Feb. 21st at the age of 81 Y., 4 M., 20 D. There are six remaining children to mourn the loss of an exemplary and self-sacrificing mother. She was a member of the Mennonite church for about fifty years. Funeral services were conducted by S. F. Coffman.

Wahl.—Bro. Henry Wahl was born on Oct. 10, 1840; was married to Widow Sarah Blingman on Feb. 24, 1864, at 14 D. To this union were born two sons and four daughters, all of whom reside in Waterloo county and who, with their mother, remain to mourn their sudden bereavement. He was not as those who have no hope. Death was due to heart failure. Deceased was a member of the Mennonite church, had been assistant Sunday school superintendent and also superintendent on various occasions, and was also "district man" among the brethren. He remains were buried in the Cressman church cemetery on the 26th of February. The house was crowded with relatives, friends and acquaintances who had met to pay their tribute of respect to the departed brother and of sympathy to the bereaved family. May the God of all comfort and consolation ever be near the bereaved ones to bless and to comfort and guide, as he has promised to be a very present help in time of need. Funeral services were con-

ducted by Bish. Jonas B. Seider in German (text, Matt. 24:41) and by Pre. J. S. Woolner in English (text, Jas. 4:14 and Eph. 5:15, 16).

J. S. WOOLNER.
Hostetter.—Feb. 27, 1905, in Lancaster Co., Pa., Silver Sarah, widow of the late John Hostetter of Mt. Joy; aged 59 Y., 1 M., 29 D. She had been a faithful member of the Mennonite church for years, and during her illness bore her affliction patiently. Funeral services were conducted by Bish. Jacob N. Brubaker and Bish. Martin Rutt from Heb. 4:3, "There remaineth therefore a rest for the people of God."

Prange.—On the 25th of Jan., 1905, near Breslau, Waterloo Co., Ont., Mary Anne, daughter of Henry and Leah Prange; aged 6 M., 25 D. Buried in the Cressman cemetery. Funeral services by J. S. Woolner. Text, Col. 1:14. She was a flower that budded on earth to bloom in heaven.

Martin.—Daniel Martin was born in Lancaster Co., Pa., on the 26th of May, 1819, and died in Elkhart Co., Ind., on the 26th of February; aged 85 Y., 9 M. In 1832 he moved with his parents from Pennsylvania to Erie Co., New York, and later in life he moved from New York to Elkhart Co., Ind. His first wife, Elizabeth Lapp, died Dec. 18, 1849. His second wife, Elizabeth Waller, died Jan. 11, 1861. He was married three times. He never had three daughters and twenty-seven grandchildren. He was a faithful member of the Mennonite church for over sixty years. He was an especially faithful attendant at the church services; while in health and strength his place was seldom vacant, and he was very often the first man on the meekling-house ground on the way of service. We all remember him as a quiet, devoted follower of the Lord, beloved and respected by all who knew him. He suffered about one week with pneumonia, and the Lord took him to his reward. He was buried at the Olive M. H. on Tuesday, Feb. 28th. Funeral services were conducted by John F. Funk and Jacob Shenk, of the church services. We need to mourn as those who have no hope, for we know that our loss is his eternal gain.

Fish.—Feb. 23, 1905, near Mongo, Ind., of tuberculosis meningitis, Orville, son of John and Sarah Fish; aged 5 M., 9 D. While the trial of giving up little Orville is severe to the parents, yet they find great consolation in the thought that he is now with the redeemed and safe for ever more. Funeral sermon at the Emma M. H. on the 26th by Y. C. Miller from 2 Kings 4:26. Interment in the Miller graveyard.

Martin.—On the 19th of Feb., 1905, near Beemer, Cumming Co., Neb., Nicholas Martin; aged 71 Y., 11 M., 4 D. Deceased was born in Staunton, Ala., came to America at the age of eleven, and was united in marriage with Katharine Litwiler, Apr. 1, 1855. From Illinois he moved to Decatur, Mo., Kansas, in 1887, and in 1894 to Cumming Co., Neb. He leaves his wife, one son and four daughters, also 34 grandchildren and four great-grandchildren. Funeral services on the 22d by J. H. Birky and Peter Oswald. Burial in the Beemer cemetery.

Mast.—On the 20th of Feb., at Morgantown, Pa., Annie, daughter of Daniel Mast; aged 21 Y., 1 M., 1 D. She was the fourth one of the family to be taken by the same disease—typhoid fever—since last November, the father having died in November, the mother in December, and an eleven-year-old daughter in January. Three young brothers, two of whom were down with the same disease, but have recovered, are left to mourn the loss of parents and sisters.

Risser.—On the 19th of February, 1905, at the residence of Samuel Miller, in Mount Joy Twp., Lancaster Co., Pa., Elizabeth Risser, widow of the late Jacob Risser, aged 71 years. Her maiden name was Oberholzer. Her ancestors settled in the same township in 1777. She was a member of the Mennonite church for many years, and was highly esteemed for her many excellent qualities. She leaves one son and two daughters. Funeral services on the 22d at the Risser M. H. Interment in the burial-ground adjoining.

Myers.—Percis E. (Linell) Myers was born in Lima, N. Y., May 7, 1843; died Feb. 21, 1905; aged 61 Y., 9 M., 14 D. She was married to Daniel C. Myers, Sept. 18, 1861, and was a devoted Christian wife and mother. Her remains were laid to rest Feb. 23, 1905, in the West Liberty cemetery. Funeral services by S. C. Miller from the text, Rev. 14:13. Of her four sons and four daughters, two daughters preceded her. She never enjoyed very robust health and during the early summer of 1902 she passed through a severe illness. We believe she has gone to her reward. Besides her sorrowing husband she leaves a host of loved ones to mourn their loss.

Shantz.—New Waterloo, Ont., on Feb. 20, 1905, of pneumonia followed by pneumonia, Magdalena, beloved daughter of Amos and Jemima Shantz; aged 13 Y., 10 M., 1 D. She was saved over a month ago at the meetings held by Bro. Wenger

at Berlin. She was conscious to the end and spoke of her desire "to serve the Lord." What a blessed evidence and hope we have of her entrance into the better world! The family have our heart-felt sympathies. Lena was a beautiful singer. We trust she has joined to swell the redemption anthem in heaven. Services were conducted at the Berlin Mennonite M. H. by A. D. Wenger (text, Mark 5:41) and E. S. Hallman (text, Prov. 8:17).

Steffen.—John Steffen was born in Emmenethal, Switzerland, Oct. 11, 1856, came to America in 1868, and settled in Wayne Co., Ohio. In 1873 he was united in marriage with Magdalena Amstutz. To this union ten children were born. His companion and two children (a son and a daughter) preceded him to the spirit world. He died Feb. 18, 1905, of apoplexy, aged 48 y., 4 m., 7 d. Funeral services were held Feb. 22d at the old Sonnenberg M. H. by Rev. Jacob S. Moser. Buried in the cemetery adjoining. He leaves to mourn his departure five sons, three daughters, four grandchildren, one brother and three sisters.

Bixler.—On the 8th of February, 1905, near Mt. Eaton, Wayne Co., Ohio, of lagrippe, Luella, daughter of John J. and Sarah Bixler, aged 5 M., 28 D. Buried near the Salem M. H., Feb. 10th. A. A. Sommer officiated. May God comfort the bereaved parents.

ITEMS.

Maxim Gorky, the Russian who took a prominent part in the recent strike disturbances in St. Petersburg, Russia, has been banished to Kliga, a Russian seaport near the German frontier.

A new house of worship, built by the G. C. Mennonites at Pandora, Ohio, was formally opened with dedicatory services on the 26th of February. On the same day A. R. Shorman was installed as pastor of the (Grace Mennonite) congregation.

Fire destroyed nearly two million dollars worth of property at Hot Springs, Ark., last week. A week ago Sunday night a fire broke out in New Orleans, La., that swept away the Illinois Central freight houses and terminal sheds, elevators and docks, entailing a loss of about five million dollars.

The British admiralty proposes the beginning of the construction of thirty-four new warships this year. The North Sea incident did not require a single warship to settle the difficulty, and England already has hundreds of warships.

At a cost of about \$14,000,000 the twelve-mile Simplon-railway tunnel through the Alps between Italy and Switzerland was completed Feb. 24th. At one place the mountain crest rises over 4,000 feet above the tunnel. Hannibal, Caesar and Napoleon used the Simplon pass in their time for purposes of war; now the tunnel will connect Italy with western Europe and will become an important highway for commerce.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by M. V. Richards,

Washington, D. C.
Land and Industrial Agent, Southern Ry.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 15; \$6.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Motives, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

WORDS OF CHEER.

"Words of Cheer" is a four-page, illustrated paper for the Sunday school and the home, published weekly. As a Sunday school and children's family paper there is none superior. It contains valuable lessons for young and old. Size of page, 11x15, nicely illustrated. Price: Single subscriptions, 50 cents; over ten copies and less than fifty, one year per copy, 36 cents; over fifty copies, one year per copy, 30 cents.

Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not get the paper in your Sunday school, you had better subscribe for it and have it sent directly to your home. Every boy and girl may be an agent for the "Words of Cheer," and by canvassing for it will be able to earn a little. Write for terms.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO.,
Per JOHN F. FUNK, Pres.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

SHOEMAKER'S BOOK ON POULTRY

AND ALMANAC FOR 1905.

This is nothing in the world like it. It contains 216 large pages, handsomely illustrated. A number of most beautiful plates of fowls, one to life. It tells all about all kinds of Poultry—Fowls, Ducks, Geese, Turkeys, etc.—and how to raise them profitably. It also contains a complete and up-to-date list of all kinds of Poultry supplies. Its list is an encyclopedia of information and will be repaid to anyone who reads it only 10 cents. Your money returned if not pleased. O. C. SHOEMAKER, Box 1208, FREEPORT, ILL.

Incubators and Brooders.

It gives full instructions for operating all kinds of incubators. This book is especially complete and worth dollars to anyone who raises poultry. It contains a complete and up-to-date list of all kinds of Poultry supplies. Its list is an encyclopedia of information and will be repaid to anyone who reads it only 10 cents. Your money returned if not pleased. O. C. SHOEMAKER, Box 1208, FREEPORT, ILL.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

We have No Agents but ship anywhere for examination and approval, guaranteeing safe delivery. You are not only getting the best quality and style, quality and price. We make 300 styles of vehicles and 65 styles of harness.

No. 2255, Combination buggy on rubber gear with extra stock seat and 14 inch rubber tires. Price \$100.00. As good as sells for \$120 more.

No. 2241, Carry Top Sleigh. Price complete \$80.00. As good as sells for \$100 more.

Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.

BRETHREN'S Plain Clothing

If you want

RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us

you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always

guarantee Satisfaction

and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, anyone can understand them.

We want to hear from you.
PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

We Make Pure Home-Made Ohio Apple Butter

NONE BETTER MADE.

"Just like the folks at home used to make." Safely shipped anywhere. Address,

C. J. MILLER & CO., Smithville, O.

Have you ever used GIST OF THE LESSON

This is a vest-pocket Commentary on the Sunday School Lessons for 1905, edited by R. A. Torrey. Each succeeding year shows an increase in the sales of this very excellent little book. Three pages are devoted to each lesson, presenting only the best thoughts, with short, pointed, practical comments. If you do not have one, get one. It is bound substantially in soft leather, and fits the vest-pocket. Price, postpaid, 25 Cents.

Another valuable help in the study of the S. S. Lesson, and considerably more comprehensive, is

Arnold's Practical Commentary

This contains blackboard exercises in addition to the comments, and four pages are devoted to each lesson. It is bound nicely in cloth. Price, postpaid, 50 Cents.

Send us your orders.

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 16, 1905.

Vol. XLII. No. 11.

EDITORIAL NOTES.

The new Mennonite M. H. in Pawnee Co., Kansas, is to be opened for public worship in a few weeks.

Thirty-two persons were received into church membership by baptism in the Stahl Cong., Somerset Co., Pa., on the 19th of February.

The series of evangelistic meetings conducted by Bro. D. D. Miller at the Martin M. H. near Orrville, Ohio, closed the first week in March with seventeen confessions. The congregation is much revived.

Ordination.—Two brethren were ordained to the ministry in the White Hall Cong. near Oronogo, Mo., on March 5, 1905, by Bish. Andrew Shenk. Those ordained are Bro. Jacob P. Berkey of Oronogo, Mo., and Bro. Perry J. Shenk of Alba, Mo. May God use them to his glory.

Our correspondent from Lancaster, Pa., reports the work at the Rockland St. Mission as very encouraging. Sunday, March 5th, the attendance was nearly 100. The Tuesday evening meeting on the 7th was also very interesting. Bro. M. S. Steiner of Columbus Grove, Ohio, is expected at the Mission on March 19th.

The Lord loveth a cheerful giver. But the man who pays a quarter for admission to a church show may be cheerful enough, yet he is giving to himself first. Self is interposed between his gift and God. The cheerfulness, in this case, is generally not because of giving to God, but because of satisfying or pandering to self. And God loves only one kind of giving.

A letter written at Bulsar, India, Feb. 9, 1905, states that Sister Ressler is making good progress under the "rest cure" treatment. Bro. Ressler was with his wife spending a short time away from the scenes and activities connected with the work at the mission at Dhamtari. We trust their stay at Bulsar has been blessed of the Lord to the reanimation of our hard-worn missionaries.

Bro. A. Metzler, Supt. of the Mennonite Orphans' Home at West Liberty, Ohio, recently brought six destitute little children

from Celina, Mercer Co., Ohio. These poor little things had been for some time living on bread and raw corn. The mother has been in an asylum for several years and the father is under arrest for cruelty to and neglect of his children, and will doubtless go to the state prison. There are now 26 children in the Home, all well and happy.

A colony of our people are leaving Waterloo Co., Ontario, for the Northwest this spring. Bro. E. S. Hallman of Berlin has consented to accompany them as their minister. This colony will settle on the "Mennonite Reserve," about a hundred miles north of Regina in Assiniboia. The missionary spirit seems to lead Bro. Hallman to take this step. While he will be much missed at home, we trust the Lord will use him for the accomplishing of much good in the far Northwest. Bro. Hallman promises us some interesting information concerning the Reserve and its colonization later.

The editor returned on March 10th from a two weeks' stay with the Chapel congregation in Hancock Co., Ohio. We enjoyed the outing, the hospitality and friendly associations of brethren and sisters, the gospel services and the spiritual refreshing very much. We also learned anew to sympathize with our fellow-workers who have duties, responsibilities and trials to meet that are peculiar to their own vicinity. Hancock county is no exception to this condition. May God richly bless the dear brethren and sisters of the Chapel congregation. We are sure our little vacation from the arduous work of the office did us good, yet we were ready and anxious to get back to our sanctum and assume its duties.

A Call for Help.—Bro. C. W. Detweiler of Emmett Co., Mich., the minister of the little congregation there, writes us under date of March 5, 1905, that Bro. Jacob Reinbold's house burned to the ground with all its contents, so that he and his family are left destitute of food and clothing, and no house to live in. Bro. Reinbold and family are faithful, hard-working, worthy people, and are deserving of help, and we herewith ask the brethren and sisters whom the Lord has blessed with this world's goods, to open their hearts and hands and contribute to the necessities of the suffering ones. What is done should be done soon, as we all know how hard it is to be left in this condition in

the midst of winter. Clothes, bedding and anything a family can use will be acceptable. All contributions, clothing, bedding, etc., will be gladly received. Address, C. W. Detweiler, Pellston, Mich. F.

Countenance and Character.—That the countenance of a person is an index to his character is a fact demonstrated daily. You need not possess professional mind-reading attainments or lay claim to the power of psychical delineation in order to be able to form a usually correct opinion of a person's character by a careful scrutiny of his countenance. Especially is this true of individuals with whom you have but a slight acquaintance or whom you meet for the first time. It is done intuitively, and often these impressions are made upon the mind without any conscious effort on your part; in fact they are frequently contrary to what you desired them to be, and hoped they would be, yet after a more careful study of your subject, you find your conclusions are approximately correct. From this natural law of the mind is derived the maxim, "First impressions are generally safest." It is true that there are instances where one's opinion as to the character and disposition of a person is radically changed from that first formed after a closer acquaintance, but this is the exception and not the rule. Hence it follows that that which goes to make character makes countenance also, and that which is written on the secret tablet of the heart, is reflected in the lineaments of the face, on the open page of the countenance.

What a striking difference between the countenance of the sinner and the saint; between the facial expression of the hardened criminal and the consecrated Christian; between the bleared, blotched, bloated appearance of the face of the dissipated, dissolute debauchee and the clear, clean, celestial expression on the face of him whose thoughts are pure and whose life is free from the contamination of the world of vice.

Many attempts are made by the would-be moralists to conceal their real character by declarations of innocence, works of merit and acts of beneficence, but God says, "Be sure your sin will find you out," and its first indication is to be observed in the betrayal of the countenance. Artificial means are resorted to by others to efface even this silent record, but to no avail; it is written in indelible, burning letters and no kind or amount of exterior application can erase it. The remedy must come from within. Get

the heart and the character right and the countenance will be changed.

It is also true that individuals with the sweetest facial charms are often unconscious of their attractions. How lovely are infants though insensible of their cherubic charms! How attractive is the innocence of youth while they are unconscious of their sweetness and loveliness and free from design or attempt! The effect is gone when the wearer is perceived to be acting upon it, and study, art, decorations and substitutes are managed and employed as expedients.

There is unmeasured power in human charms. Nothing is so admirable as "the human face divine." It is man's perverted idea as to what constitutes real beauty and how to acquire it, that has placed the stamp of disapproval by the better-thinking people upon what is socially considered personal charms, and upon the methods employed in their acquisition. Genuinely fine personal appearance has been and is still an effective instrumentality in opening the way to success to those engaged in public life.

Esther was an orphan cared for by her uncle, with no dowry but her personal charms, yet that was sufficient to make her queen of one hundred twenty-seven provinces and put her in position to save her people from destruction.

Moses was hidden and spared because he was a "goodly child," and thus he became the liberator of his people and the oracle of God in giving the law to Israel. Daniel and his three companions were preferred because they were well formed and there was no blemish in them, and God used them in accomplishing a mighty work. So today, the appearance and expression in some speakers, the animation of the face as they present a subject, is often the secret of their success in winning the confidence of the audience and impressing the truth of the message upon the minds and hearts of the hearers. It has been said that much of the force of Lord Chatham's eloquence arose from the fire of his eye and the majesty of his features.

But we repeat, a strong countenance is possible only as it is supported by a strong character. A face is rendered strong and striking, first, by a strong intellectuality. Fine, regular features are tame and insipid unless the touch of mind beams through them; otherwise a beautiful countenance will only captivate the foolish and the sensual. Solomon says, "Wisdom maketh the face to shine."

An interesting, striking countenance is founded on social and moral attributes. How is the countenance weakened by the lack of diffidence, modesty, humility and tenderness! We imagine the face of Jesus beaming with peace, gentleness, long-suffering, compassion, kindness, pardon and a readiness and anxiety to help and relieve. An image of the invisible God of love.

But a countenance to be winsome, attractive and powerful must give evidence that the soul within has come into actual contact with the living Savior and that the

HERALD OF TRUTH.

transforming power that caused Jesus to shine with such an unearthly brightness on the Mount of Transfiguration is the illuminating element of its expressiveness. After Moses had been in communion with Jehovah his face shone with a brilliancy that dazzled the eyes of the Israelites and he was obliged to appear before them veiled. While the wicked Jews with fiendish scowls were crushing out the life of the first Christian martyr, the character of Stephen was so manifest in his countenance that his face took on the appearance, "as it had been the face of an angel."

Do you desire to enlist the strength of a beautiful, striking, convincing countenance? You may have it, regardless of age, form or complexion; but you must get it from within. It must originate from pure thoughts, loving words, noble deeds and a living, abiding, obedient faith in the Son of God. That makes character, and character makes countenance.

PERSONAL MENTION.

Change of Address.—Pre. John A. Miller, from Vandalia, Ill., to Chesterville, Ill.

Pre. Joseph Zook has changed his address from Allensville, Pa., to Oyster Point, Va.

Bro. George Lambert of Elkhardt was called to Cullom, Ill., to officiate at the funeral of Sister Heckleman.

John R. Graber opened an Amish Mennonite school on the 27th of February in Daviess Co., Ind., for the benefit of the young people of the Old Amish congregation in that section.

Bro. David, Hilty of Nampa, Idaho, is holding meetings at West Liberty, Ohio. A number of young people have taken their stand with the believers. Among the converts are several of the inmates of the Orphans' Home.

Bro. I. W. Royer of Goshen, accompanied by Bro. Rudy Senger, passed through Elkhardt on March 11th en route to Barker Street, Mich., where Bro. Royer filled several appointments. They gave the editor a very short but pleasant call.

Bro. Joseph Z. Kanagy of Allensville, Pa., spent some time during the last week in February with the churches near Johnstown, Pa. He filled three appointments in the Kaufman M. H., and he also assisted in a funeral service at the Stahl M. H.

Bro. D. D. Miller of Middlebury, Ind., visited the Old People's Home near Rittman, Ohio, in the official capacity as a member of the examining committee appointed to investigate church institutions at the last session of the General Conference. He seemed to be favorably impressed with the arrangement and general management of the Home.

March 16,

Deacon Samuel B. Weaver of Augusta Co., Va., passed from time to eternity after a brief illness of pneumonia. He was still a comparatively young man and will be much missed both in the home and in the church. We hope to publish a full obituary later.

Sister Catherine Freed of Rawson, Ohio, mother of the ministering brethren John and N. O. Blosser, has been seriously ill with heart trouble and paralytic affection. At one time her life was despaired of, but we are glad to note that she is again convalescing. May the Lord be her comfort and stay.

Bro. John R. Shank, who was recently ordained to the ministry at Goshen, preached for the Olive congregation on the evening of March 6th. He preached his first sermon at Goshen the evening previous, from Titus 2:11-14. Bro. Shank has gone to Pea Ridge, Mo., to take charge of the recently organized congregation at that place. We wish him God's grace and blessing in his new field of work.

Bro. Noah Hunsberger of Waterloo, Ont., is visiting the congregations in Bucks and Montgomery counties, Pa., at present, beginning at Line Lexington on the 8th and preaching at Towamencin on the 9th; at Plain on the 11th; Rockhill, 12th, a. m., and Souderton, p. m.; Franconia, 13th; Salford, 14th; Skipack, 15th, a. m., and Providence, p. m.; Vincent, 16th. From there he will go to Lancaster county. May his visit prove a blessing to the church.

For the Herald of Truth.

RADICAL TEACHING A NECESSITY.

By A. K. Kurtz.

John the Baptist, the forerunner of Christ, was a radical teacher. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10).

Radical teachers of scriptural truths are in danger of being branded as fanatics at this day and age of the world, and yet it is necessary in order to get people to do right thinking. There may be teachers on forms and doctrines that go to the extreme, but in the teaching of a high standard of spirituality none have ever excelled the Great Teacher, Jesus Christ. He is the fountain-head of all spiritual life. The stream cannot rise above its head, and no one can teach spirituality above that which he himself possesses.

The fact is, the great mass of believers are living so far beneath the true standard of Christianity that it has become a sort of second nature to them, and any one who attempts or dares to preach and hold up a higher standard is in danger of being called a fanatic. The sincere and honest teacher of scriptural holiness and advocate of a sinless life receives his share of the denunciations that all lovers of reform are subject to, notwithstanding the plain teachings of the word of God that "without holiness no one shall see the Lord." The temperance advocate shares the same fate even when the

1905.

gates of heaven are closed to the glutton and drunkard.

Christ was denounced as a fanatic in his day by his own people and it is doubtful if he would receive better treatment by many of his professed followers if he were here now, because of his radical teaching. Think of it, he taught not only reform but a new birth—a new creature, a transformation, a radical change of the heart and life; a change embodying in itself every reform ever advocated by the most radical teacher. It brings the subject into such close touch with the divine mind and the will into entire subjugation to the will of God, and what seemed impossible to the carnal mind is now all yielded up unto entire obedience and the subject willingly becomes a co-worker with the blessed Lord himself, and to do him will becomes his meat and drink.

The great transforming power of God to save to the uttermost fallen humanity from all sin and the possibilities of his grace to keep saved, cannot be grasped by the carnal mind. Hence the cry of radicalism and fanaticism. Oh, may God's ministers be so firmly established and grounded in the Word that they may not shun to declare the whole counsel of God fearlessly in the power of the Holy Ghost.

Smithville, Ohio.

For the Herald of Truth.

CHRISTIAN PERFECTION.

By E. H.

Do I believe in Christian perfection? Most assuredly. Is it not a Bible doctrine? Let us see. Paul says (Heb. 10:14), "For by one offering he has perfected forever them that are sanctified." The sanctified are all true saints and believers who are in grace and under the blood. By the way, this Christian perfection, above referred to, is one of the most blessed things in the gospel, one for which all true believers have great reason to rejoice and to be thankful. There seems to be much lack of understanding in regard to this with many Christians, and there is also a lack of teaching on this subject, both from the pulpit and the press.

The Bible refers to two kinds of perfection. The first is absolute and complete (the kind above referred to); the second is comparative only, and not complete. The first is the righteousness of Christ imputed to us through faith and belongs to all true believers who are under the blood.

It is this which enables Christ to present his children faultless before the presence of his glory; it is this which gives us access to a throne of grace and enables us to come, absolutely guiltless, before the judgment seat of Christ. This is that righteousness that exceeds the righteousness of the scribes and Pharisees, and without which we can in no case enter the kingdom of heaven (Matt. 5:20). The blessedness of this condition is described by David in Psalms 32:2 and 103:8-14; also by Paul in Rom. 4:6-8; 8:1-4, and various other scriptures testify of it.

This is the perfection that every true Christian who has the assurance that his sins are forgiven, may claim and glory in, for Paul says, "He that glorieth, let him glory in the Lord" (1 Cor. 1:31).

Some one might say, if we should thus teach perfection, some will seek excuses therein to commit some small sins, thinking they would not be imputed to them. But let us remember that this latter kind of reasoning comes from the carnal mind, and one who should thus reason might well question his being under the blood. This blessed con-

HERALD OF TRUTH.

dition of perfection belongs only to those who are under the blood, who are obedient to the gospel and walk after the spirit and not after the flesh. Spiritually minded Christians do not seek excuses to commit sin nor justify their faults, for they despise sin and strive to overcome all unrighteousness.

We now call your attention to the second kind of Christian perfection, which we will call comparative perfection, because it is not complete and refers to the character and religious life of one Christian as compared with that of others. This kind of perfection is meant in Job 1:1, where God calls Job a perfect man. It is also spoken of Noah (Gen. 6:9). Heb. 6:1; 2 Cor. 7:1 and 13:11, and other scriptures refer to this kind of perfection. With Noah and Job we might class such men as Enoch, Abraham, Moses, Elijah, Elisha and others of the prophets and patriarchs, also John the Baptist and some of the apostles. Now, while the above may be called perfect as compared with the general average of God's children, yet we know that not all of them were absolutely without fault, for the Bible records some of their failings; nevertheless God gave them such power, prominence and testimony, far above that given to the average child of God, that they may well be classed among the most advanced and perfect of God's children. This kind of perfection seems to be rare in these latter days. "When the Son of man cometh will he find faith on the earth." The possessor of the second kind of Christian perfection does not profess or lay claim to such perfection as would not be consistent with true humility, which is one of the chief characteristics of a perfect Christian. The most perfect Christians are usually those who are too humble to consider themselves as very far advanced in the Christian life. Few people attain to this kind of Christian perfection in this life.

If any one in these days should profess to live a more perfect and godly life than did the Apostle Peter (after Pentecost), would we not rightly consider it the height of self-exaltation and absurdity? And yet we find that the great Apostle Peter, who had power to raise the dead, who wrote a portion of the inspired word of God and who was miraculously delivered from prison by an angel, was led into error by the Jews and allowed himself to dissemble (act the hypocrite). Paul says of him (Gal. 2:11), "I withstood him to the face, because he was to be blamed."

There are those in these latter days who claim to be so holy and sanctified that they lead perfectly sinless and blameless lives, yet I have noticed that some such, who drifted away from the non-resistant faith, have adopted a more worldly form of attire and have laid aside some of the simplest commandments of the gospel as not being necessary to keep. "By their fruits ye shall know them."

Much more might be said on this subject, but I will leave it for the present; perhaps others will see fit to discuss it further.

Garden City, Mo.

CAN THE RICH MAN BE SAVED?

Christ said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:24). There is a great diversity of opinion among theologians as to the meaning of this passage. Some claim that there was a small, low gate in the wall of Jerusalem, called the "needle's eye," and that it was difficult for camels to pass through this opening. This, they say, is what Christ referred to, and not the eye of a

real needle. This being the case, the passage would only teach that it is difficult for the rich to be saved.

Other writers claim that Christ did not mean this literally, and that it was only a figurative way of showing that it is hard for the rich to be saved.

I do not believe this passage should be explained away. It is generally best to take the word of God as it is. I believe Christ meant just what he said.

In 1 Sam. 16:7 we read as follows: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Perhaps the man whom we call rich is not rich in God's estimation. We are inclined to think that a man who can count his wealth by the million is rich. This may not always be the case. On the other hand, we think that the one who has only a few hundred dollars is poor. This is not necessarily true.

Christ said, "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). Certainly he who loves riches more than Christ is not worthy of Christ, and cannot be saved. The Lord judges by the love which one has for wealth, and not by the amount of money which he has. The rich man may be saved, if he loves God more than he loves his millions. The poor man will be debarred from heaven, if his heart is set on money or money-getting more than on God. Who then is the rich man who cannot be saved? Is it not the one who loves money more than he loves God? No amount of money can keep a man from heaven, but an excessive love of money will.—W. M. Maiden, in "Religious Telescope."

DEFINITIONS OF SUNDAY.

By Many Writers.

"The golden link in the chain of days."
"Desert sunshine."
"Islets of hope amid the billows of doubt and care."

"Channels bringing the water of life to the pasture lands of the flock."

"The believer's joy."
"The golden clasp of the week's volume."
"The pause in time which indicates eternity."

"A flower from Eden's garden which still blooms amid the universal blight of sin."
"The day of rising hopes and buried fears."

"Pledge of earth's eternal jubilee."
"The dove which is ever returning to us bearing the olive branch."

"The 'mount of God,' whence man may view the promised land."

"The golden hours of time."
"The bright gem in man's casket of mercies."

"The brightest jewel in the week's coronet."

"The week's incense."
"Boys amidst the quicksand of time, marking the channel to the haven of peace."

"Nooks in the sides of the hill of difficulty, affording rest and shelter to pilgrims Zionward."

"An oasis in the desert, where the way-worn traveler drinks of the fountain of the water of life, and eats the fruit of the tree of life."

"The pearl of days."
"As the flower to the plant, so is Sunday to the home, evolving all its elements in one fair blossom."

"Heaven's milestone on the highway of time."
"Smooth stepping-stones along the stream of life."—"The Standard."

HERALD OF TRUTH.

Thursday, March 16, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

For the Herald of Truth.

THE BOOK OF MARTYRS.

We have had several articles in the Herald of Truth recently about the book of Martyrs, and have also sent to all our ministers circulars in which we made a special offer to the different congregations to supply them with the book at a greatly reduced price. This, of course, is a rare offer for so valuable a book, and we hope our ministers to whom we have made the appeal will not fail to present this offer to their respective congregations, and that all those who do not have this book will not fail to avail themselves of the opportunity to get it on these favorable terms.

A number of our ministers have already responded to our request and secured the requisite number of persons who want the books, and have delivered them. One brother writes for ten copies that he may give one to each of his children; another, a minister, came and said: "I have done as you requested and presented this matter to our congregation at —. Five came at once and each one was ready to take one; another came later." And the brother said: "I will get my ten books; I am not afraid that I will not get them all out, and probably I can use more. I told my people that some of our younger brethren and sisters may live to see the day in which they may find their faith put to the test, like some of these martyrs were tested, and it will be well for them to be acquainted with the faith and stability of these old fathers who gave life and property for the cause. We have the opportunity to get these books on favorable terms, and they might be all sold out and we may not be able to get them."

Another brother from Illinois writes in German about like this: "I have a copy of this valuable work or I would order one also. I think in a week or two we will know just how many will be wanted in our congregation. It is my prayer and desire that our Mennonite people might be quickened and filled with the Spirit as Menno Simon was. The name we bear and the confession we make does not count much if we have not the true principles and belief of the gospel in our hearts. The apostle tells us, 'He that hath not the Spirit of

HERALD OF TRUTH.

March 16,

Christ is none of his," no matter who he is or what denomination he may belong to. Our doctrines and the confession of our fathers and the confession we still have and profess to live by are good, but even this will not help us unless we accept it in good faith, abide in and practice its precepts.

The Martyrs' Mirror has a history such as few books have. It was first a simple record of the sufferings and persecutions of the non-resistant Christians. It was printed many times, and as edition after edition was printed those interested in it continued to add other incidents and sufferings of their brethren who were tortured and executed for the cause of Christ, as they occurred or as they were discovered and the accurate records obtained, until the book became very voluminous. In 1660 Van Braght completed the first part of the book as it is now published, while the second part contains what was printed in the earlier editions, with such additions as were found authentic and of common interest.

The edition translated and printed by the brotherhood under Conrad Biesel at Ephrata in 1745-9, was a very large book containing over 1,500 pages, and, as stated in our last week's issue, required the services of fifteen men for nearly three years to translate, print and bind it. The first editions in Holland and German were not so large and the later editions were printed on lighter paper and smaller type brought them into a scope of a little over 1,000 quarto pages, while the English edition contains a little less than 1,100 royal octavo pages. The book has been printed in Holland, German and English twenty-three times; the rapidity with which one edition followed another shows us how highly the book was prized by the people whose fates and fortunes, whose experiences and faith are woven, as it were, into the very pages of this wonderful book. A brother said to the writer a few days ago: "The book of martyrs, in my estimation, stands next to the Bible, and so it was held by our fathers in the faith in the years of the past."

It should be held precious by our people to-day. It should be treasured and cherished as a sacred heirloom of men and women who held not their lives dear, but were willing to lay life and possessions upon the altar of God and to sacrifice home and friends and leave all for the faith they held so dear.

The book should be found in every household. Every member of the church should read and study the lives of the noble army of the martyrs. The Mennonites of to-day have a noble ancestry; they have a grand history—it is contained in the book of the martyrs. We offer this book now at a very low price, and for its benefit to yourself, for its benefit to the church, for its benefit to the publishers, for the good it will do to every one who reads it, we ask you to buy a copy and receive the benefit.

JOHN F. FUNK.

CORRESPONDENCE.

Lima, Ohio, March 8, 1905.—To my many dear friends and Herald readers, Greeting in Jesus' name. No doubt many of you remember that some time in November the Herald stated that I had undergone a critical operation for cancer at the Cleveland Hospital. The growth was afterwards pronounced gland tumor. I feel to praise the Lord that I can say I am about restored to my former health, although I still feel the effects of the operation more or less. I was told that I had one of the best surgeons in Cleveland; nevertheless I feel sure that the Lord had

a hand in the work, and it is to him that I feel to give praise and thanks for what he has done for me. LEVI BRENNEMAN.

Waynesboro, Va., March 7, 1905.—We had several pleasant visits in the month past by brethren from Rockingham county. The second Sunday of February Bro. C. Good was with us. He expected to go with Bro. Heatwole to the Hildebrand church, but inclement weather prevented their going. There was an appointment at Spring Dale in the evening which was ably filled and fairly well attended. On the fourth Sunday Bro. Perry Shank of the Lower District was here, and also filled an evening appointment. Text, Rom. 15:20. We are sorry to say that our deacon, Bro. S. H. Weaver, is very ill with typhoid pneumonia. The prayers of the church are for his recovery, if it is God's will. Bro. E. E. Shank and some of his family were not well, so much so that they were not able to attend church services on Sunday. We heard since that they are better. Afflictions are for our good. Let us bear them patiently, God giving us grace. Your humble, COR. P. S.—Bro. Weaver died this morning.

From Martinsburg, Pa.—On the morning of March 3d Sisters Mary Denlinger and Lizzie Wenger, Brothers H. B. Ramer and Amos Kaufman and H. E. Metzler and wife left Broad Street, Philadelphia, at 7:33, with Bro. Norman Kaufman, on his way to India. Arriving at New York we first went to Cook's office, where Bro. Kaufman looked after his baggage, etc., while, as the boat started from the New Jersey shore, so of us went across to Hoboken to look up a hotel near the wharf. In the afternoon we went through the boat, "Koenig Albert," which is to be our brother's home for a few weeks. We found it comfortably fitted out. In the evening we gathered in one of our rooms at the hotel and spent a few pleasant hours together, reading God's word and praising Him in song.

Next morning we again enjoyed "service" together, had breakfast and hurried to the steamer. Gathering in Bro. Kaufman's cabin we had prayer, and after singing, "Blest be the tie that binds," we said, "Good-bye."

The boat sailed at eleven o'clock. Standing on the pier we watched it until the vessel passed out of sight.

Partings are always sad, and man is so helpless on the "mighty deep," but we have a God who is all-powerful. "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them" (Psa. 89:9). "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Psa. 93:4). We know our brother is safe with such a Helper, and we pray that he may be used in leading many of India's lost ones out of darkness into light. SUE D. METZLER.

Johnstown, Pa., Feb. 24, 1905.—On the 28th of January Bro. John Blosser of Ravenna, Ohio, came here, and the same evening began meetings in the Stahl M. H. Sunday morning the 29th he preached in the Thomas M. H. He continued to preach the Word faithfully and with power, so that the saints were edified and the Holy Spirit moved many sinners to seek the Savior and confess him before men. Feb. 17th Bro. Blosser left for Scottsdale to hold meetings there. Bro. Norman Kaufman continued the meetings here until the 19th, when he preached a baptismal sermon from Acts 8:39. On this occasion thirty-one precious souls were received into membership by baptism on confession of their faith, and two were re-

1905.

ceived from another denomination. One person was baptized at his home on the 12th on account of illness, making a total of thirty-four that were added to the church. We praise God for this ingathering. May we also remember that they need our prayers and encouragement. Moreover, let us not forget those who are still outside the fold, and labor to win them. Sunday evening Bro. Kaufman preached a missionary sermon in the Weaver M. H. from Acts 16:9. Oh, that we might hear more missionary sermons, that we might know better what we owe to God! Monday night he preached in the Blough M. H. from Mark 16:15. The five sermons preached by our dear young brother will long be remembered by us who are so intimately connected with him, for he was born and grew to manhood in our midst and was received into church fellowship here, and when he told us that he expected to go to far-away India the thought that we might see his face no more caused many tears to flow. Tuesday he left us for New York. While we are sad because he has gone from our midst, yet we rejoice that God saw fit to call him into the great field beyond the ocean, there to break the bread of life to a lost people. God bless and protect him in his long journey, and may he become a successful worker with the devoted band now engaged there in winning souls to Christ, and who are anxiously awaiting his coming. And let us continue to pray and labor for the success of the mission work in India. To those who have a conviction that they ought to go to India, I would say: Get ready as soon as you can. The longer you wait the less you will get done. LEVI BLAUCH.

Aurora, Oregon, March 3, 1905.—Greeting to all in Jesus' name. A few items from here may interest some of the readers. We thank God for all the blessings, temporal and spiritual, he bestows on us. We have had an unusually fine winter, and now spring has come early, the thermometer on the 1st of this month having registered 80. The people are busy making garden and plowing and sowing. Fall crops look well. Our little company of workers comprising the Hope-well Mennonite congregation, are in good spirits and enjoying peace. The attendance at the services is good. Bro. Obed Miller and family have moved back from eastern Oregon and were in our midst last Sunday. Although lagrippe was pretty general last month, the people are enjoying good health again. That the good Lord would abundantly bless our beloved brotherhood everywhere, is the humble prayer of the writer. J. D. MISHLER.

Kokomo, Ind., March 7, 1905.—The members of the Howard and Miami Cong. have many reasons to rejoice and give praises and thanks to God for the goodness and mercy he has bestowed upon us in the past. On the 4th of March Bro. M. S. Steiner came to us and the same afternoon held an instruction meeting, and on Sunday, the 5th, he preached the baptismal sermon. After the services thirty-four persons were received into church membership by baptism, Bish. E. A. Mast officiating. One was reclaimed and one received from another denomination, making a total of forty accessions to the church here since Jan. 1, 1905. God bless these young converts. May the sun-shine of his love shine into their hearts and may they prove their profession by their lives. The attendance and interest in our Young People's meetings continue good. G. W. NORTH.

HERALD OF TRUTH.

For the Herald of Truth.

REPORT

Of the Bible Conference held at Alpha, Minn., Feb. 20 to Mar. 4, 1905.

The conference was opened by the reading of God's word and a fervent prayer, invoking God's blessing on the conference, led by Bro. J. M. Kreider of Palmyra, Mo.

Organization: Moderator, S. W. Shearer; secretary, D. F. Letman; chorister, C. J. Garber.

The following subjects were discussed by J. M. Kreider and A. I. Yoder: Christian Duties—Worship, Self-Denial, Obedience; Christian Graces—Love, Peace with God and Man; Plan of Salvation—Repentance, Regeneration, Sanctification; Ordinances—Baptism, Communion, Feet-Washing, Devotional Covering, Marriage; Bible Character—Joseph; What the Bible says about Dress, the Church; Restrictions—Non-Resistance, Secret Societies, Life Insurance; Dangers that threaten the Church.

The evening meetings consisted of song services, queries and preaching. Much interest was manifested throughout the entire two weeks while the brethren were with us. As a result of the meeting seventeen souls confessed Christ, twelve of whom were received into church fellowship by water baptism on Sunday evening, March 5th. Some were considering yet as to where they would make their church home. Our prayer is that the Lord may direct them.

Bro. A. I. Yoder of Kalona, Iowa, was called home on the last day of conference on account of the illness of Sister Yoder.

We sincerely ask all of the Herald readers to pray for us at this place that the Lord may send us more laborers, for the harvest truly is great, but the laborers are few. There are some still under deep conviction. Pray for them. THE SECRETARY.

THE NEW HELL.

It is not the fashion in these days for ministers to preach about hell. Whether this be the fault of the preacher, or whether it is a demand of the age, it is difficult to say. Some time ago the "North American Review" published an article on "The New Hell." The "Advance" of Chicago comments on the paper as follows:

"The doctrine of hell cannot be put down. It is a fire that will not go out. We may call it old or we may call it new, it will still be here. If it is not on one side of us, it will be on the other. Persuade men that there is no hell in another world and they will immediately proceed to make a hell of this world. The French revolutionists abolished Christianity and its doctrines, and then turned Paris into an inferno. Fill a community with the idea that honesty has no reward and dishonesty no punishment, and it will become so abominably corrupt that no honest man will want to live in it. Every place must be made hot for the bad man or it will be too hot for the good man. When a city educates the idea of penalty out of the minds of the young, it will be filled up with thieves, bandits and murderers, and it will be swept with an epidemic of crime. When it is safe to do wrong, it is not safe to live right. When a bad boy is not afraid to commit murder, some good man will get killed. If there is sin, there will be suffering. It must strike the sinner or it will strike somebody else. Convince a young man that the goodness of God means no penalty against sin, that all will be saved anyhow, and he will go on and fill himself up with sin until every bone in his body is on fire

and every muscle twitches with pain. Every physician in the land knows young men who are walking around with fires of torment in their bodies. Preachers who preach the fear of wrath against sin out of the minds of their hearers ought to be suppressed for cruelty to young men and young women, too. Humane societies could give their attention to such pulpits for the best of reasons. It is infinitely better that young men should face the wrath of the Bible against sin than to feel it in their bones. Pouring cold water on the hot texts of the Bible is too often only another way of firing the passions of the human heart."

THEY HAD BEEN WITH JESUS.

(Lines written after listening to the 4th chapter of Acts, read by a Scripture class near Barnesville, Ohio.)

One of the sweetest lessons,
The Bible teaches me,
Is that where Christ's disciples
From fear of man were free;

And with such power and boldness
Proclaimed his given word,
The listening people wondered
And marveled as they heard.

They knew them to be ignorant,
Untaught in worldly lore,
And as they listened longer,
They wondered more and more.

So they of them took knowledge
Whence they received such power;
Mark ye the lesson taught them
Outreaching to this hour:

That they had been with Jesus;
Oh, what a blessing sweet,
To learn the Master's teachings
Low sitting at his feet.

This was the happy secret—
On all the paths they trod,
That "they had been with Jesus,"
Like Enoch, "walked with God."

The same pure font is flowing
For all of us to-day;
The same unerring Wisdom
Will guide us on our way.

'Twill help for daily duties
What'er those duties be,
If at the same pure Fountain,
Unfailing, full and free.

We go, like them, in meekness
For every day's supply
Of love and power and wisdom
Each need to satisfy.

'Twill soothe our every sorrow
Along the path of life,
'Twill comfort in its trials
And strengthen for its strife.

Then what a crowning blessing
When all earth's paths are trod,
That we "have been with Jesus,"
Have daily "walked with God."

—Sarah D. Sears, in "The Friend."

THE BIBLE GOING FORTH FROM BEIRUT.

At present there are being put through the press 15,000 Bibles, 14,000 Testaments and 60,000 portions—a total of 98,000 copies of scriptures. Very few of these will go into stock when printed, but will at once be forwarded to fill orders, as many of our editions are entirely sold out. When one considers the fact that during a period of thirty-two years ending 1896, 31,100,000 have been issued from the press at Beirut, under the auspices of the American Bible Society, 105,808 Bibles, 144,118 Testaments, and 598,661 copies of scriptures, in Arabic alone, one can form some idea of the vastness of the work accomplished by the Bible Society during that period.—"Missionary Review."

MISSIONS.

For the Herald of Truth.

A PROBLEM NOW.

By J. A. Ressler.

One of the most welcome experiences of the missionary's life is to realize that the people in the home land are interested in the spiritual welfare of the cause. It is a joy to have them manifest this interest by asking definite questions regarding help that will develop the spiritual life of the people.

In a recent letter a question was asked in regard to the education and support of native workers. Much of the success of mission effort depends upon the efficiency and faithfulness of the native Christians in working among their own people. It is impossible for the missionary himself to reach the great mass of the unevangelized. If all our missionaries were to devote their time to nothing else but evangelistic traveling, making no allowance for sickness, rains, or business considerations, they could not possibly reach every village or community more than once in two or three years. To estimate the value of such work you have only to think of how the home churches should be built up if there were a sermon only once in two years. The great hope of Christian effort in heathen lands is the heathen himself, Christianized, converted, Spirit-filled, and sent out to teach his own people.

At Dhantari, at the last communion service, 403 persons partook of the sacred emblems. About one hundred of these are lepers confined to the asylum. Perhaps seventy-five more are people of mature age. A few of these can read and write, but most of them can not and, having begun their Christian life so late and having come from rank idolatry and vice, they cannot be depended on to do much direct spiritual teaching. Less than half a dozen of the more intelligent of these adults can be said to have done creditable work as colporteurs and teachers. The rest of the Christian community here is composed of the older children of the orphanages. Many of these are full grown young men and women. In these young people lies the hope of the future work of the church in India.

Many a parent in the home land spends the best part of his life in bringing up and training of a family of children. And when these children turn out to be useful men and women no one questions the wisdom of spending a life thus. Here are nearly five hundred children, who, if trained, can be useful in the Master's service. But just now the training is the great, vital problem. A number of the young men and women already realize their responsibility in bringing the gospel to those about them. Some of them have no greater pleasure than that afforded by taking their Bibles and song books and sitting among their former associates and telling them the story of their new-found joy. But, remember, these boys and girls have not been going to Sunday school and hearing sermons all their lives. Heathen thoughts and customs cling hard and if they are ever to be able to teach the story of Jesus aright they must be taught and trained. All that Christian family life, all that the Sunday school and church service, all that a daily contact with Christian associates has done for you and me is lacking in these lives and must be supplied by special training.

These young people are anxious to learn and are anxious to use what they learn. They are growing up rapidly and the next few years will determine whether they shall

be used of the Master or fall back into their former life. It all depends upon their training. The problem is before us NOW. All the difference between a living church of Jesus Christ and a desolate ruin of what might have been, depends on how we face this problem NOW. Delay, and it will be too late.

WHO WILL DO THIS TRAINING, AND WHEN?

Dhantari, C. P., India, Feb. 10, 1905.

For the Herald of Truth.

MISSIONS, WEST VIRGINIA.

By E. S. Hallman.

It has been my privilege to visit the West Virginia mission field, by invitation from P. S. Hartman, member of the Evangelizing Board, and Bish. L. J. Heatwole. The trip was made the middle of last October. I arrived at Job, W. Va., and was met by Bro. E. C. Shank of Augusta Co., Va., who had charge of the mission last summer. In our introductory remarks I told him that he was to take me into the heart of mission work, and many were the experiences we could record.

In our first day's visit in mission work we both remarked as we left a certain house that "this is the first person we met who seemed to be possessed with devils." She had been confined to her couch for over four years. She would not consent to have us pray for her, and when "prayer" and "Christ" were suggested she raved, cursed and swore. Our visits otherwise were of the most pleasant kind; the people received us gladly, and it was a joy for us to go everywhere holding before them the Savior of the world. Our theme was listened to with "much heed." During the few weeks' stay in the valleys, mountain sides and tops we were impressed that the Lord blessed our efforts in sowing the precious seed and gathering in the golden grain. Meetings were held every evening at Job and Mouth of Seneca (central points), while some of our time during the day was spent riding on horseback out to school houses, preaching the Word and visiting en route. There are many bright stars in this mission, and as the work will be continued the Lord will surely give the increase.

Bro. Shank's circuit consisted of over a dozen preaching places (enough work for two men) in a scope of from twenty to forty miles in distance, with hopeful promises for new stations to be opened. Here is a grand opportunity for those who are pressed to do mission work. Let them begin at home and put theory into practice, and if found faithful, they may then be sent to the foreign field. City mission work affords the same opportunities. Can the reader gather at once the enormity of this field, the pressing need of workers, and "who then is willing to consecrate his services this day unto the Lord?"

Blue Ridge Mountain Mission, Va.

Blue gladly I wished to prolong my stay with the dear brethren in Augusta county! Three days spent at the Springdale M. H. and two days at the Mountain (Mission) M. H. seemed very brief. Here I met some noble workers, active in the interests of the poor in the mountains. The outlook seems very hopeful for great activity in this mission field. It was my privilege to be in company with Sister Magdalena Hershey from Lancaster Co., Va., and our day spent in visiting the mountaineers and preaching the Word to villagers seems a sacred spot in my life.

The Upper District.

My impressions of the activity of the church in the Blue Ridge Mountain Mission work, and mission work elsewhere, is very favorable. The bishop, A. P. Heatwole, ministers and Sunday school workers make sacrifices in their extended work in the mountains, and we pray that they may "not be weary in well doing, for in due season they shall reap if they faint not."

The Middle District.

This seems to be the stronghold of the church in the great Shenandoah valley. They have the West Virginia mission field in their charge and for years have crossed the mountains far into the interior, and the Lord has blessed "their labor of love," adding many to the church. We met many able workers, who, if continued to be used by the Master, may be a power for good to the Lord's cause. This district is the birthplace of our departed brother, J. S. Coffman.

The Lower District.

Missions was a common conversation. The bishop, Lewis Shank, desired that I should visit their missions in the mountains. The cause of their mission field and growing work in the church has undoubtedly led to the ordination of Bro. Joseph Shank, to help them to carry out in this part the divine commission, Matt. 28:19, 20. On my homeward trip I stopped off four days with the dear brethren in the churches in Maryland and one day with the church at Mummaburg, Pa. Here I visited Pres. Jacob Gengrich, formerly from Waterloo Co., Ont.

Berlin, Ont.

For the Herald of Truth.

A LETTER.

Dear Editor and Readers of the Herald—Greeting in the precious name of Jesus. The Savior says, "Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit" (John 15:16). When the call came to us to go into the foreign field we were not disobedient, but went with the assurance that He who said, "Go ye into all the world and preach the gospel to every creature," would also fulfill the promise, "Lo I am with you always even unto the end of the world." In the beautiful parable of the good Shepherd the Word tells us, "He calleth his sheep by name." This suggests to us a close relation between the Shepherd and the sheep. He leadeth them out! What a blessed thought that he leadeth! But where does he lead? Some of us to one place, some to another. When he calleth he should quickly follow him wheresoever he lead us. The work of some is in the home land amid their loved ones and pleasant surroundings. But if we are called into the foreign field, we should willingly follow his leadings. You know the Shepherd always leads his sheep where they can find the best pastures. True, it means much to leave our earthly homes, our friends and loved ones in the home land and to go out into the foreign field. But when we think of what it cost to redeem us, our sacrifice appears very small. Our Savior left his Father's throne, came to this lower world of sorrow, took upon himself the likeness of sinful flesh. When the time came for him to enter his ministry, he left his earthly home and went up and down the hills and valleys of Judea, many times weary and distressed, and had nowhere to lay his head. If he, the Innocent, suffered for the sins of the world, we, his children, should be willing to sacrifice a few pleasures and comforts, that the story of love might be told to those who are

in heathen darkness. "When he putteth forth his sheep he goeth before them." It is so comforting to know that Jesus has gone all the way before us and that in him we have a sympathizing friend.

In our journey to this place we had the assurance that He was with us, and that the Father was answering prayer in our behalf. We had good health and a pleasant voyage all the way, but were glad when at last we entered the harbor of Bombay. We met those who were there to meet us and realized that our voyage was over. It made us think of the time to come when the voyage of life shall be over, and our souls anchored safely in the haven of eternal rest, when we shall meet our Savior and all those who prove faithful to him.

The work here appears very encouraging and we are longing for the time to come when we will be able to help, for there is so much work to be done and so few to do it. It would, no doubt, be a great pleasure to those in the home land if they could see what is being done here.

We wish to assure those of you who have so kindly assisted the work in many ways that your efforts have not been in vain. Continue to pray for the work, for there is still so much to be done. It is such a blessed thought that while we cannot all go into the foreign field we can all have a part in the work, and when the sheaves are garnered we shall all share in the reward.

LYDIA SCHERTZ and ANNA SALTER.

Dhantari, C. P. India, Feb. 9, 1905.

For the Herald of Truth.

OUR MISSION.

By D. S. W.

"The Son of man is come to seek and save that which was lost" (Luke 19:10).

If this was Christ's mission, and we are his disciples or followers, it will also be ours.

In the editorial column of the Herald some time ago I read that the church of God is composed largely of three classes: the workers, the shirkers and the jerkers. This item led me to think much over the matter. The thought came to my mind: To which class do I belong? Let each one consider that question and answer it for himself or herself. Now let us consider for a moment the attitude of the different classes and their relation to God. "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3). "The workers find no time to be idle, for the more they work for the Master, the more they find to do, for the harvest is great and the laborers few. "What doth it profit, my brother, though a man say he has faith and have not works, can faith save him?" (James 2:14). The shirkers take a back seat in church and Sunday school, in mission work at home and abroad.

God gave more talents to some than he gave to others. How about the one who hid his talent in the earth? (Matt. 25). He shirked his duty, by being afraid, or lazy, unconcerned about his Master's business or welfare. You know the consequences. Many similar incidents are recorded in God's word where men shirked from their duty, by being negligent in assembling themselves together to worship, negligent in caring for the poor, the sick, the widows, the orphans, the church, the ministers, etc. Did Christ ever rebuke any one for working too much for his cause?

What did the "jerkers" say to Moses when they found some prophesying in their camps? (Num. 11:27, 28). They came in great haste to Moses, saying, Forbid them. Notice the blessed reply from Moses, the man of God, "Would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

Again in Luke to we find Martha trying to get Mary to help her serve, but Christ rebuked Martha for so doing, saying, "Martha, Martha, thou art careful about many things, but Mary hath chosen the good part, which shall not be taken from her." There are too many such Marthas to-day who find no time for serving the Master on account of much serving to entertain friends. In the great triumphal entry the multitude began to rejoice and sing with a loud voice, even the children. Oh, how it thrills the soul to hear the sweet voices of children uniting in songs of praise! But it was too much for some of the Pharisees; They could not bear it. "Father, rebuke them," was their appeal. Was it granted? No. "If these should hold their peace, the stones would cry out."

Going out, Jesus beheld the great city and wept over it, because of their unbelief, or hardness of heart. How often the children of God weep over the condition of affairs, even in our blessed times, when we see the coldness, inconsistencies, strife, divisions, etc., among the professed disciples of Christ! Instead of bringing the helpless sinners to the pool, the cleansing fountain, they push them back, not by plunging in ahead of them, as was the case at the pool of Bethesda, but by throwing obstacles in the way of those that would help them in.

"Follow the path of Jesus,
Walk where his footsteps lead,
Keep in his healing presence,
Every council heed."

Weaverland, Pa.

MARRIAGES.

Hartzler—Yoder.—In Allensville, Pa., Feb. 16, 1905, by A. D. Zook, Samuel D. Hartzler and Libbie B. Yoder.

Peachey—Renno.—Near Belleville, Pa., Feb. 16, 1905, by John P. Zook, Joseph Peachey and Fannie Renno.

Underwood—Bare.—On March 1, 1905, at the home of the bride, near Onondago, Mo., Bro. Walter E. Underwood and Sister Katie S. Bare were united in marriage by Bish. Andrew Shank. May they be useful in the Master's service.

Herner—Beutler.—On the 4th of March, 1905, at the home of and by David Burkholder, of Napanee, Ind., Bro. Benjamin Herner of Cullman, Ill., and Sister Sarah E. Beutler of Wakarusa, Ind. May the Sun of Righteousness illuminate their pathway all through life's uneven journey.

DEATHS.

Klopfenstein.—Mary Nafziger was born in Iowa, July 29, 1833; died of cancer, near Holden, Mo., Feb. 25, 1905; aged 46 Y., 7 M., 5 D. In 1894 she was married to John E. Klopfenstein. She accepted Jesus as her Savior in early life and united with the Amish Mennonite church, remaining a consistent member to the end. She leaves her husband, a daughter, four grandchildren, and many friends to mourn her departure. Funeral services at the Pleasant View church, conducted by Benjamin Hartzler, assisted by D. B. Raber. Interment in the cemetery adjoining.

Good.—On March 7, 1905, near Intercourse, Lancaster Co., Pa., Vera C., daughter of Isaac M. and Anna M. Good. Buried in the Hershey graveyard near the 8th, Ames H. Hoover officiating. May God comfort the friends in their bereavement.

Stouffer.—Feb. 24, 1905, at her home near Chambersburg, Franklin Co., Pa., Sister Barbara B. Stouffer, wife of Daniel Stouffer, aged 71 Y., 5 M., 25 D. Sister Stouffer's life was an exemplary one. Her loss will be greatly felt in her home and community.

Stouffer.—Feb. 24, 1905, at her home near Chambersburg, Franklin Co., Pa., Sister Barbara B. Stouffer, wife of Daniel Stouffer, aged 71 Y., 5 M., 25 D. Sister Stouffer's life was an exemplary one. Her loss will be greatly felt in her home and community. She was a faithful and devoted Christian, she, when possible, attended church services, she having been a member of the Mennonite church for over twenty-five years. Possessed of

a singularly happy disposition, every one who knew her loved her. Always active, she had been going about her household duties until the day of her death. She frequently expressed her absolute confidence and trust in her divine Master. She is survived by her husband, one son and three grandchildren. Funeral services were held at the Chambersburg Mennonite M. H. by Christian Strite of Maryland, from Isa. 38:1. Interment in the graveyard near by. May she rest in peace.

Showalter.—March 1, 1905, near Port Republic, Va., Sister Mary Ann E. Showalter died at the home of her daughter, of a catch of the bowels. Although she had been afflicted for six years, yet she was called away rather suddenly, as she had been going about all the time. She had just been visiting relatives in the Spring Lake neighborhood and starting for home on Friday evening, went from the station to her married daughter and never reached home, as she died there on Wednesday. She and an unmarried daughter lived alone. Mother will surely be missed by her. Her age was 71 Y., 15 D. She was a member of the Mennonite church for a number of years. Her remains were laid to rest in the Mill Creek graveyard. Services conducted by the brethren A. P. Heatwole and Jos. F. Heatwole. Interment in the cemetery.

Yoder.—Near Belleville, Pa., March 1, 1905, John H. Yoder, aged about 52 years. Early in life Bro. Yoder was married to Sister Mary Kaufman, who survives him. He was preparing to retire from his farm to a house which he was just finishing in Belleville. He was a picture of robust manhood who to human appearance might live to a good old age. Five days ago he was first stricken and became a very sick man with inflammation of the bowels, which soon terminated in death. He was a Christian man, well liked by a large circle of friends, who will sadly miss him. The funeral was held at the Locust Grove M. H., March 3d. Interment in the Amish graveyard near by.

Markwell.—John P. Markwell was born Jan. 2, 1839, in Rush Co., Ind., died Feb. 16, 1905, aged 56 Y., 1 M., 16 D. He went west with his parents at the age of three years. Nov. 22, 1874, he was married to Sarah A. Gerd, daughter of S. Gerd. To this union six children were born, all of whom died in infancy, except one son, Clarence. Besides wife and son he leaves two sisters and three brothers. He was converted in 1857 and united with the United Brethren, afterwards with the Free Methodist church, of which church he was a consistent member at the time of his death, which was caused by heart trouble. Funeral services were held at the Church of God in Shamburg, Ia., Feb. 18th, conducted by his pastor, Pre. Abner, assisted by the Pres. Brown and Lawson.

Gerber.—On the 21st of Feb. 1905, near Walnut Creek, Holmes Co., Ohio, Ida May, daughter of Henry and Frances Gerber, aged 5 M., 5 D. Funeral services, on the 23d, conducted by S. H. Miller, from Isa. 49:1-23.

Hershey.—On the 1st of March 1905, in Mannheim, Lancaster Co., Pa., of typhoid fever, Sister Katie, wife of David C. Hershey, aged 42 years. She was the daughter of Samuel G. Koller, and was a member of the Mennonite church. Her husband and one son, beside a large circle of relatives and friends, are left to mourn her early death. Funeral services on the 4th at Kaufman's M. H.

Huber.—On the 28th of February, 1905, at Byerland, Pa., after a week's illness of pneumonia, Bro. John Huber, in his 69th year. His wife, one son and three daughters survive. Funeral services on the 3d of March at the Byerland M. H., of which congregation he was a member.

Weideman.—On the 26th of February, 1905, near Mount Hope, Lancaster Co., Pa., Jacob Weideman, in his 67th year. Buried on the 1st of March in Spring Hill cemetery. Funeral services by John Shively and Joseph Boll. Two sisters survive.

Keady.—On the 26th of February, 1905, in Lancaster Co., Pa., Susan Keady (unmarried), in her 82d year. She leaves a sister and two sons. Funeral services at the Crisman Mennonite M. H. on the 2d of March. Bish. J. N. Brubacher and Jos. Boll officiated. She was a member of the Mennonite congregation at that place.

Berkey.—Lucy A. Berkey, wife of Bro. Josiah Berkey, of near Davisville, Pa., died Feb. 24, 1905, aged 22 Y., 10 M., 26 D. She was a faithful member of the Mennonite church for about four years and was married not quite two years. She leaves a sorrowing husband, father, mother and many friends to mourn her loss. Funeral services were conducted on the 26th at the Stahl M. H. by Sister S. Stouffer, assisted by Bro. Kanast, Allensville, Pa., and L. A. Blough, Text, Luke 23:28.

Heckman.—On the 26th of Feb. 1905, in Somerset, Pa., of pneumonia, supported by the grippe, of which she suffered only a few days, Rachel Heckman, aged 81 years. Buried on the 28th in the Thomas burial ground.

Bair.—On the 22d of Feb. 1905, in York Co., Pa., John K. Bair, aged 80 Y., 10 M., 23 D. Buried on the 26th in the Cadorus church yard. Funeral services by Martin Whisler and Daniel Stump. Text, Heb. 4:9.

Swoeland.—On the 16th of January, 1905, in the almshouse at York, Pa., Jacob Swoeland, buried on the 19th in the Bear church yard. Funeral services by Martin Whisler. Text, Heb. 11:10.

Yoder.—On the 26th of Feb. 1905, in Somerset Co., Pa., David Yoder, at the advanced age of 82 Y., 3 M., 15 D. He had always enjoyed good health, and on the day of his death he enjoyed his breakfast as usual, and got up to go to an adjoining room, when he fell to the floor unconscious. In this state he remained until 6 p. m., when the final summons came. He was for many years a faithful member of the A. M. church and was highly respected by all, and beloved as a neighbor and Christian brother. Two sons and three daughters survive him. Funeral services on the 22d in the Weaver M. H. by S. G. Sheller and Alexander Weaver. Buried in the family burial ground.

Schirk.—On the 4th of March, 1905, near Spring Mount, Montgomery Co., Pa., of heart failure, Charles Schirk, aged 4 Y., 6 M., 11 D. Funeral services on the 7th. Interment in the Lower Salford Mennonite graveyard.

Lederach.—On the 6th of March, 1905, in Lederachville, Montgomery Co., Pa., of apoplexy, after an illness of twenty weeks, William Lederach, aged 82 Y., 1 M., 1 D. He leaves a widow, one daughter and seven grandchildren. Interment on the 9th in the Lower Salford burial ground.

Hackman.—On the 4th of March, 1905, near Franconia Square, Montgomery Co., Pa., of the infirmities of old age, Mrs. Henry Hackman, aged 85 years. Her husband preceded her in death about ten years. She leaves two sons and two daughters and a number of grandchildren. Burial on the 9th in the Franconia Mennonite graveyard.

Lintner.—On the 3d of March, 1905, in Millersville, Lancaster Co., Pa., John Lintner, in his 96th year. He was one of the oldest residents in Lancaster county. In 1858 he was married to Kate Groff, who, with her two daughters, survives him. Funeral services on the 6th in the Millersville Mennonite M. H.

MEMNONITE OLD PEOPLE'S HOME.

Receipts for February 1905.

J. S. K. Yoder, Belleville, Pa., \$1; Mary J. Clonser, expressage, 60c; boarding, \$2.50; Samuel Burkholder, deceased, \$5.75; (rent, \$8.25; Howard and Miami Co. (Ind.) Cong., \$20; oil, 12c; stove, 75c; eggs sold, \$1.54; telephoning, 55c; D. C. Amstutz, Rittman, O., supplies, \$1.85; Peter Conrad, Rittman, O., trees, M. B. of C. H. & M., \$91. Total, \$123.91.

Articles Contributed.—D. C. Amstutz, Rittman, O., apples; J. H. Amstutz, Rittman, O., butter; A. H. Breunman, Orrville, O., apples; Jonathan Schrock, Smithville, O., apples; H. R. Newcomer, Wadsworth, O., butter; Sisters Lydia Diller, Elizabeth Breunman and others, two comforters, per P. E. Brunk, Elda, O.; Kate Newcomer and Mary Leatherman, Wadsworth, O., services at the Home from Jan. 24th to Feb. 2d; Mrs. M. L. Heth, Smithville, O., cabbage; D. C. Amstutz, Rittman, O., celery; Mr. and Mrs. L. K. Plank, Danboro, Pa., evaporated sugar corn. Last three articles were received, but not acknowledged before February.

Gratefully acknowledged.

Rittman, O. J. D. MININGER, Supt.

MEMNONITE ORPHANS' HOME.

Report for February 1905.

S. R. Graybill's S. S. Class, Freeport, Ill., \$15.43; F. Elliz, W. Liberty, O., \$5.65; E. Miranda, Lippincott, O., \$2.50; H. Priesner, Vletus, Ind., \$5; D. Burkholder, Naperville, Ind., \$1; Jennie Neuffer, Chicago, \$2; Sister, Urbana, O., \$3; Emma Geiger, Bluffton, O., \$1; Brother, Urbana, O., \$5; Friend, Urbana, O., \$5; Enos Hartzler, W. Liberty, O., \$1. Total, \$41.85.

D. A. Lehman, Nappanee, Ind., dozen boxes Rose King, 10 yards calico; Mrs. J. A. Hartzler, White Pigeon, Mich., comforter.

West Liberty, O.—S. E. Alliger, beef; C. K. Yoder, beef; Hite & Son, 22 hats; J. Y. Smucker, flour; L. H. Kaufman, bottled; Jac. Plank, pudding, meat.

Gratefully acknowledged.

West Liberty, O. A. METZLER, Supt.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

SHOEMAKER'S BOOK ON POULTRY

AND ALMANAC FOR 1905.
There is nothing in the world like it. It contains 24 large pages, handsomely illustrated. A number of most beautiful colored plates of various breeds of Poultry. It gives full instructions for operating all kinds of incubators and brooders. It also contains a number of recipes for preparing and preserving poultry. It is a valuable book for every poultry raiser. Price, 25 cents. Sent by mail on receipt of only 10 cents. Your money returned if not pleased. O. C. SHOEMAKER, Box 1258, FREEPORT, ILL.

TEACHERS WANTED.

There is a great demand for well-trained teachers of true Christian character. Goshen College aims to give the best training under Christian influences. Special courses for teachers and those preparing to teach are offered during Spring and Summer terms. Spring term opens March 27th. Send for catalogue. For information address, Goshen College, Goshen, Ind.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of Bibles, Testaments, Hymn Books, Sunday School Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MEMNONITE PUBLISHING CO.
Per JOHN F. FUNK, Pres.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale, bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to Mennonite Publishing Co., Elkhart, Ind.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.



We Have No Agents
but ship anywhere for examination and approval, guaranteeing safe delivery. You are out nothing if not satisfied as to style, quality and price. We make 800 styles of vehicles and 65 styles of harness. Our large catalogue is FREE. Send for it. As good as sold for \$50 more.



Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.

Have you ever used GIST OF THE LESSON

This is a vest-pocket Commentary on the Sunday School Lessons for 1905, edited by R. A. Torrey. Each succeeding year shows an increase in the sales of this very excellent little book. Three pages are devoted to each lesson, presenting only the best thoughts, with short, pointed, practical comments. If you do not have one, get one. It is bound substantially in soft leather, and fits the vest-pocket. Price, postpaid, 25 Cents.

Another valuable help in the study of the S. S. Lesson, and considerably more comprehensive, is

Arnold's Practical Commentary

This contains blackboard exercises in addition to the comments, and four pages are devoted to each lesson. It is bound nicely in cloth. Price, postpaid, 50 Cents.

Send us your orders.

MEMNONITE PUBLISHING CO.,
Elkhart, Indiana.

WORDS OF CHEER.

"Words of Cheer" is a four-page, illustrated paper for the Sunday school and the home, published weekly. As a Sunday school and children's family paper there is none superior. It contains valuable lessons for young and old. Size of page, 11x15, nicely illustrated. Price: Single subscriptions, 50 cents; over ten copies and less than fifty, one year per copy, 38 cents; over fifty copies, one year per copy, 30 cents.

Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not get the paper with it and have it sent directly to your home. Every boy and girl may be an agent for it. "Words of Cheer," and by canvassing for it will be able to earn a little. Write for terms.

MEMNONITE PUBLISHING CO.,
Elkhart, Ind.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by M. V. Richards, Washington, D. C.

Land and Industrial Agent, Southern Ry.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards. \$1.50 per 15; \$4.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 23, 1905.

Vol. XLII. No. 12.

EDITORIAL NOTES.

Temptations resisted turn into blessings, but yielding to temptation is sin.

A man's place of labor is of less importance than the manner of his behavior. What a man is forty years after he is born is of far greater consequence than the place or circumstance of his birth.

The man who believes in the motto, "Every fellow for himself and the devil for the hindmost," usually finds himself occupying the last place in the procession when his satanic majesty calls in his victims.

Correction.—The article on "Envy," appearing in March 9th number of the Herald, should have been credited to Ella Rohrer instead of Ella Raber. Either the manuscript or the types bear the blame for the error, but we gladly make the correction.

Another faithful minister has answered to the roll-call "up yonder." This time it is Bro. David Weaver of Newton, Kan. His work on earth is done, his reward in heaven won. We extend our sympathies to the bereaved family and congregation. (See obituary.)

The "search-lights" mentioned in an article found in this issue of the Herald, if turned on many professing Christians of the day would reveal a condition evidencing the presence of much selfishness and little denial. Bro. Shoemaker has certainly treated the subject in an exhaustive manner. Read the article, apply the "lights" and "deny" accordingly.

The Mission page this week contains an article describing life among the lumbermen in the pine forests of the North and how they are reached by mission workers. This is a field that our people have paid very little attention to, but it is an important one and productive of good results when properly worked. Should we not do more along this line?

On Sunday, March 5th, thirty-six persons were received into church fellowship in the Blooming Glen congregation, Bucks Co., Pa. On the following Sunday, thirty-five were baptized and two received on confession in the Mannheim congregation, Wa-

terloo Co., Ontario, and on the same day nine were baptized and two received on confession at Strasburg, Ontario. The Lord be praised; and may his grace be sufficient for them.

It is a strikingly strange coincidence that at the very hour Bishop Fallows of the Protestant Episcopal church was declaring his belief in the possibility of some people's "materializing" spirits, a materializing medium was giving a seance in the same city, and by a prearranged scheme of the skeptical, the lights were turned on and several men leaped on the "materialized spirit." They found it to be a three-hundred-pound woman dressed in gauze coated with a phosphorescent paint. A rather unconvincing testimony to the Bishop's new-found truth (?). This is not the first time these spiritualist fanatics exposed their own delusion. The resurrection alone will bring back to the earth disembodied spirits.

Superintendent Metzler of the Orphans' Home at West Liberty, Ohio, writes us from Anderson, Ind., that he is on his way to Goshen with little "Paul Moses," the abandoned baby boy found in a door-yard near Urbana, Ohio, two years ago. Little Paul Moses is to grace (and we hope it will never be spelled with the prefix—"dis"—in his case) the home of Bish. John Garber. Bro. and Sister Garber have no children of their own and this bright little nameless orphan will undoubtedly find a warm place in their hearts and a good home under their roof. The poem recently published in the Herald, giving the account of the finding of this little discarded foreign (?) waif, and his disposition since his adoption in the Home, has won for him unintended notoriety, and a number of families were ready to take him in as a member. We trust he will grow and live to become the useful character his present endowments would predict.

There are now thirty-six children in the Home instead of twenty-six, as the types made us say last week.

Governor Hanley of Indiana is making a rapid and convincing record as a reformer in civic and moral affairs coming under his jurisdiction. He deliberately vetoed the bill passed by the legislature to reimburse from the public funds state officials who were obliged to pay out of their own purses money lost in speculation or carelessness by

the failure of banks; he promptly signed the anti-cigarette bill, making it a crime to manufacture, sell, keep or give away cigarettes in the state; it was largely through his influence that the new liquor law, making it possible to keep the saloon out of any district for two years by one remonstrance, was passed, and now he declares he will not appoint to any public office a man who drinks intoxicating liquors. He argues that if the railroads find it necessary to draw the line here on their employees, how much more is it necessary in the selection of men to conduct the affairs of a great state; that the man who drinks is incapacitated for doing business of any kind properly, and a moderate drinker gives every reason to fear that he will become confirmed in his habits and thereby prove entirely untrustworthy in any position of public trust.

When men in high official positions view the situation from such a standpoint and have the courage of their convictions to carry these measures into effect, we may hope for improvement in morals. Now let the church and the Christian people do their part by way of encouragement and helpfulness, and by bringing the real spirit of Christ to bear on the reform, for it is eminently necessary to make it successful. The Great Reformer says, "Without me ye can do nothing."

One of our worthy contemporaries in commenting on "the awful slaughter and incomprehensible human suffering" incident to the war now raging between Russia and Japan, after lamenting over the sadness of conditions brought on by war and appealingly longing for the time to come "when war and bloodshed shall cease," makes the following statement: "All who intelligently comprehend the interests of liberty and Christian civilization that are at stake in this great conflict can be but devoutly thankful to God for so wonderfully aiding the marvelously heroic Japanese." We are unable to put the two statements together and get even a consistent, logical thought out of the combination. And when we call to mind the nature of our blessed Master, the loving, non-resistant manner in which he dealt with his foes, and especially his injunctions to his followers not to smite with the sword, but to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," we utterly fail to understand how any intelligent, en-

HERALD OF TRUTH.

lightened follower of the Prince of Peace can connect him with such fiendish butchery of man by man as is constantly being done in this wholesale murder legalized under the name of war. When the Christian people as a body come to recognize war as wrong and unscriptural, whether offensive or defensive, then, and not until then, can they, or dare they, hope for, or even pray for its cessation. How can any one consistently pray God to remove a condition that he at the same time declares by word and action to be right?

Let us be consistent in our faith, life and teaching and then we may rightly pray for, hope for and possibly live in the time when "nation shall not lift up sword against nation, neither learn war any more."

To our Contributors.—We wish to appeal to our brethren and sisters who are interested in furnishing our people with good, sound, edifying reading matter, to write more for the columns of the Herald. You have done well and we heartily thank you for your interest and help. You cannot readily realize how much an editor appreciates help of this kind. It is the only way in which a church paper can be made what it ought to be—a paper of the church by the church and for the church. For several weeks our contributions have been low, and we kindly ask you to send us some good articles on various phases of Christian life, Bible teaching, church doctrine, home training, anything that would be interesting and helpful to successful, moral, Christian living. We of course have access to the best religious journals and magazines from which we can select excellent productions, and we often do, but our readers are interested more in the original writings of our own people, and we are glad that it is so, for in this way we can maintain our individuality, share in a common church interest and be mutually helpful one to another.

In writing for the press you have a vast field of usefulness before you. The paper finds its way into hundreds of families and into the hands of thousands of readers, of widely diversified opinions and in vastly dissimilar stations in life, so you are almost absolutely certain to interest and help some one. Besides helping others it will be a source of helpfulness to yourself; arranging your thoughts so as to put them on paper in a concise, logical manner is excellent discipline for the mind; it aids you to clearer, more systematic thinking and speaking. Ministers find the exercise very beneficial to the work in the pulpit. Again, in writing an article for print you have an incentive that will lead you to fuller research on the subject under consideration, and in this way you acquire a fund of knowledge on various subjects that will serve you in your life-work which you would most likely not gain at all but for this reason. Not all have the faculty to become writers or journalists, yet the columns of a paper open to amateurs as well as older writers, provide an opportunity for

the promotion of individual talent and general usefulness that should not be lightly passed by. Let us hear from you.

Harbingers of Spring.—While taking a morning ride on his wheel along the outskirts of the city and via the park, the editor was impressively reminded that Spring with all her loveliness is fast approaching. The mild, salubrious air seemed full of sweet-smelling, life-giving ozone; the bluebird's note was heard in the distance; the robin was vigorously warbling his morning song of praise to the Creator; across the commons could be seen the meadow lark ascending and descending in beautiful curves, while from his throat was poured a monotonous but melodious chord; even the cav of the ungainly crow as he crossed the historic St. Joe river on a high aerial bridge appeared to carry with it the joy of a new animation. We fell into an enraptured reverie and our thoughts intuitively dwelt on nature and nature's God. We heard the nature poet, Bryant, passionately declare, "The groves were God's first temples," and we longed to worship him there. And again, "To him who in the love of nature holds communion with her visible forms, she speaks a various language," and our heart was thrilled with the sweet melody of nature's voices all round us, and we praised God. Already the crocus is peering above ground and shyly viewing the landscape around it; soon Mother Earth will don her robe of green and blue and crimson and invite her children to behold her beauty and pluck the sweet-scented flowers from her bosom.

There is nothing so entrancing on this earth, to the soul touched with the finger of God's love, as nature in her blossoming spring time. The man-made city may boast of her fine architecture, her dazzling art and her enchanting music, but her works and accomplishments must forever take second place and remain tame and insipid when compared with the grandeur, the beauty and the melody of the God-made country. How truly the poet writes, "All nature pleases and only man is vile." We imagine the feeling of the psalmist when looking out on nature he declares, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches."

PERSONAL MENTION.

Change of Address.—Pre. Noah E. Bontrager from Goshen to Shipshewana, Ind., R. F. D. No. 2.

Pre. Peter J. Brenneman attended the funeral of his brother, Eli J. Brenneman, who died at Arthur, Ill., on March 5th.

Bro. Noah Metzler, who spent a few weeks in evangelistic work in Tennessee, returned to his home at Nappanee, Ind., on March 13th. He reports pleasant and interesting meetings.

March 23,

Bro. Peter Ebersole and wife of Salunga, Pa., have been appointed to take charge of the Mennonite Home of Lancaster county.

Bish. Benj. Gerig of Smithville, Ohio, preached for the Martin's Creek congregation in Holmes county on Sunday evening, March 5th.

Sister Amanda Leaman of the Chicago Mission is slowly improving, but will be obliged to remain at the hospital for several weeks yet.

Bro. C. S. Schertz and wife of Eureka, Ill., who had been spending the winter at Iowa, La., returned to their home the second week in March.

The brethren Joseph Boll of Manheim and John Lefevre of Landis Valley, filled the appointment at Landisville, Lancaster Co., Pa., on Sunday, March 5th.

Pre. Daniel Hooley of Garden City, Mo., has sold his farm and gone to Victorville, Calif., with a view to making that his home should the country suit him.

Bro. A. D. Wenger and family of Millersville, Pa., are still in Canada. It is possible that they will remain in the Dominion during the greater part of the year. Their address is Berlin, Ontario, Canada.

Bro. L. J. Lehman and wife of Cullom, Ill., are spending several weeks at Boswell, New Mexico. Bro. Lehman is seeking relief from throat trouble. A honeymoon trip may also figure as a secondary consideration.

Bish. J. S. Shoemaker of Freeport, Ill., recently visited the little congregation at Washington, Ill., and held a number of meetings which were much appreciated. We are sorry to learn that Bro. Shoemaker's father is still quite ill.

Bro. M. S. Steiner of Columbus Grove, Ohio, is on a trip visiting the churches in eastern Pennsylvania. On March 14th he conducted a day service at the Rock Hill M. H. in Bucks county, and on the same evening he preached at Souderton.

Bro. Geo. J. Lapp conducted a two weeks' series of meetings at Canton, Kan., closing on March 5th. A number of young people took a stand for Christ. He was expected to begin meetings in the new M. H. at Larned, Pawnee Co., Kan., on March 19th.

Among those who called on the editor and "took in" the Publishing House during the past week, we mention Pre. Jacob K. Bixler and wife of Wakarusa, Ind., Bro. C. K. Hostetler of Goshen, and Sisters Ellen Yoder, Cora Shantz and Tena Beachy of Elkhart. We enjoyed the visits. Come again.

1905.

For the Herald of Truth.

SEARCH-LIGHTS ON SELF AND ITS DENIAL.

By J. S. Shoemaker.

"If any man will come after me, let him deny himself, and take up his cross daily and follow me."—Jesus.

The most deceptive monarch with whom man has to contend is King Self.

There is no greater enemy to the cross of Christ than the demon Self.

Self transformed an arch-angel into the prince of devils.

Self is most difficult to resist when he appears in angelic form.

Except self be denied on the part of man, grace will be denied on the part of God.

"Ye cannot serve two masters." He who seeks to serve self, cannot keep in communion with Christ.

Self is frequently denied in one sense in order to be gratified in another.

It is not self-denial to give liberally, when the gifts bestowed do not cost a single privation.

It is not self-denial to give the things we sorely need if the trumpet is blown to tell of the sacrifices made.

It is not true self-denial to give our life and means for a noble cause, if the prime object is to win the applause of men.

There is a kind of self-denial that is exceedingly selfish; it makes great sacrifices for the purpose of becoming popular.

Those who sow the seeds of selfishness are usually left to themselves, to reap a harvest of sorrow and disappointment.

To think much of self, to boast of self-interests and to hold self in great admiration, is the shortest and surest route to the state of misery.

He who loves to speak of self has not learned the a-b-c of self-denial.

Those who frequently use the terms "I," "me," "mine," have not been taking a course of study in the school of Christ; they bear the marks of some Pharaiseal institution.

Those who by God's grace are enabled to conquer self have closed the door against an arch-enemy and have opened the fountain of all good.

He that would shine brightly in the Master's service must begin with the study of self-denial.

Righteous self as well as sinful self must be denied if the true Christian graces are to adorn our lives.

Every progressive step in the Christian's life is marked with self-denial.

Christian perfection cannot be attained except by the way of self-denial.

Self must be laid upon the altar of sacrifice and consumed with the fire of love toward God and man.

The greatest blessing that ever came to the human family has come through self-sacrifice. "Christ gave himself for us."

If we would be made partakers of Christ's glory, we must, through self-denial, be made partakers of his suffering.

Paul expresses the highest type of self-denial when he said, "I could wish that myself were accursed from Christ for my brethren."

True Christian manhood and womanhood gives expression in a disregard of personal pleasure and advantage, coupled with self-forgetfulness and self-sacrifice.

When Christ is enthroned within he cleanses the heart of self, as he did the temple at Jerusalem of the self-seeking traders.

HERALD OF TRUTH.

Nothing eminently noble and excellent in character can be obtained and continue to exist except through the constant exercise of self-denial.

"Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of everything inconsistent with the glory of God or the good of our fellow-men."

Many of us should blush with shame when we think of the many martyrs who denied themselves of home comforts and sacrificed their lives in caring for the sick and dying in hospitals; entering the haunts of sin to rescue the perishing; leaving pleasant surroundings and friends to carry the gospel to the heathen; sacrificing all for Christ and humanity's sake, and we having denied ourselves so little for Christ's sake.

When we by divine grace can deny self not only of things that are wrong and absolutely sinful, but also anything pleasant, profitable and good, which would hinder our duties, mar our influence, and retard our chief work, we shall understand more fully what life is really worth and how to make the most of it.

"For of him, and through him, and to him are all things: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Paul.

Freeport, Ill.

For the Herald of Truth.

GIVING.

By Susanna Good.

Giving is commanded in God's word and we read that it is more blessed to give than to receive. It seems to be natural that the best way to happiness is to do something to make some one else happy. Giving does not only lead to happiness, but the wise and careful giver is generally prosperous. Give liberally and with a pure motive, and God will give it back to you by sending you more customers in your business, increase your crops, or especially bless you some other way.

Human hearts crave sympathy, and Christian sympathy is the very essence of true religion. There are many ways in which we can help others. Speak a kind word. Tell a lost soul of the love of Jesus and the glad tidings of a risen Redeemer. A consecrated life will not be spent in idleness. Paul says, not to steal but to labor with our hands that we may have to give to him that needs.

He means for us to earn our money in an honest way, and give in an honest, liberal way.

Money is necessary in order to do mission work, to teach all nations, and to preach the gospel to every creature. Zaccheus was willing to give one-half of his goods to the poor, while the law of the Jews required only one-tenth of their income. How much do you give?

Peter said to the lame man, "Silver and gold have I none, but such as I have give I thee." Then he healed the man. We need not always give money. We can sometimes lend a helping hand to some who are not enjoying the comforts of health as we are, which is often more appreciated than money.

Let us remember, too, the woman in the temple. Christ stood there as the people passed by and cast their offerings into the treasury. The widow had but two mites and she cast them both in. The Lord saw that her heart was with it, and so he commended her. It is when the heart goes with

the offering that it is accepted of Christ. He said this woman "hath cast in more than they all." She had done all she could. The Lord expects the same from us—to do all we can.

South Boston, Va.

For the Herald of Truth.

GOD'S CHOSEN VESSELS.

By Silas Bauman.

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth and some to honor and some to dishonor. If a man therefore purge himself from these he shall be a vessel to honor, sanctified and meet for the Master's use, and prepared unto every good work." (2 Tim. 2: 19-21).

God in all ages had his chosen people, whom he chose out of the world for a special purpose in accomplishing his wonderful work.

Paul compares the church on earth to a great house with many different vessels, some to honor and some to dishonor, and admonishes Timothy to purge himself that he may be a vessel to honor and meet for the Master's use.

Silver and golden vessels are easily kept clean, while earthen and wooden vessels will partake of the dirt and filth that is carried in them. Paul no doubt was one of the golden vessels used for the purpose of converting the Gentiles and preaching the gospel in its purity, defending the Word. He was used by God as a chosen vessel, but by the unbelievers he was made the filth of the world and the offscouring of all things (1 Cor. 4: 13). But he always remained the same Paul and was never moved. I believe there are a great many vessels in our time that are partakers of the filth of the world and instead of purging themselves from uncleanness and becoming pure vessels they are smoothing over things so that they need not suffer reproach for Christ's sake.

In a great house there are many vessels and the vessels which are the least honored we cannot do without. Christ was the most precious vessel and bore the sins of the whole world. He bore away the filth and dross that we might be kept clean, and he did not partake in the least of sin, and now sits at the right hand of God. There are vessels of silver and gold standing on the shelf and on the sideboard, perhaps never used, merely for show, or used only at some special feast when the time is spent in a way displeasing in the sight of God. May God speed the day when we shall have more useful vessels and less show. Let us remember that God looks upon things in a different way than men do; that which is highly esteemed among men is an abomination in the sight of God. A sanctified vessel is a separated vessel, used for a special work. To be sanctified means to be used in the Lord's way, and when the Lord has his way with us we can not choose our own way or work. Just as Christ did his Father's will so we will do Christ's will.

Floralade, Ont.

"The little brook helps to swell the river and the river helps to fill the sea, so our feeble efforts help to accomplish the wonderful purposes of our God."

HERALD OF TRUTH.

Thursday, March 23, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICES.

The Farmer's Encyclopedia.—A handbook of general information. A complete book of reference on The Horse, His Education, Shoeing, Diseases, The Farm, Dairying, Cattle, Sheep, Swine, Poultry, Bee-keeping, Home Medicines, The Secrets of Good Cooking, Invalid Cookery, etc. Comprising 640 pages and 600 illustrations. By D. Magner, author of "The Art of Taming and Educating Horses," and "The Standard Horse and Stock Book." The above book is one that is of great value to every farmer and owner of stock, and a book of 640 pages filled with information of such great value for \$1.50 that it seems almost like giving it away. One must see this book to be convinced of its value. Every farmer should have a copy. He would often save many times the price of the book in consulting it in cases of emergency. Sent by mail prepaid. Address,

Mennonite Publishing Co., Elkhart, Ind.

READ THIS OFFER.

Vicks' Family Magazine for 1905 and the Young People's Paper together for one year for 75 cents.

We have effected an arrangement with the publishers of Vicks' Popular Family Magazine by which we can give our subscribers the Young People's Paper and Vicks' Family Magazine for the price of the Young People's Paper alone. This is an excellent offer and we hope many of our patrons will avail themselves of this opportunity to get the two periodicals for the price of one, thus getting Vicks' Family Magazine absolutely FREE. Address,

Young People's Paper, Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent your order for your Sunday School Supplies, Lesson Helps, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address,

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

CORRESPONDENCE.

Iowa, La., Mar. 8, 1905.—Dear Herald Readers, Greeting:—We were very glad to have Bro. C. S. Schertz and wife of Illinois with us during part of the winter. While here Bro. Schertz preached several very interesting sermons in both the German and the English languages. On March 2d they left for Stuttgart, Ark., where they expected to remain a few days and then return to their home. Bro. Peter Unzicker's are still with us. We would be glad to have more ministers visit us. We ask an interest in the prayers of the consecrated followers of Christ that we may be able to stand against sin and Satan. JOHN SHROCK.

Reedley, Calif., March 10, 1905.—Greeting in Jesus' name:—We arrived here safely last evening and found the place as represented. We praise God for his goodness in bringing us safely over this long distance. We saw so many hills and deep canons, some three hundred feet deep, and also what is called the "bottomless pit," and all so close to the railroad, if we had not learned to trust God we surely would have been afraid. But the wise Creator formed all and is holding all in place. We are eating the finest fruit here—oranges, figs, almonds, peaches, grapes. Some of these bunches of grapes would fill an ordinary-sized pail. You do not see all fine houses, and those coming with limited means have to shift for a while; but the flowers bloom the year round, so it does not matter so much as to a good house; we could live in a tent for that matter. We are staying with G. C. Wiens. Wiens was the German editor in the Publishing House for a number of years.—Ed.) This is a small town and without sidewalks. We have not had time to get acquainted with the church life of the place, but feel certain there is opportunity here for gospel work. Young chicks are raised here the year round and sell for six dollars a dozen. We ask all our dear brethren and sisters to pray for us that we may not become cold or careless in the work of the Master out here in California, but that we may do much for the cause of our Lord and Master. We should be pleased to have one of our Holy Ghost preachers come here and hold meetings; we would do all we could to assist in the work. E. C. AND L. A. WEAVER.

Canton, Kan., March 6, 1905.—With the morning service yesterday ended a two weeks' series of meetings conducted by Bro. Geo. Lapp at this place. The Spirit of the Lord was manifestly with us during this time. The word of God so earnestly taught was as manna to the souls of believers, while to guilty sinners it was "like a fire." During the meetings seven persons publicly confessed their acceptance of Christ. Six of these are still quite young, but old enough to realize their need of Christ as Savior and Friend, old enough to hear the Good Shepherd's voice and follow him as he calleth them by name and leadeth them out. May those who are much older, but did not heed the call be made to realize the folly of going on in the ways of sin. FANNIE LANDES.

Nappanee, Ind., March 18, 1905.—Dear Readers of the Herald, Greeting:—I arrived home from my trip to Tennessee on the 13th inst., and found my family well. May the name of the Lord be praised for his goodness and loving kindness toward the children of men. The brethren in Ten-

nessee have not the best farming land, yet they have many things to be thankful for; their good dairy country and the high prices and the fine climate, are all things which they should appreciate very highly. I arrived at Concord on Feb. 25th, and the farmers soon commenced to plow and plant their early potatoes; the sisters were making garden, and the birds singing their beautiful songs, made me feel to praise my God for the good things which he is giving the people here in the South.

The church is very much revived and some of the natives were moved upon to confess Christ, which means so much for the church at Concord, and we trust that the congregations in the North, both large and small, will remember this band of happy workers in their prayers as never before, for the brethren think they were neglected, both with visits and in prayer. NOAH METZLER.

Garden City, Mo., March 15, 1905.—Dear Herald Readers, Greeting in Jesus' name:—Bro. (Pre.) D. Y. Hooley and family left this place March 13th for Victorville, Cal. May God richly bless them in their new field of labor, and may he give the dear brother grace to preach the Word with power wherever he goes. We sometimes feel loth to give up some of our earnest workers, yet we believe that God's kingdom can be enlarged by thus scattering the workers, that others also may hear the Word. In Prov. 11:24 we read, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Christ's command is, "Go." Let us so labor that his divine blessing can rest upon our work wherever it may be. COR.

Concord, Tenn., March 13, 1905.—Dear Herald Readers, Greeting in Jesus' name:—Praise God for his blessings. On Feb. 25th Bro. Noah Metzler came to our place and held meetings for two weeks, in which fourteen persons confessed Christ as their Savior. May God help them to hold out faithful. Facts were presented and sin was shown in all its blackness. Others were convicted, but stifled their convictions and grieved the Spirit away. We feel that the Spirit and the power of God were with the brothers in presenting the truths to us. May the same Spirit rivet them upon our hearts and lives that they may never be forgotten. On March 3d the brother left for Marion, Ind. May the Spirit ever be with him in preaching the gospel truths. May God ever keep us that this church may hold out faithful to the end. H. J. POWELL.

Sellersville, Pa., March 15, 1905.—Dear Herald Readers, Greeting in the name of Jesus:—Bro. John Hunsberger of Ontario, Canada, was a witness to and took part in the services on Sunday, Mar. 5th, at Bloomington, Pa., when thirty-six precious souls sealed their vows by water baptism and were received into church fellowship. May they indeed prove faithful to their Lord and Savior Jesus Christ. Bro. Hunsberger visited the surrounding congregations; the meetings were well attended. Bro. M. S. Steiner of Columbus, Ohio, president of the Mennonite Board of Charitable Homes and Missions, preached in the Rock-Hill M. H. on the 14th, taking as a text John 10:41. In the evening he conducted a meeting at Souderton, which was largely attended. He also held meetings at other places, which were all very much appreci-

March 23.

1905.

ated. Such visits are of great interest to us. May God bless the brethren and endue them with power from on high so that they may "not be ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

From Mannheim, Ont.—In the afternoon of March 12, 1905, our church witnessed the solemn ordinance of baptism administered to thirty-five persons, and two were received on confession. How we rejoiced together as brethren and sisters, and how refreshed and revived we feel in our church services! Bro. A. D. Wenger preached the sermon from Mark 16:15, 16. Bish. Amos Cressman officiated in the baptisms services. Other ministers present and who took part were: Osiah Cressman, Noah Stauffer, E. S. Hallman, Samuel Bowman and Moses C. Bowman. COR.

From Strasburg, Ont.—On March 12th we were made to rejoice when nine persons were baptized and united with the church; two were also received on confession. May God bless them and keep them faithful to the end. Baptismal services were conducted by Bish. Daniel Wismer and Aaron S. Biehn. Noah Stauffer led the devotional exercises, followed by E. S. Hallman, Text, Acts 9:17, 18. COR.

Mayton, Alberta, Can., March 13, 1905.—Greetings to the brotherhood in Jesus' name. We have nothing extraordinary to report at this writing, but we are enjoying the usual blessings of God, both spiritually and temporally. Bish. Bauman of our congregation has made several trips this winter to the scattered members and the other congregations, and real spiritual life was manifested, inasmuch that a number were added to the church. Our Sunday school here as also of our other congregations are evergreen, and notwithstanding some unusually cold weather not a Sunday of church service, Sunday school or Bible meeting was missed. The attendance was fairly good right through. But we are in need of more warm-hearted, zealous young workers. There is such a great field around us that we find our force very small. Why not transplant some of the talent from the almost overcrowded congregations in the East to the fertile and ripening fields of the West, and thus encourage the development of both talent and field before us?

While to-day, at this writing, it looks rather winter-like, the past four weeks have been very pleasant and spring-like. About March 1st field work was begun by many and some seeding has been done since. Stock has gone through the winter thus far nicely, much of it without shelter, too. God bless you. NOAH GERBER.

QUERY DEPARTMENT.

Why should a Christian not attend dances? S. J. H.

A PROBLEM

For the Boys and Girls of the Orphans' Home at West Liberty, Ohio.

By Harry Buchwalter.

Some time ago Sister Nettie Kreider of Wadsworth, O., sent me a problem for solution. I found so much pleasure in solving it that I thought some one else would like to try it too. My father said that there are so many bright boys and girls at the Or-

HERALD OF TRUTH.

93

phans' Home who like to answer questions, so I thought I would send them this one. Now please do not ask Bro. Metzler or any one to help you; but get your Bible and solve the problem yourself. When you get the answer, send it to the Herald of Truth for publication.

Multiply the age of Jesus when he began to preach, by the number of beatitudes; divide by the number of commandments; divide by the number of our Lord's temptations in the wilderness; multiply by the length of the Sea of Galilee in miles; add the number of brothers of Mary and Martha; divide by the number of disciples who saw Jesus on the Mount of Transfiguration; multiply by the number of petitions in the Lord's Prayer; add one; subtract the number of chapters in Luke; divide by the number of words in the shortest verse in the Bible; multiply by the number of Gospels; subtract the age of Jesus when he first met the doctors in the temple; divide by the number of apostles, and you will have the number which represents the answer. What is it?

Dalton, O.

For the Herald of Truth.

A FEW WORDS TO THE HOUSE-KEEPERS OF THE CHURCH.

By a Sister.

When Jesus was here on earth he made use of many illustrations and parables in his teaching. The reason for this was that the people might more easily grasp the lessons he wished to teach. In the few lines I wish to present on this subject, I will make use of a natural illustration in order to make the application to the spiritual more plain.

In natural housekeeping we have many articles and utensils and if one of these needs mending and we do not have the time nor the ability to make the necessary repairs ourselves and must entrust this special work to others, we are very careful to select some one whom we know to be reliable and capable to do the work properly. How very essential this is in church work of this nature!

Note some of the requirements that must necessarily be complied with in mending a utensil in order that the work may be properly done and the broken parts firmly united so that we need have no fears in using it again. First, we cleanse our hands, then we see that we have all the broken pieces together and in their proper places, and unless we do find all the pieces and place them properly in the mended vessel it will be imperfect and useless. Next, we make sure that the cement to be used is reliable and has been thoroughly tested. We are now ready to proceed with the work and we do not go about it in a rough-and-tumble way and try to hammer the different parts into place, for we know what the result would be, we would simply make matters worse; but we handle the pieces very carefully, apply the cement to the broken parts gently, hold them together for a while and then set them away to cool and become firmly united before they are disturbed or put to hard usage. When at last we do bring it into service we are very careful in handling it at first, lest we break it anew. Some times to our dismay we find that the cement will not hold and we are obliged to do our work all over again. I dare say we will be more careful with our work the second time than we were the first. We make a close examination, possibly our hands were not thoroughly clean and in handling the article

it became contaminated; or possibly the cement was not pure or of an inferior quality, or we may have used it too soon or too hard; whatever may have been the cause, we must admit the fault was ours.

Notice also the impropriety of postponing such work. We could not use a broken vessel to any good advantage and should it be used we would be liable to break it still more, even to such an extent that it would be impossible to mend it any more. "A stitch in time saves nine."

The spiritual housekeepers who have the work of mending church troubles enjoined upon them need to adhere to the same requirements in order that their work may be effectually done. They should call for and select such help as is referred to in Acts 6:3; 1 Tim. 3; Gal. 6:1, and those selected need to have clean hands and do their work "in the spirit of meekness." They should find all who are in any way implicated in the trouble and seek to bring them to the knowledge and acknowledgment of their faults in the spirit of love and meekness, not as with a rod of iron in sternness and severity, endeavoring to drive them into it, for in so doing we are always apt to make matters worse, causing them to become unyielding and bitter, while if taken in the right way they may become passive and pliable in your hands and the work can be readily and successfully accomplished. Love can conquer all things and truth will prevail. So take cement, the unadulterated word of God, apply it gently as with the love of the Spirit, and the work is done.

Now do not use too soon and when used handle with care and wise discretion and you will find that it is with the natural as with the spiritual, we must use wisdom, love and consideration in our work. Church troubles are sometimes settled in an improper way and we find to our sorrow that matters are made worse and the work must all be done over.

If we are interested in the unity and the welfare of our dear brotherhood and desire it to be a vessel to the honor and glory of God, we must make a thorough examination: possibly the hands were not pure, or the cement was of inferior quality. Take it to the all-wise Chemist and have it thoroughly tested and then proceed with your work. Keep in mind the old maxim, "What is worth doing at all is worth doing well."

Notice also the propriety of attending to such work at the earliest possible convenience. You may have other troubles to mend and by putting them off you will soon have such an amount of trouble on hand that it will be impossible for you to attend to all. Again, matters may become so badly complicated that it will be next to impossible to get them righted again. An illustration: A young member through weakness transgressed the rules of her church, she became convicted, saw her mistake, came to the meeting and made known her willingness to confess her fault, but the matter was postponed until there would be more outside of the church present. The result was that she went home hurt and disappointed, soon grew cold and indifferent and to the sorrow of all concerned, matters became so badly shattered that they now seem beyond repair, and she has become a vessel of dishonor instead of being a vessel of honor fit for the Master's use. May God help us all to take these lessons to heart and by his help and strength strive to so attend to the affairs of our beloved Zion that we may retain all the members and labor together for the advancement of the cause of Christ.

Lima, Ohio.

MISSIONS.

For the Herald of Truth.

FROM THE FORT WAYNE MISSION.

Fort Wayne, Ind., March 16, 1905.—Dear Herald Readers, Greeting in the Master's name.—Since writing last, Sisters Melinda Mann and Lucinda Yoder have joined our force, so that we now have an efficient body of workers. Let us pray that while the Lord has sent laborers he will also grant us a bountiful harvest. The work is steadily going on and the Spirit of the Lord is working for his people. Some are under conviction and one has expressed a desire to unite with the church.

Financially we are in need. The treasury is empty. The furniture, valued at \$120.54, which was bought by the workers when the Home was organized, has been transferred to the Mission and \$75 still due to the workers. Our rent is \$20 monthly. We are \$33 back for February and have no money for March. We also have a sister who is supported by the city. The members here are hardly in a position financially to support her. Will not the brethren in the larger churches assist us in this work? Any donations sent for the poor should be so specified, as a separate fund is kept for that purpose.

Thanking all for their kindly interest in the work and asking to be remembered in your prayers, I am

Yours for Him,

JOHN F. BRESSLER.

For the Herald of Truth.

GOSPEL WORK IN THE NORTHERN PINE FORESTS.

By H. E. Ramseyer.

Beloved Editor and Readers of the Herald of Truth:—Much grace and peace from God through Christ be with you and all prosper each in his labors of love and faith. May we never grow weary of well-doing, for in due time the Lord will send the harvest, and we will then rejoice for evermore.

As I am a reader of the Herald and a distributor of the same, I wish to say a few words of a work which is not known by the majority of the church-going people.

The enormous amount of timber that is annually used for building purposes all over the country must be replaced with a certain amount more to fill the increased demand. Now it takes men to get the logs out of the great pine forests to the big mills and cut them into lumber to be shipped everywhere. The men cut down the trees, saw them into logs and "slide" them out to the roads, and then haul them to the rivers and bank them on the snow and ice till the spring waters come. Then men with long, sharp nails in the soles of their shoes and with poles and cantbooks in their hands "drive" the logs down the rivers to the mills.

The logging here in the frozen, snow-bound North is a great industry. It is true that the logging facilities in the South and on the west coast are developing fast, but the ways and means with which they get their timber to the mills are different from ours. I have never been down south or on the west coast, but I have spent almost six years among the men in the great white pine forests around the shores of Lake Superior, "the unsalted sea." What I know of these men and their trade was acquired through the hard process of actual experience with

them; many a day I have walked ten, fifteen and sometimes twenty-five miles and held a gospel service in a rude logging camp away out in the woods. Glad I was permitted to carry the blessed message to neglected fellow-men; glad for something to eat and for a place of protection from the hungry, howling timber wolves and the penetrating winter frosts. Also thankful for two sides, so as to be able to turn over on the "other side" in the hard bunk during the night.

These men, as a rule, are shut in from the outside world. They live together in camps that consist of stables for the horses, a blacksmith shop, a dining camp (where a man cook reigns), a vanigan or office (where the necessary supplies are kept), and a sleeping or "bunk" camp, as it is called.

The average number of men in these northern camps would be about eighty to a camp. Very few women are in the camps. The bunk camp is arranged with tiers of beds on each side; sometimes we find them three tiers high. There is a large stove in the middle of the large room and in one corner some arrangement is made for the men to wash. Now this bunk camp is our church also, when we come for a service. Here the men are together every night after supper. They play cards, sing their coarse songs, tell stories, and sometimes they will what they call a stag dance—all this in the midst of puffing and smoking pipes, which are usually the "lumberjacks' best companions in his lone occupation.

The services in the camps, as a rule, are very interesting and inspiring; the men are quiet and attentive to what the missionary has to say, and if there is one or a few who would like to lay hands on the Lord's worker, they dare not. I was told in more than one camp, "There are men in this camp who would delight to knock you down, but they are afraid of the men who stand for you." In one camp a certain fellow tried to make disturbance, but he was dealt with by a few burly fellows and the service went right on undisturbed.

At the close of the service, here and there, you hear men say, "Thank you, for the service." Another would ask, "When will you be back again? We are so glad to see you." Another comes in a quiet way, calls me aside and opens up his troubled heart, saying, "Would you not pray for me?" "Certainly, but what is your present condition?" "Oh! I am so tempted to throw myself into the lake, but I don't want to do it." I prayed and then he offered such a heart-touching prayer that I shall never forget it.

On such occasions it seems to me that the missionary steps right in between the sinking soul and hell, and helps him God-ward.

One of the best missionaries we have here is a dear brother about thirty-five years of age.

One day a few years ago, before his conversion, he had sunk so low that he had lost all hopes of ever getting into a better condition in life; he went to the lake to throw himself in, but then he thought he would go back, drink himself full, make disturbance and then make an end of himself. He tried to get full, but the battle within him was too strong for the liquor to affect him; he passed the mission and heard the singing, he stepped in and listened to the gospel talk and when the privilege was given to those who desired the prayers of the Christians to raise the hand, Harry's hand went up and he said, "Partner, you can pray for me, but it will do no good." But the dear Lord saved him blessedly, and he has ever since been busy in the Lord's work. There are able missionaries in foreign coun-

tries, two I personally know, one in India and the other in South America, who originally came as "lumberjacks" out of our northern pineries.

I might touch on many blessed works of grace that the dear Lord has wrought among scores of men in the dark forests of the North; but these men must be understood. The lumberman is a man with different habits and ways from the city tramp. The latter sees all kinds of sights as he walks with so many different classes of people; he reads the daily papers, sees the backs and sides of all kinds of books in the windows of the book stores; he goes to the cheap soup kitchens and now and then to a mission hall, where you can talk plainly to him. But the men of the woods see nothing but pine trees and pine stumps, associate with the same old comrades day after day, and have no daily papers, no mission hall to go to, no good reading matter, unless the "key pilot," as the missionary is sometimes called, happens to snowshoe that part of the woods, when a gospel service is held and good reading is left for them, which their hungry minds devour and in many instances makes lasting impressions on them.

They are not filled with strong drink and their minds are not blinded with all kinds of sights and sounds. They have to go to bed at nine, because the shanty boss comes at that time and commands all to "roll in," and all obey. In the morning, at about four o'clock, he comes and roars through the camp, "Roll out! Roll out!" and then a lively scene is represented. There are about 50,000 men employed in the woods of northern Minnesota. These men are not reached by the churches or by the city missions, but we must go to them with the message of the cross.

Superior, Wis.

WHY I MEMORIZE THE BIBLE.

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I began and kept on. Sometimes I am too tired and dull to learn and then I wait until the next day and try it again.

I find that this memorizing is good mental discipline. At first, being unused to such study, it was difficult for me to learn even verse correctly, but with a determination to have every "and" and "the" right, I can now commit to memory rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer. While committing the Bible to memory, care, worries, bitter thoughts, vain regrets, morbid fancies and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meaning stands out clearly in the light, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of his to which I can respond, or which satisfies my own questions and aspirations—"Bible Reader."

Faith is the sacrifice of the understanding to God; repentance the sacrifice of the will.—Jeremy Taylor.

CURIOUS LITERARY PRODUCTION.

Sol. by D. A. W.

(The initial letters spell, "My boat is in the glorious cross of Christ." The black-face words, when read on the left from top to bottom, and on the right from bottom to top, form the Lord's Prayer.)

Make known the gospel truth, our Father King;
Yield up thy grace, dear Father, from above;
Yield up with hearts which feelingly can sing:
Bless us thou art forever, God of love.

Avenge our grief in love for Christ, we pray,
Since the Prince of heaven and glory died,
Took all our sins and hallowed the display,
Infinite being, perfect, and yet was crucified.

Stupendous God! thy grace and power make known,
In Jesus' name let all the world rejoice.
Now labor in thy heavenly kingdom own,
That blessed kingdom, for thy saints the choice.

How vile! yet we come, and mercy is our cry;
Enemies to thyself and all that's thine;
Graceless our will, we live for vanity:
Loathing the being, evil in design—

O God, thy will be done from earth to heaven;
Rejoicing on the gospel let us live
In earth from sin delivered and forgiven,
Oh! as thyself, but teach us to forgive.

Unless its power temptation doth destroy,
Bure is our fall into the depths of woe.

Carnal in mind, we have not a glimpse of joy
Raised against heaven; in us no hope we know.
Oh, give us grace, and lead us on the way;
Shine on us with thy love, and give us peace.

Self, and this sin that rises against us, slay,
Oh, grant each day our trespasses may cease;
Forgive our evil deeds that off we do;

Convince us daily of them, to our shame;
Help us with heavenly bread, forgive us, too,
Recurrent lusts; and we'll adore thy name.

In thy forgiveness we as saints can die,
Since for us and our trespasses so high
Thy Son, our Savior, died on Calvary.

Canton, Kan.

HOW TO LIVE A LONG LIFE.

Diligence makes days short and life long; dalliance makes days long and life short. How slowly, how heavily pass days of laziness, yet how short and worthless a life made of these always seems! Short and quick-footed are the days which go by full of worthy pursuits. Long seems the life like Gladstone's or David Livingstone's made up of these busy, short days. Remember that it is not with long days, but with length of days, that scripture says there is satisfaction. Long days are the days that are wasted or lost in pettiness; length of days is the possession of those whose days still live in the fruitfulness of a life accomplished. If any man would have a long life, let him fill his days until they seem short; if any man has a short and worthless life, it is he whose days are so rapid and empty that they seem tedious and long. May you have short days and a long life!—"Sunday School Times."

MARRIAGES.

Kaufman-Miller.—On March 16, 1905, at the home of the bride's father, Eli Z. Y. Miller, on Barker Street, St. Joseph, Mo., Eli J. Kaufman and Nancy E. Miller were united in marriage by John T. Miesher. May they be useful in the Master's service.

Weaver-Kolt.—At the home of the officiating minister, J. W. Kline, near New Hope, Va., W. H. Weaver and Martha Kolt of Spring City, Pa., were united in the holy bonds of matrimony. May God's richest blessings accompany them through life.

Swartzle-Newton.—On Jan. 22, 1905, at the home of David E. Yoder, near Surrey, N. Dak., by Isaac S. Mast, George Swartzle and Mary Newton, both formerly of Kishnoquocton, Pa.

Smucker-Hertzler.—On March 9, 1905, at the home of the groom, near Surrey, N. Dak., John M. Smucker and Mollie C. Hertzler were united in the bonds of matrimony by Isaac S. Mast. Both were formerly of Pennsylvania.

DEATHS.

OBITUARIES.

Pres. David Weaver was born in Lancaster Co., Pa., Sept. 18, 1829; died near Newton, Kan., Feb. 27, 1905; aged 75 Y., 5 M., 9 D. He was married to Anna Musser, Dec. 18, 1857. To this union were born eleven children. Two died in infancy. One daughter, Josephine, married to J. W. Burkhardt, died several years ago. His wife also preceded him less than two years ago. The children living are John (minister), Christiana, David, Moses, Menno, Titus, Reuben and Anna; thirty-nine grandchildren and two great-grandchildren also survive.

All the children were present at his death and funeral except David. Funeral held at the Pennsylvania M. H. March 1st, where a large number of friends and neighbors assembled to show their tribute of respect and sympathy. Services were conducted by T. M. Erb and D. D. Zook from Luke 23:46 and 1 Cor. 15:51-58. Bro. Weaver moved with his family from Lancaster, Pa., to Harpersburg, Kan., in 1880 and settled on the farm where he died and which is now occupied by his son Reuben. Soon after his arrival in Kansas the first Mennoite services were held in this locality which in due time resulted in the organizing of a church now having a membership of nearly one hundred.

This might well be called one of the pioneers of the Mennoite church at this place. He was ordained to the ministry in the fall of 1885, but on account of throat trouble was never able to officiate very much in that capacity. His unwavering faith and loyalty to the cause he had espoused enabled him in his last days to long for the hour when he could be delivered from all restraint.

Deacon Samuel H. Weaver died of typhoid pneumonia near Harpersburg, Va., on March 8, 1905; aged 49 Y., 7 M., 14 D. He suffered with this disease only one week. It seemed to take deep hold in the start, and all the medical aid and loving hands could do was no avail. When God calls man is nothing. The family, church and community all felt as though he were being spared. God's will is done and we must humbly submit. He moved with his wife from Lancaster Co., Pa., 28 years ago, and faithfully served the church as deacon for 26 years, always ready and willing to do what he could in a humble and submissive way. He leaves a sorrowing companion, eight children, two sisters, two half-brothers, a stepmother and a host of other relatives and friends to mourn their loss, which is his eternal gain. His family was ruled by love and are all members of the church of his choice, except two which are yet in childhood. In the night before he died he requested to have the hymn sung, "Savior, teach me day by day," etc. Funeral services were held on the 11th at Spring Dale, where a large concourse of people gathered to show the last tribute of respect to one they esteemed. Services were conducted by the home brethren, M. W. Brunk, A. F. Heatwole and E. C. Shank. Scripture used was the 23d Psalm, selected by the family, as it was a special favorite of the deceased. Oh, what a comfort when we can say, "The Lord is my shepherd!"

Deacon David Eshleman died near Mannheim, Waterloo Co., Ont., of pneumonia, on Feb. 11, 1905; aged 82 Y., 2 M., 7 D. He was married to Esther Shantz, who preceded him to the spirit world 21 years ago. To them were born a family of eight children, four sons and four daughters. He leaves behind him six children, twenty grandchildren, several great-grandchildren and a great many friends. In 1859 he was ordained deacon, and served the church in that office he faithfully filled until a few years previous to his death, when he resigned owing to ill health. He took a great interest in church work; he leaves a bright hope of the glorious beyond. Funeral services were conducted by Moses Bowman, Menno Cressman, Noah Stauffer and A. D. Wenger of Pennsylvania. Text, Phil. 1:21; 2 Tim. 4:6.

Heckelman.—Susan Heckelman (nee Harshbarger) was born near Dayton, Va., Sept. 18, 1825. In 1855 she moved to Grassy Co., Ia., where she was married to Granby C. Heckelman and family. She was married to John Heckelman, Oct. 14, 1858. Soon after their marriage they moved to Livingstone Co., Ill. They were among the first settlers in that section of the country. The husband died in November 1875. After 1877 she and her son moved on her farm, which was a part of Gallatin, Mont. She lived until her death, which occurred Feb. 27, 1905; her age being 79 Y., 5 M., 9 D. She is survived by one son, two grandchildren, four

sisters and two brothers, she being one of a family of thirteen children, six having preceded her to the spirit world. She was a faithful member of the Mennoite church for about forty-four years, and had the welfare of the church at heart, being ready and willing to help in a good cause and to further God's kingdom. Funeral services were conducted at the Mennoite church in Grassy Co., March 3, by Geo. Lambart of Elkhart, Ind., from the text, John 11:26. Buried at the West Lawn cemetery.

Voder.—Effie May Yoder, daughter of J. D. and Rachel C. Yoder, was born in Niffin Co., Pa., May 25, 1882; died at her home near Surrey, N. Dak., consumption, March 11, 1905; aged 22 Y., 9 M., 13 D. Funeral sermon was preached by John M. Hertzler and Isaac S. Mast, from John 14:1. The services were held in the Surrey German Baptist church. She was laid to rest beside her brother in the German Baptist burying ground, he having died with the same disease over a year ago.

Minich.—On March 6th, at Dale Enterprise, Rockingham Co., Va., of heart failure, superinduced by a prolonged attack of lagrippe, Linzie C. Minich, wife of J. W. Minich; aged 53 Y., 25 D. Funeral services before a large concourse of sorrowing relatives and friends were held on the 8th from the Bank M. H. by C. Good of the Mennoite church and John Ruff of the Presbyterian church. Text, 2 Kings 20:1. She united with the Mennoite church when sixteen years of age and died in the hope of eternal life, through her Redeemer in whom she placed implicit confidence and trust to the end of her life. During the last six weeks of her illness she had a special solace and comfort in reading her Bible and meditating upon the promises of God. Deceased was the eldest daughter of the late Bish Samuel Coffman and the late Mrs. Mary Ann Coffman, who died at Elkhart, Ind., a few years since.

Of her family, an aged mother, now in her 80th year, three brothers and four sisters remain to be kind. She is also survived by a deeply bereaved husband, an only daughter (Lillie F.), who reached her bedside from South English, Iowa, three days before her mother's death, and two sons (Wade H. of Norfolk, Va., and Beldier M. of Richmond, Va.)

L. J. H. Gerber.—Frances Gerber (nee Hersherberger), the loved wife of Wm. A. Gerber, died near Walnut Creek, Ohio, March 6, 1905; aged 68 Y., 5 M., 2 D. Buried on the 7th. Funeral services by S. H. Miller from Heb. 4:9, and M. A. Mast from 1 Pet. 1:3. She is survived by her husband, five sons, three daughters, one brother and one sister living in Nebraska. Peace to her ashes.

Hertzler.—On Feb. 3, 1905, near Morgantown, Berks Co., Pa., Bro. Samuel Hertzler died very suddenly; aged 83 Y., 9 M., 26 D. He was united in marriage to Sarah Byler in January, 1854. He was blind for about sixteen years, but he never let his blindness interfere with his patience and Christian fortitude. He is survived by his wife, six sons and one step-daughter. All were present at the funeral, except one son who lives in Kansas. Buried in the neat burying ground, services by Christian Stoltzfus and John S. Mast. Text, 2 Cor. 1:14.

ITEMS.

The Indiana legislature has passed a law which makes it a crime to sell or own cigarettes or even cigarette paper. People say this law is drastic, but the cigarette is worse than the law. The law does not make the use of the cigarette wrong—it was always wrong. But the law acknowledges the wrong and fixes a penalty for the indulgence in wrong.

A noted marine surgeon recently stated that dead people are practically immune from sea-sickness, claiming that the stomach nerves are largely controlled by those of the ear. Sensitive persons on embarking for a sea voyage have been known to stop their ears with cotton soaked in cocaine for this effect, but wisar physicians say it is better to "feed fish" and get over it.

The wife of Andrew Murray, the noted evangelist and religious writer, is dead.

The Prince of Wales will leave England for a winter tour in the United States.

The third annual report of the Anglo-Jewish Association, which has just been issued, shows that the association now has thirty-two branches in the United States, the United Kingdom, nine in the colonies and British settlements, one in India, three in China and one each in Morocco, Japan and the Argentine Republic. The association is to promote education generally among the Jews of the East. The funds are supplied by free-will offerings from interested Jews all over the world.

do not even know how many missions the church is supporting and only a portion of her members are posted as to their location. It is our purpose to allow these addresses to remain permanently at the head of the Mission page, and we want to say incidentally, but seriously, that when you read the addresses remember that these missions are made possible, and their work will be successful and extensive, just in the degree that they are supported by your contributions and your prayers. Give as God directs and you will both be a blessing and receive a blessing.

Besides these missions the church has under her charge the Old People's Home, near Rittman, O., the Orphans' Home at West Liberty, O., and in part, the Home for Friendless at Hillsboro, Kan. All these institutions are worthy of support.

The "Merry Heart" Medicine.—Humanity is full of aches, pains, sadness, sickness and woe. Doctors wise and otherwise are constantly prescribing, mixing, administering all sorts of pills, decoctions and salves to relieve and cure. Besides the regular practicing physicians—allopath, homeopath, osteopath and "antipaths"—the world is flooded with numberless as well as useless kinds of patent medicines, quacks and nostrums, and yet poor humanity goes on suffering, pining, complaining, eking out a sad, sour, morose existence and making all about them dismal, doleful and dejected. The trouble is they have not discovered the best medicine. The wisest human doctor that ever lived says, "A merry heart doeth good like a medicine" (Proverbs 17:22).

The advantages this "merry heart" medicine maintains over others are manifold: First, it is cheap. Most medicines that have any merit are extremely expensive. Doctors' bills run up faster than anything known to domestic economy. The "merry heart" medicine you can manufacture yourself and find intense interest and satisfaction in the process. Then, too, it is pleasant to take. It is generally argued that the bitterer the dose the surer the cure. Think of all the nauseous drops, oils and emetics forced down the throat! Not so with "merry heart." It is pleasant to the taste, agreeable to the stomach and never makes sick. It is furthermore a cure that you may always have on hand; it is not affected by age and keeps in any climate. There is no patent on it, so every one is free to manufacture it in any quantity.

But, best of all, it is a medicine that actually "doeth good." It cures the blues, biliousness, heart trouble and all manner of family disorders. See the man come from his home in the morning, ready for a hard day's work; his heart is light, his head erect, his countenance wreathed in smiles; he is humming, and even sometimes whistling, a merry tune, while for every one he meets he has a cheery "good morning." What is the secret of this hearty, healthy, joyous condition? It is, or should be, an open secret:

he has simply taken his usual morning portion of "merry heart." He has offered the Father his morning praise, enjoyed a pleasant chat with the family and kissed his wife good-by. He feels strong and ready for the toil of the day, for he carries with him a supply of this helpful medicine. He may not be rich in this world's goods, but he does not envy the millionaire in his fine mansion and his gorgeous turn-out in which he rides to his gilded office. He possesses more than money can purchase. Look into the home from which he has just come, see the devoted Christian wife, singing as she goes about her work washing the dishes, sweeping the floor, getting the older children ready for school; this done she sits at her sewing, watches chubby little baby tumbling on the carpet. The last loving sentence spoken by the husband and father as she accompanied him to the door, comes back to her and she smiles and thanks God for her blessings. All the result of the "merry heart" administration.

Another point in favor of this medicine is that while it cheers it does not inebriate, and while it is a splendid stimulant, it never acts as a narcotic. It livens, but does not correspondingly deaden. While it will naturally create an appetite for itself, it never leaves any bad "after effects." It is a wonderful rejuvenator.

The important question now is, how may we put ourselves in possession of this marvelous medicine? Are there any special aids that we may utilize in procuring this "merry heart"? Yes, my dear friend, there are. First, and above all, you need to secure for yourself the individual assurance of sins forgiven. No one can be truly happy with the load of unpardoned sin resting on the heart. Genuine repentance toward God and faith in the Lord Jesus Christ as the Savior of sinners will put you in possession of an aid that cannot fail in bringing to you the "merry heart." Then you need to exercise your own mind and will toward this end. Determine that by God's grace you will not allow the ghouls of despondency to wreck your prospects and becloud your sky. You may have severe attacks of disappointments, persecutions, misfortunes, but through the medium of prayer, and a living, abiding faith in Him who will "never forsake nor leave" his own, you may have perfect peace in the soul amid the severest storms of life, and soul-peace will gladden the heart, brighten the countenance and sweeten the life of any and all of God's children.

Reading and meditating on the promises in God's word will also help much to keep the believer's heart cheerful. Read Matt. 6:25-34; John 3:16; 14:1-3; Rom. 8:38, 39; 1 Cor. 15:51-58; Rev. 7:9-17.

The world has very little sympathy for the man who allows his spirits to go down and spends his time pouting, whining and complaining. Besides, it makes you wretched as well as all who come in contact with you. There are times when real seriousness is very essential, when to mourn and weep is more in order than to smile and rejoice, but

God never intended that his children should become morose, melancholy or habitually sad. The Christian life is a life of joy and gladness, and, thank God, all may have it. Keep the heart "merry," for it "doeth good like a medicine."

PERSONAL MENTION.

Bish. Daniel Kauffman returned from La Junta, Colo., where he had spent several weeks, to his home at Versailles, Mo., last week.

Bro. N. H. Mack of New Holland, Pa., is holding meetings at Mummashburg, Adams Co., Pa. A number have made the good confession. Bro. Mack is accompanied by his wife.

Bro. A. C. Kolb, who has charge of the mail order department of our book store, is in Ohio doing business for the Publishing House. His brother, A. B. Kolb, is taking care of part of his work in the office.

Bish. J. M. Shenk of Elida, Ohio, is still suffering with an affliction affecting his feet, but is able to be about most of the time. He was expected to officiate at the baptismal services at West Liberty, Ohio, last Sunday.

Bro. I. W. Royer of Goshen attended the regular Thursday evening Bible meeting at Elkhart last week. He left on the early train the next morning for Elmdale, Kent Co., Mich., where he will hold several meetings.

The mother of Bish. Benjamin Weaver of Weaverland, Lancaster Co., Pa., was found dead in her bed on the morning of March 10th. The cause of her death was heart trouble. She was in her 72d year. (See death notice.)

Bish. David Hilty of Nampa, Idaho, after holding a number of interesting meetings at West Liberty, Ohio, has gone to Denbigh, Warwick Co., Va., to spend some time with the congregation at that place and visit his daughter, wife of Pre. Daniel Shenk.

Bro. and Sister Jacob H. Mellinger of the Welsh Mountain Mission, Lancaster Co., Pa., have been elected to the stewardship of the new Mennonite Home at Oreville. We understand that twenty-five have already made application to be admitted into the Home.

Sister Catherine Freed, mother of the ministering brethren John Blosser and Noah Blosser of Rawson, Ohio, passed from time to eternity at the home of the latter on March 16th. Her first husband, Christian Blosser, died forty years ago, and her second companion, Paul Freed, a little more than a year ago. We extend our sympathies to the bereaved.

For the Herald of Truth.

AM I MY BROTHER'S KEEPER?

By a Brother.

Few words are used in defining the traits, character and religion of the first two brethren of the human family. How widely they differed, and how this wide difference followed mankind down through the ages, even to the present time! That each one recognized a Being superior to father and mother is a fact proven by each one's preparing an altar and offering of his substance to the Lord. But the Lord did not approve of Cain's offering. Why not? The Lord's own answer is, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." The Lord offered to accept Cain if he would do well, but instead of doing well, he went from bad to worse until he slew his brother Abel; and when the Lord asked him where his brother was, he answered, "I know not; am I my brother's keeper?"

Cain did not ask this question in order to learn what his relation and duty toward a brother was. The lie, "I know not," was no more sinful than the question, "Am I my brother's keeper?" When God laid the curse upon Cain because of his sin, Cain declared, "My punishment is greater than I can bear; from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth." In the days of Noah the people must have turned to vagabondism, so that God hid his face from them and destroyed them from the face of the earth, only Noah and his family found grace in the sight of the Lord. Thus it would seem that Cainism was destroyed, but the history of man proves the opposite. As soon as the sons of men again multiplied and grew in power they forgot God and honored self. They tried to get to heaven by building the tower of Babel; they went into the depth of idolatry until God destroyed hundreds of them on Mount Carmel, and yet instead of being honored and respected for bringing the much needed rain, God's faithful servant, Elijah, was obliged to flee into the wilderness in order to save his life. Cain seems to again ask, derisively, "Am I my brother's keeper?" When God said to the people through the mouth of the prophet Isaiah that they were hatching coacatrice's eggs and weaving spider's webs, they must have again been under this perverted judgment. And so the sacred record abounds in evidences that man always played a selfish part in his duty toward his fellow-man.

The word of God teaches us that we owe supreme love to our Maker, and second to our neighbor and brother. If we are not our brother's keeper, why did Christ command that we should "give to him that asketh of thee, and from him that would borrow of thee, turn thou not away." And again, "Whosoever shall compel thee to go with him a mile, go with him twain." He also teaches us that if we are misused by any one, instead of seeking for revenge, we should treat that person kindly, love our enemies and do good to them that misuse us. Jesus also taught the selfish Pharisees that we are to be neighborly and brotherly to those who are in need, by the beautiful parable of the Good Samaritan.

In the great commission we are commanded to go and teach all nations, bringing them the glad news of the gospel and the plan of salvation. Another evidence that we are responsible for the welfare of our brethren in the flesh even in foreign lands. Some time ago I heard a sister ask a number of church officers why the regula-

tions of the church have been so much changed from the rules followed by the apostles. The answer was to the effect that they proved weak and therefore needed revision. At the time the explanation looked reasonable to me, but the more I thought over it the more I became convinced that the getting away from the rules taught and practiced by the apostles after receiving the power on the day of Pentecost, was a weakness in the modern church and an evidence that she did not possess the wisdom and power given by the Holy Ghost. Christ pronounced a woe upon those who practiced the doctrines and traditions of men and omitted the weightier matters of the law. The rich man who fared sumptuously every day and let his brother Lazarus lie with the dogs at his gate, omitted the weightier matters of the law—"judgment, mercy and faith." For this the rich man was punished eternally, while Lazarus found comfort in the bosom of father Abraham. The young ruler who had kept the law from his "youth up," missed the blessing because he was not willing to be his brother's keeper and give his goods to the poor.

I had read the book of Job many times and heard ministers preach about it often, but not until financial shipwreck overtook me was I able to realize what Job's would-be comforters were to him; they also omitted these weightier matters—"judgment, mercy and faith." They had better stayed at home than to come and sit before him for seven days and not give what he so much needed—comfort, consolation and help. No wonder Job exclaimed, "Let the day perish wherein I was born." Instead of offering him comfort, they reproved him for his lack of religion. It seems to me that they followed perverted judgment, and made themselves "miserable comforters."

Before I met with my misfortune my friends looked upon me as a good adviser and a safe counselor, but after I suffered financial ruin, many of them looked down on me and rebuked me in many ways, but I am glad that the Lord made his promise good and has not forsaken us; and I am also glad that he is merciful and will forgive his erring ones. While it is true that the church is not doing what she might and should, still we have reason to be thankful for the charitable and missionary spirit to be found among her members and for the efforts being made to carry the news of free salvation to the neglected and lost in the slums of our cities and to the dark heathen lands. May God bless every effort made by our dear people to fulfill his laws in the spirit as well as in the letter, and may we all realize that we are, in some sense at least, our brother's keeper, and let us be true to our trust.

Groff's Store, Pa.

For the Herald of Truth.

FRUITS OF THE SPIRIT.

By Nancy Hartzler.

Love.—"Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God" (1 John 4:7).

Joy.—"Whom having not seen ye love, in whom, though ye have not seen him, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8).

Peace.—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

Longsuffering.—"With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2).

Gentleness.—"To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Titus 3:2).

Goodness.—"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off" (Rom. 11:22).

Faith.—"My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience" (James 1:2, 3).

Meekness.—"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted" (Gal. 6:1).

Temperance.—"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible" (1 Cor. 9:25).

Garden City, Mo.

For the Herald of Truth.

THE LOVE OF GOD.

By S. P. Yoder.

AS MANIFESTED IN NATURE.

All nature declares that God reigneth above God's Maker, all-wise who ruleth in love. His love is expressed in every wise plan. That tends to promote the welfare of man. Man's evident place in the world, designed in wisdom supreme, by infinite Mind. In love to preside, a God-given soul. All creatures beneath his station control.

AS TAUGHT IN THE BIBLE.

We read of God's love in the Book he gave, How Jesus was sent the sinner to save; To die in our stead—sin's penalty pay—Lost souls to redeem and open the way That man could again to him be restored And live evermore in the joy of his Lord.

AS EXPERIENCED BY THE CHRISTIAN.

Oh happy estate! now fully restored To fellowship and communion with God; From the power of sin and Satan set free, Constrained by thy love, we labor for thee. Rejoicing in thee, our Savior and King. With grateful bosoms thy praises we sing. Though life in this world still has its alloy, Earth's trials prepare for heavenly joys. Denbigh, Va.

For the Herald of Truth.

A CORRECTION.

By Geo. J. Lapp.

In the Herald of Oct. 6, 1904, I made the following statement in the answer to the query on Labor Unions: "There is an equal yoke, whether one be a member of a union, mutual fire insurance company, telephone company, or creamery company, if they are corporations that can sue or be sued, and it is certainly inconsistent for our brethren to be members of such organizations."

We have since learned that there is no corporation but can sue or be sued, unless the articles of incorporation are such that the company will not sue. But any corporation can be sued. May we beg the pardon of the readers for misinforming them and perhaps misleading some? It was done unintentionally. But we yet maintain that to belong to any organization where Christian principle must be sacrificed and we are dragged into the ways of the world, simply means a compromise with evil.

Larned, Kan.

HERALD OF TRUTH.

Thursday, March 30, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Prices.

The Herald of Truth, one dollar per year; Russia and Herold, one dollar a year. Both papers to one address, \$1.60 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

A SPECIAL OFFER

on the Martyrs' Mirror and the Complete Works of Menno Simon.

Dear Brethren:—

Greeting in the Master's name. As a minister of the gospel and an exponent of the precious faith, once delivered to the saints, that has become our heritage through the unspeakable sufferings and trials of our persecuted forefathers, we believe that you are not only in hearty sympathy with every means that is placed in our hands for the perpetuation of that precious, blood-bought heritage, but that you are ready to take active part in any work that tends to accomplish this end. The history of our forefathers, from the times of the Apostles, as compiled in the Martyrs' Mirror, from various authentic sources, is one of the most remarkable, as well as interesting, works ever published. One of the most remarkable features of the book is the fact that although it relates the frightful ordeals, the terrible sufferings and privations through which our forefathers passed on account of the faith, not one word of revenge, anger, spite, or malice is breathed out in all the pages of the work. The book itself is a sufficient refutation of the criticism that has been offered, that it tends to narrow the readers' belief to limits not in keeping with present day conditions and needs. The people lived far in advance of their times. They were the pioneers of the broad platform of civil liberty and religious toleration and paid for it with their blood, and the Martyrs' Mirror is a chapter in the history of liberty that is written in the blood of heroes.

There are many families in our church now, especially among the younger portion of our congregations, who do not have the Martyrs' Mirror, who have never read it, nor had an opportunity to make themselves acquainted with the faith of our martyr forefathers, and the wonderful experiences which, for the love of Jesus, they had to endure. It would be of untold benefit for all our people to be well versed in the doctrines, teachings and experiences of our sainted forefathers of centuries past. This book is indeed one of most valuable historical works ever published, and every Mennonite family, now, as in the years gone by, should have a copy of these important records of God's people. The book is a Royal Octavo Volume of nearly 1100 pages, strongly bound in full leather and well

HERALD OF TRUTH.

illustrated. It is the most complete, the best and most correct edition of the Martyrs' Mirror ever published. It was translated and published at an outlay of not less than seven thousand dollars, and the purpose of providing our people, especially the younger part of our congregations, among whom the German language is become an unknown tongue, with an edition of this reliable work suited to their needs. The translation was made from the original Holland by an able scholar and one of the most faithful and consecrated men we ever met, and a great many errors which had crept into former translations were corrected.

These books, since our English edition was published, have had a wide circulation, but we still have a considerable number of them on our shelves, where they do not benefit either the people or the church.

We are anxious to get them into the hands of the people, first, that they may be read and that the people may be benefited by our work, and second, that at the same time the Mennonite Publishing Co., which at so great a sacrifice has done so much to build up and establish the Mennonite church in the past forty years along this line, may be able to get back for present use the money still tied up in these books. The turning of the books into ready cash, as all thinking people will understand, is also an important consideration, especially at the present time.

The retail price of the book is \$5.00.

Our offer is this: To any congregation that will take ten copies in one shipment we will sell them at \$3.75 a copy. For any less number we will charge \$4.25 a copy and ship according to the convenience of the purchaser. We shall greatly appreciate your efforts to help in this way.

Complete Works of Menno Simon.

In connection with our offer for the Martyrs' Mirror, we also make the following reduced prices for the complete works of Menno Simon in the English language. This is also a valuable addition to our Mennonite literature with which our people should be well acquainted. The book was translated from the original Holland language, and is published in a well bound Royal Octavo volume of 747 double column pages, printed in large type, and is regularly sold at \$4.50. Under this special offer we will sell the book to a congregation which will take eight or more copies in one shipment for \$3.00. Where a less number is taken the cost will be \$3.50 and shipment will be made as most convenient to the purchaser. No one should miss the opportunity of securing a copy at this greatly reduced price.

This is a rare opportunity, and we hope every member will avail himself of this very liberal offer. Kindly let us hear from you soon. Thanking you in advance for your correspondence, we remain,

Fraternally yours,

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

CORRESPONDENCE.

Landis Valley, Lanc. Co., Pa., March 19, 1905.—I do not remember of ever reading a correspondence from this place in the Herald; nevertheless we have that same life-giving Word preached unto us and realize the presence of the same Spirit felt at other places. Bro. Noah Landis preached to this morning from the text in Eph. 2:19, illustrating his sermon in a very impressive manner. This afternoon Bro. M. S. Steiner was with us and spoke very forcibly to us on the character of John the Baptist. Would our characters compare more favorably with

this noble character, we would be sanctified and God glorified. We also reorganized our Sunday school. By electing H. L. Heller superintendent; Bro. Leed, assistant; J. M. Fleiss, secretary; B. B. Landis, treasurer; Noah Burkhardt and C. W. Hgih, choristers. May we enter into the work with renewed life so that the work may prove helpful both to the brotherhood and to the unsaved.

ANNA HOLLINGER.

Lancaster, Pa., March 14, 1905.—Ninety were present this evening at the children's meeting held at the Mission Hall on Rockland street. Bro. Jacob Groff of this city gave the children a very interesting talk. He was followed by Bro. Noah Mack, whose talk was much appreciated. The Lord will, Bro. Willis Killeffer of East Petersburg will be with us on Tuesday evening, March 28th. The attendance at our Sunday school is still increasing. The enrollment shows 130 pupils belonging to the school. May the Lord continue to bless his work.

O. B. HOOVER.

Logan, Ohio, March 20, 1905.—Greeting to all the Brethren and Sisters.—A few lines from this place may be read with interest by some. It is always pleasant to read the letters in the Herald and see how the good work of the church is prospering. We are a small flock of God's people here in Perry county and sometimes I feel that perhaps we are a little neglected. I read in the Herald of the ministers traveling back and forth, but they fail to stop here. We are in a place where work is needed as much as anywhere. I feel that a great work is before us in this part of the Lord's vineyard. Souls are straying away that through the fold. During the past winter Bro. Wayne of Urbana had charge of the work here and he visited us every four weeks, but that is not sufficient for this place. The prospects before us are promising, and the interest in the meetings is good. On the 18th of this month the brother came and held two meetings at the Turkey Run church and one at Pleasant Hill. The weather was not so favorable and the audience was not so large, but we had an enjoyable time. On Saturday evening two dear souls confessed Christ and three more asked for the prayers of God's people. By the right effort and the true teaching of the Word, many young souls could be gathered into the fold where they could do God's whole will. Dear ministering brethren, do not pass us by when you come this way. Drop a card to the writer or to Amos Huber and you will be met at the station, either at Bremen or Logan. I have now passed my three score years and ten and I feel that my work on earth is almost done, but I thank God for the bodily health and strength he gives me and especially for the soul-refreshing blessings I enjoy. I want to do what I can for the cause while I am here, if it is only to speak a word to some poor soul. My dear relatives in the West, if you see this, remember it comes from one who has his mind with you and often prays for you. Yours in love,

BENJAMIN HUBER.

La Junta, Colo., Mar. 20, 1905.—Thinking that an item from this place might be acceptable, we will proceed to give it. Yesterday we held our communion services. All the members present communed, and they were nearly all present. It is pleasing to note that peace prevails among the entire brotherhood at this place. In the afternoon we assembled for ordination services, the

March 30,

1905.

congregation having previously expressed the belief that they should have a deacon. After the scriptural qualifications of a deacon were set forth, the congregation engaged in a season of prayer that the Lord may direct the work. The voice of the congregation did not make it clear whom the Lord wanted for this important work. The lot was cast and fell upon Bro. J. M. Brunk, formerly of Elida, Ohio. May the Lord abundantly bless our dear brother in the work to which he has been called.

The congregation now worships in a building of its own. It was donated by citizens of the town, and placed on a lot purchased by the brethren. There are also regular services held at two places in the Holbrook Valley, about ten or twelve miles north of La Junta, and in the Fairmount neighborhood, a few miles west of La Junta. May the Lord continue to prosper the work.

COR.

Rockton, Pa., March 20, 1905.—Dear Herald Readers, Greeting.—Bro. J. N. Kaufman, who left for India on March 4th, preached his farewell sermon on Feb. 26th at this place, from 2 Cor. 13:11, "Finally, brethren, farewell." Many were his admonitions to the brethren and sisters and also to those who have never accepted salvation. On account of being ill, the writer was not permitted to attend the meetings. May God bless our dear brother as he goes forth to labor in the great mission field. May God help those of us who profess to be his children, to live lives hid in Christ that we may be so consecrated and so filled with his Holy Spirit that we will say: "I'll be what you want me to be, dear Lord; I'll go where you want me to go." The thought came to me very forcibly, why the blessed proper effort might be gathered into the fold. During the past winter Bro. Wayne of Urbana had charge of the work here and he visited us every four weeks, but that is not sufficient for this place. The prospects before us are promising, and the interest in the meetings is good. On the 18th of this month the brother came and held two meetings at the Turkey Run church and one at Pleasant Hill. The weather was not so favorable and the audience was not so large, but we had an enjoyable time. On Saturday evening two dear souls confessed Christ and three more asked for the prayers of God's people. By the right effort and the true teaching of the Word, many young souls could be gathered into the fold where they could do God's whole will. Dear ministering brethren, do not pass us by when you come this way. Drop a card to the writer or to Amos Huber and you will be met at the station, either at Bremen or Logan. I have now passed my three score years and ten and I feel that my work on earth is almost done, but I thank God for the bodily health and strength he gives me and especially for the soul-refreshing blessings I enjoy. I want to do what I can for the cause while I am here, if it is only to speak a word to some poor soul. My dear relatives in the West, if you see this, remember it comes from one who has his mind with you and often prays for you. Yours in love,

BENJAMIN HUBER.

I ask the prayers of the brethren and sisters in behalf of the little flock at Rockton. Although we are few in number we have the blessed promise of God that he will never forsake nor leave his children, and if God be for us who can be against us?

W. G. SPICHER.

Arendtsville, Pa., Mar. 22, 1905.—Dear Editor and all Readers of the Herald:—On the 15th inst. Bro. Noah H. Mack and wife of Lancaster Co., Pa., came to Muncasterburg, Adams Co., Pa. The brother preached Christ unto us in the evening and every evening since that time, also on Sunday in the afternoon. We have announced meetings until the 23d. Some have already confessed Christ at these meetings and will be received into the church later. Praise the Lord to whom be all honor and glory, for "consider how great things he hath done for you" (1 Sam. 12:24)—He who is able to keep you from falling from your steadfastness (2 Pet. 3:17) and to present you faultless before the presence of his glory with exceeding joy (Jude 24). Oh, may those who have just recently confessed Christ and all of us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15:58), and not fall away (Luke 8:13), but serve God with joyfulness and with gladness of heart, for the abundance of all things (Deut. 28:47), and with a willing mind (1 Chron. 28:9). In

HERALD OF TRUTH.

101

Acts 18 we read of Paul strengthening the disciples—a lesson for us all to strengthen one another—and of Apollos who was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord. So we should instruct and also receive instructions from others, be fervent in the Spirit, and speak and teach diligently the things of the Lord, not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

CHARLES B. BYER.

QUERY DEPARTMENT.

Explain Christ's words in Matt. 6:16-18. What practical application can be made of the text for present-day Christians?

F. J. S.

Answer to Scripture Problem.

A number of us children have solved the problem given in the last Herald. Harry Buchwalter for the boys and girls of the Orphans' Home, and our answer is 34. We get this answer because Jesus was thirty years old when he began to preach; the number of beatitudes is nine; the number of commandments, ten; the number of our Lord's temptations in the wilderness is three; the length of the Sea of Galilee is thirteen miles; Mary and Martha had one brother; the number of disciples on the Mount of Transfiguration was three; the number of petitions in the Lord's prayer is six; the number of chapters in Luke is twenty-four; the shortest verse in the Bible has two words; the number of Gospels is four; Jesus was twelve years old when he first met the doctors in the temple, and the number of apostles was twelve. If your answer is not the same, let us know why.

We were glad for the problem and an interesting time with it. We have all found Jesus and are happy in him.—Nellie Kauffman, Ruby Neuffer, Della Miranda, Melissa Ralston, John Hughes, Arthur Hughes.

West Liberty, Ohio.

For the Herald of Truth.

LOVE.

By Laura M. Miller.

In speaking of love I wish in the first place to make mention of the great love of God, the love that gave Jesus to die for mankind, yes, even for you and me. What is greater, or higher, or wider, or deeper than God's wonderful, powerful love?

"But though the Atlantic be,
God's love is broader;
Deep though its waters be,
Yet God's love is deeper.
On the waters climb
Billow on billow,
Trusting in his love sublime
We'll rest on faith's pillow."

Indeed he loves us and it is a joy to know that he does. I am also glad for the command, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind, and thy neighbor as thyself." The Lord wants us to love our parents, children, husbands, wives, the brethren, lost souls, and even our enemies. Christ says, "A new commandment I give unto you, that ye should love one another; as I have loved you, that ye also love one another." By this shall all men know that ye are my disciples" (John 13:34, 35). We are also taught that loving God and hating a brother at the same time is an impossibility; and yet, for all that, there are

some Christian professors who cannot bear certain brothers or sisters.

Do you think it is a hard thing to love your enemies? It is contrary to the "old man," but we are told to put off the old man with his deeds, that we may be a new creature in Christ Jesus. The grandest thing for us to have in our hearts is the love of God, which is one of the first fruits of the Spirit. This will cause us to love our enemies and all other souls for whom Christ died.

I believe that every human heart possesses natural love in some form or other. The spiritual love, however, is only possessed by the children of God. If you are not saved, look to Jesus who alone can save, who loves you and is not willing that you or any one should perish, but that all should come to repentance.

He will give you this love if you seek and desire it, and he is waiting for you to come. Why not come then? O dear soul, the time will come when it is too late to accept Jesus as your only Savior, if you always put it off till next year, or next month, or next week, or to-morrow, or the next hour. One minute too late will be forever too late.

You can find out whether or not you have the true love by turning to 1 Cor. 13:4-8. Please read and study for yourself with prayer for light on the Word. Some only talk of love and do not act, as did the little girl who said, "Oh, I love my mother so well I could just die for her." But when the mother told her to wipe the dishes she was not willing. "It seems strange," said her aunt, "that a little girl may love her mother so well that she could die for her and yet does not love her well enough to wipe the dishes for her." There is a beautiful example of love to Christ given in Luke 7:37-50 about the woman in the Pharisee's house. I make mention of this for a memorial of her in order to help fulfill the prophecy which Christ spoke.

So far we have been telling about what to love, now the question arises: What should we not love? I would answer: The world, the flesh and the devil. They are indeed the source of all sin, which we do hate. The Apostle John says, "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him."

Walnut Creek, O.

THE MENNONITE HOME.

The trustees of the Mennonite Home at Oreville (Lancaster Co., Pa.) met at the Home on Saturday and elected Jacob Melinger and wife steward and stewardess of the Home. It was also decided to have the building insured. Committees were appointed to purchase furniture, dishes, carpets, etc. Twenty-five applications for admission are already on file, the accommodations of the Home being only for thirty persons. The terms are two dollars per week for room, boarding and washing. The trustees will hold their next meeting on the 25th inst.—"Mount Joy Herald."

ANGELS VS. TOBACCO.

Years ago a preacher, who chewed tobacco, rode up to the cabin of an old lady, and requested shelter. "I don't take in strangers," she said, suspiciously. But the Bible says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," replied the preacher. "You needn't quote the Bible," said the old lady, quickly. "No angel would come down from heaven with a quid of tobacco in his mouth, as you have!"

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
 Lancaster.—162 Rockland St., Lancaster, Pa.
 Canton.—1560 E. Tuscarawas St., Canton, Ohio.
 J. A. Lochty, Supr., 2801 E. Tuscarawas St.
 Kansas City.—Cor. 7th and Pacific Sts., Kansas City, Kan.

For the Herald of Truth.

ENROUTE TO INDIA.

On Board "Koenig Albert," March 11, 1905.—Dear Herald Readers, Greeting in Jesus' name.—Many have asked me to give an account of my trip to India, also to write when I am there. I will endeavor to do so. Bro. and Sister Harry Metzler, Bro. Henry Ramer, Sisters Mary Denlinger and Lizzie Wenger and my brother Amos, accompanied me to New York. Shortly before 11 o'clock, March 4th, we went on board the vessel and had a short good-bye service in my stateroom. It consisted of a prayer, repeating the 23d psalm, and with clasped hands we sang, "Blest be the tie that binds." Giving good-bye at a pier where a ship is about to leave for a foreign country, seems to have a much deeper meaning than ordinary. Stout hearts break down in tears. Friends are oftentimes separated for life. Shortly after 11 o'clock the huge whistle gave a low warning, the German band played a solemn tune and the mighty strokes of the powerful engines announced that we were slowly drawing away from the North German Lloyd piers at Hoboken, N. J. I watched the little company of dear ones as they gathered at a favorite place easily seen by the writer, and we exchanged good-bys by waving our handkerchiefs until even they could not be detected in the distance. Strong impulses to weep came over me in rapid succession, but were as promptly met by the thought that this is the Lord's work. I afterwards returned to my room, which is to be my home for about two weeks.

Many of you, no doubt, are wondering whether I got seasick. Well, yes; I had a touch of it which lasted for two days. The sickness itself I am unable to describe. It must be experienced to be appreciated. It is the rolling of the ship which causes the sickness. You have nothing stationary upon which to rest your eyes. The ship, the ocean, the clouds, men walking on deck—all in motion. The ship rolls from side to side, now climbing a wave, now diving into the deep, ever going ahead, it gives you a strong inward desire to relieve the stomach of some of its contents. However, you will get used to all that and soon you are ready to sit on deck and watch the waves as they chase each other, now high, now low, foaming and splashing as they go. The genial rays of the sun are much appreciated as the air is still quite cool. Occasionally we see a passing vessel, but we are too far apart to talk to her passengers. Ship life is very much like staying at a large hotel, only it is too wet to go out much. The officers and crew are very kind and courteous. They are altogether German. Cooking is done in German style and plenty of wholesome food is served to the passengers.

HERALD OF TRUTH.

The voyage is all the more pleasant as I had the pleasure of meeting D. L. Thoburn, wife and two children and Mott Keislar, missionaries enroute to India. The former is a nephew of Bishop Thoburn and has been in India for ten years. He had been home on vacation for one year. The latter has been in India for five years and was home on leave of absence for three months. Their companionship is very helpful and much appreciated.

No doubt most of you remember that Bro. Ressler gave a description of the Azores islands on his way to India the last time. We passed those islands, as the North German Lloyd course lies in close proximity to the largest of the group. They are very picturesque, presenting to the traveler the most magnificent scenery. I was made to think of God and his wonderful power in creation as I beheld the scene. "The earth is the Lord's and the fulness thereof. The world and they that dwell therein. For he hath founded it upon the seas and established it upon the floods" (Psa. 24:1, 2). I am very grateful to our heavenly Father for the kind watch and care over us in giving us a pleasant voyage so far. Looking to him for further protection, I am,

Yours for the lost in India,

J. N. KAUFMAN.

For the Herald of Truth.

AN INDIAN MELA.

Dhamtari, C. P., India.—Dear Herald Readers, Greeting:—Yesterday, being full-moon, was the time for the "mela," held annually at the temple down by the river bank, not far from the Girls' Orphanage.

A "mela" (or fair) is a great gathering of people assembled for the purpose of celebrating some religious event or for commercial purposes, and very often both objects are combined. It also provides an occasion for friendly intercourse and for amusements of every kind. Such "melas" are most always held at stated places—near a temple, a shrine or a celebrated tomb. Every one, too, has its appointed season—generally annual, but sometimes after longer intervals. Of course, every Hindu present—and they all seemed to be present—must bathe in the sacred river and an offering must be made to the idols of the temple. The rest of the time may be spent in doing anything or nothing.

Well, this particular "mela" seemed to be both a religious and a commercial affair. Of course, it was Sunday, but what did the merchants and salesmen know or care about that? They could make money anyway, and in such a crowd there were many willing purchasers. This fair lasted only one day, or, more properly, a day and night, for they began coming Saturday evening and a constant stream of people came pouring in until Sunday noon. Then the crowd began to go back.

We went out about noon and it seemed that the crowd must have dispersed before we started, for many were returning, but even then there were thousands of them still there and they remained there several hours longer.

What a strange sight it was! This sea of dark faces with less than half a dozen white ones among them. They reminded one of swarms of gnats circling round and round in a meaningless way; this swarm of humanity left so long without Christian civilization. It seems too great a problem for the mind to ponder, for this was only as a drop in the ocean of this uncivilized, unchristianized humanity.

March 30,

It was a grand opportunity for preaching the gospel and the opportunity, as usual, was seized. There were a number of the boys from the orphanage and several native workers to assist the missionaries and witness for the love that had saved them from the sin and folly of this people. Some would come near, listen for a moment, then turn away; others, would listen attentively for a while, while a number stood listening attentively all the while with an eagerness that was encouraging.

The preaching continued for several hours until the bulk of the crowd was dispersing and the remaining ones becoming somewhat restless. It was only a few hours, yet one felt as though you had lived a long time and had seen much of sin and idolatry.

When we sat in our little meeting-room that afternoon again, with the girls before us, they seemed so few. And they were few compared with the mass of people outside. Yet for those 200 girls we have better and brighter hopes than we can have of all those thousands of poor, benighted souls whom we saw bathing in the river. They are few—yet "How should one chase a thousand and two put ten thousand to flight?" What may we not expect from these whom God is fitting for his service?

But these millions! Can any one say that they do not need Christ? Could you but for a day see them you would never cease to thank God for your blessed privileges and inquire of him earnestly what you could do for these many, many souls who know not, who are so bound by their customs that life can be only misery for them and no hope beyond the grave.

God speed the day when they shall hear and understand and accept that which alone makes life worth living.

Yours for the lost in India,

Feb. 20, 1905.

For the Herald of Truth.

FROM THE PHILADELPHIA HOME MISSION.

Mennonite Home Mission, Cor. Dauphin and Amber Sts., Philadelphia, Pa.—Dear Herald Readers, Greeting:—Before I leave, I will by the help of God write a few more lines about the Home Mission. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The above scripture is the text read by Bish. Henry Rosenberger, of Bucks Co., Pa., on the evening of March 12th. In the afternoon he preached in German from Acts 17:23, "To the unknown God." After the services three of us went with the brother to the home of Sister Clew and in the evening he gave us an interesting sermon on the text, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

On March 9th, afternoon and evening, we had preaching by Bro. Jesse Mack of Montgomery Co., Pa. Texts, John 1:9 and Heb. 13:6.

On March 2d our missionary to India, Bro. J. N. Kaufman, paid us a pleasant visit and in the evening he gave us an interesting sermon on the text, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

On March 9th Bro. and Sister Noah Hunsberger of Waterloo, Ont., were with us. Text, Phil. 2:5, "Let this mind be in you which was also in Christ Jesus."

On the 10th we were visited by Bro. M. S. Steiner of Columbus Grove, Ohio. Text,

1905.

Acts 3:6, "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." So we have reason to praise God for spiritual as well as for natural things.

During the past month, we visited several poor homes and distributed spiritual food and to some also natural food and clothing.

The work of the Mission is interesting and in good progress. The sewing school numbers about fifty girls, who meet Saturday afternoon from 2 to 4 o'clock. All seem to be so anxious about the work. It is in charge of Sisters Mary S. Denlinger and Amanda Musselman. All superfluity is avoided; the sewing consists of patching for quilts, night-gowns, aprons, pillow-cases, towels, etc. During my stay two of the girls received their night-gowns finished, two others aprons, and another a bodice, with a smile of joy on their faces. It is also interesting to hear them sing and repeat scripture verses, the ten commandments, the twenty-third Psalm and the names of the Old and New Testament books.

On Feb. 18th Bro. S. H. Musselman of Blue Ball, Lancaster Co., Pa., surprised us by coming to the sewing school. He gave a good talk to the Sunday school and at children's meeting. Bro. M. had his share of work in the sewing line. He said the little girls' needles have a bad habit of unthreading. They ran to him to have him thread them. The dear little ones can hardly thread the needles, but they learn by and by. They have sample patches on which to learn to sew. It requires real patience. Two Saturdays I had ten of them.

Enrollment in Sunday school is 158 pupils and eleven teachers. The teachers are Sisters Mary S. Denlinger and Amanda Musselman, Brothers M. L. and B. L. Neff, Jacob Buckwalter, Emanuel Hertler, Frank Hummel, Isaac B. Kul, Jesse Mack, Joseph Bechtel, who is also superintendent, and John Shelly, the oldest of the workers, aged sixty-three. He has taught his class regularly for four years.

Preaching service is held every two weeks in the afternoon; Bible meeting Tuesday evenings, and on Thursdays the children gather to study the memory verses. Children's meeting Sunday evenings and after children's meeting Bible meeting or preaching.

Bro. C. H. Musselman of Ronks, Pa., led the Bible meeting last Tuesday and the children's meeting on the 12th, which was well attended. Last evening the Bible meeting was led by Bro. John Burkholder of Ardmore, Pa. The Lord willing, Bro. A. O. Hiestand will preach on the 26th.

LIZZIE M. WENGER.

March 20, 1905.

For the Herald of Truth.

MY TRIP TO CALIFORNIA.

By Chas. U. Link.

I left my home at Nappanee, Ind., on Feb. 28th for the new colony at Victorville, Calif., stopping off at Chicago and then coming direct through to this place. I went via Denver, Colo., not that it was the shortest route, but I wanted to see all I could of the Rocky Mountains while passing through.

For any one like me who has never seen any great mountains, it is certainly a wonderful sight. It enlarges one's knowledge of God and his wonderful works to behold the marvels in these mountains. In places their perpendicular walls rise for hundreds of feet and at other places they seem to actually overhang the railroad. Again the

HERALD OF TRUTH.

train passes through narrow passages with a rushing torrent close by. All these scenes make one feel the awe of a mighty Creator. In crossing the great desert of Utah, we saw scarcely any signs of life except the wretched huts of a few lone residents, but after crossing the Wasatch mountains we came into the beautiful Salt Lake Valley and experience quite a change; it was spring-like here. Crossing the Great Salt Lake we passed over the Nevada desert, and arriving at Reno, Nev., at noon, we stopped for dinner. Here it was nice and warm and made one think of the latter part of April. After leaving Reno we soon got to the last mountain range to cross, the Sierra Nevada, which was covered with snow. The train winds round and round and goes through many tunnels before we reach the summit and soon after crossing this point we can look down for thousands of feet and see the green valleys below. It is a beautiful sight, and just two and a half hours after leaving the land of snow we can see beautiful green fields, enjoy the odor of sweet-scented flowers, hear the birds sing and see children dressed in white summer dresses. Experiencing such a great change in so short a time, brings a strange feeling over a person.

We are now in the limits of the Golden State and passing down the coast from San Francisco to Los Angeles, we look on fields of wheat and grass; groves and orchards of olives, almonds, figs, oranges, lemons, English walnuts, vineyards and fences of cactus. It was a beautiful sight to see the sun set over the Pacific Ocean.

I arrived at Victorville and found the family of Bro. Garber well physically and temporally. On Sunday, March 12th, I attended services at a schoolhouse in Victorville. Bro. Garber preaches here every Sunday morning; they also have Sunday school in the afternoon. I enjoyed the meetings very much. Bro. Garber preached on the text in Matt. 13:33. People here are like they are at many other places; many of them would rather stay at home and discuss temporal matters than go to church. If they could only realize what the religion of Jesus Christ meant to them, they would say with the psalmist, "I was glad when they said unto me, Let us go unto the house of the Lord." There are some Catholics here, but they are not so radical, for they allow their children to attend the Protestant Sunday school.

I was asked to give my opinion concerning the country in Apple Valley. It is a nice country and as far as I am able to judge, it will make a good place to live; of course the country is new and the soil uncultivated, but it is not hard to get ready for cultivation. Only a few brush to be removed and a little leveling done. It is nearly level, sloping sufficiently for irrigation, but it appears that it will not need much irrigation, as it rains frequently and the fruits grow without irrigation; especially is this true of the vineyards. Nearly all kinds of fruit and vegetables are raised, such as apples, cherries, peaches, plums, prunes, grapes, figs, apricots, almonds and all kinds of berries. Alfalfa at this writing is nine or ten inches high. All kinds of garden truck are raised and they have a good market for it. It is a little too cool at this elevation for oranges and lemons, but they can be bought for about 25 cents a bushel.

It is a good place to raise chickens. You can already see hundreds of young chicks, and some of them ready for market. Eggs are always in demand; they now bring 24 cents per dozen.

The climate is very good. It is a little cooler than along the coast, but the air is

free from fogs and dampness. It is claimed that catarrh has been cured in the course of two months by breathing the dry air of this locality. The soil is of a dark red color and runs deep; much of it is decomposed granite. Water is found, but at various depths. The land is being taken up right along; it is a large tract, but those who wish to change location may do well to come here before the best land is all taken. My advice is, Come and see.

There is a splendid opening here for gospel work, and the Mennonite people have the same privilege as any other denomination to do the work.

Those wishing to come to California will have an opportunity to get reduced rates about April 1st or 15th. The fare will be about \$60.00 for the round trip.

I have written the facts as far as I have ascertained them, to the best of my knowledge and ability. I am thankful to God for his goodness to me on my journey. May he bless you all.

Victorville, Calif.

For the Herald of Truth.

"WANTED."

By Dewayne D. Culp.

"Men wanted!" "Boys wanted!" We often see these notices in shop windows and in many other places and we can see it in the Bible, too. It is the great notice from heaven. The gospel advertisement is sounding all around us. Here is an acrostic which shows us what is wanted.

Wise Heads (1 Kings 4:29; 2 Tim. 3:15); wise unto salvation.

Attentive ears (Ex. 3:4; Luke 10:39; Isa. 6:8).

New hearts (2 Cor. 5:17; Acts 8:37); Tongues, united (Mark 7:39; Acts 2:7, 8).

Eyes, opened (Luke 24:31; Acts 9:18); Decision (John 1:37; Mark 2:14; Ruth 1:17).

We can be wise, like Timothy; attentive, like Samuel; loving, like Lydia; praising, like David; faithful, like the healed man, and active, like Matthew.

God wants the world to become reconciled to him. Christ wants us to watch and pray that we enter not into temptation. The Holy Ghost wants us to be blameless before God. And the sinner wants to be washed that he may be whiter than the snow when he sees his actual condition and repents.

"The Lord is my shepherd, I shall not want" (Psa. 23:1). "But they that seek the Lord shall not want any good thing" (Psa. 34:10).

Garden City, Mo.

MARRIAGES.

Blosser—Metzler.—On March 14, 1905, near North Lima, Ohio, by Bish. John Burkholder, John Blosser and Lizzie Metzler.

DEATHS.

Lapp.—On March 9, 1905, in Clarence, Erie Co., N. Y., of a complicated, lingering illness of some years, Simon Lapp, youngest son of the late Pre. Abram Lapp; aged 71 years. Funeral services were conducted at the home by Jacob Krebier from Rev. 1:7. Buried in the Good cemetery.

Weaver.—Slater Catherine Weaver (nee Miller), widow of the late Isaac Weaver, was found dead in her bed in Spring Grove, Pa., on the morning

The woman on the other hand made no attempt to deny her guilt, but with a remorse-stricken heart waited her sentence. Here again the love, sympathy and righteous forgiveness of our blessed Master shines out with comforting brightness to all his penitent children to-day. Jesus knew her sin, recognized her penitence, forgave her transgression and set her free with the

simple but helpful admonition, "Sin no more." This woman, though confessedly guilty of a gross sin, found more favor in the sight of a righteous God than did the professedly righteous who were so anxious that punishment should be unmercifully meted out to her.

This gives no license for the commission of sin, nor does it argue that there is mercy accordingly awaiting for the sinner; God hates sin and will surely bring the transgressor to grief. But it does give encouragement to the penitent. There is ready pardon for all who confess their sin and with a godly sorrow repent; for such Jesus has made reconciliation. Let no one prevent you from coming to the mercy seat. However, the guilty one who attempts to keep up appearances, is too proud to admit his guilt, courts the unjust sentence of innocence from a suspecting or unsuspecting public, carries daily in his heart the sting of remorse, the evidence of an all-knowing, all-piercing eye disapprovingly hovering over him and a constant dread that his sin will find him out. God is tenderly gracious to the penitent sinner, but he will be severely just with the sinful hypocrite.

PERSONAL MENTION.

After a stay of six weeks with his family at Elkhart, Bro. A. B. Kolb has returned to Austell, Ga.

Sister Leaman of the Chicago mission is improving nicely and her friends are hopeful for a speedy recovery.

Bro. J. H. McGowen of Napanee, Ind., conducted a series of meetings at Fairview, Oscoda Co., Mich., during the last two weeks in March.

Bro. Geo. J. Lapp is conducting meetings at the Catlin M. H., in Marion Co., Kan. He will join the force of mission workers in Kansas City in the near future.

Bro. M. S. Steiner of Columbus Grove, Ohio, recently returned to his home from a trip to eastern Pennsylvania. He reports a pleasant visit among the churches of the East and good interest in gospel work.

Bro. S. F. Gingerich, who is attending school at Bloomington, Ind., spent a few days of his vacation with friends at Elkhart and Goshen. He gave the editor a pleasant call on March 29th. Bro. Gingerich has been elected a teacher in the Goshen College for the coming year.

Bro. Eli Stofer of Hudson, Ind., makes an appeal through the correspondence department of the Herald this week for ministerial help. Let the committee appointed for this work take notice. Bro. Stofer invites correspondence with any one willing to locate in his congregation.

Bro. J. F. Brunk has resigned his position as superintendent of the Home for Friendless at Hillsboro, Kan., and will take charge of our mission in Kansas City, Kan., early in April. Bro. Brunk has proved himself an efficient manager at the Home and we trust God's blessing will attend him in his new work.

WORKING AND WORKERS (John 5:24).

By Geo. J. Lapp.

These words of the Savior were uttered in the presence of the Jews at the beginning of the second year of Christ's ministry. It was introductory to the characteristic feature of this year's work.

It inspired his disciples with the same spirit of enthusiasm and activity by giving them power over unclean spirits, by illustrating his precepts by such parables as that of the talents, in which he said, "Occupy till I come," and by sending them forth as sheep among wolves.

The beautiful examples of the Christ-life inspire us as his children to carry out as best we can every purpose of our creation. A beautiful harmony exists in the church to-day where all talent is recognized and utilized according to the qualifications of the possessor. How grand is the work of the most complex machinery when every part operates in its proper place; when every cog fits in the corresponding depression of the joining wheel; when every bell guides from shaft to shaft with ease and swiftness, and when every screw and burr are rightly adjusted and tightened! So with Christ's followers. As he labored and used laborers, so his promises, precepts and presence should inspire us to labor and encourage laborers. May we not look upon the past ripened fields and hang our heads with shame, because those who gladly would have allowed the Master to develop their talents have been discouraged and have either sought fields of labor elsewhere or become drones, half asleep.

One young man whom I met was very earnest and active. When he carried his Bible to church, he was ridiculed; if he led in public prayer or commented on scripture verses, the frivolous young derided him and the jealous elders mocked, till with real sorrow in his heart he left our ranks and found employment in other parts of the Master's vineyard.

Young women, whose intelligence and talents show them capable of work in the mission field or at home, fear the discouragements of parents or they lack opportunity, and thus are rendered less active and less capable. These, among many other things, greatly hinder the spread of the work of Christ through the instrumentality of our people.

The real Christ-life as it manifests itself through God's children, shows forth from the heart an established character and from the hands the use of all God-given faculties for the salvation of immortal souls. All these exercised according to the Spirit's leadings will show a harmonious working together of young and old in their respective spheres. When this is realized, the establishment of missions will increase; the means for their support will be advanced; the work of the ministry will be strengthened; the young will be gathered in; the purity of the church will be maintained; the doctrines will be adorned; God's word will

be faithfully and ably taught; our separation from the world will be more and more characteristic, and the growth in influence and power will be felt.

Larned, Kan.

For the Herald of Truth.

LOVE AND OBEDIENCE.

By Hattie F. Wicker.

We are all apt to love and hate—to feel thus even toward those dearest to us. Feelings of anger, resentment and contempt often possess our lives, unless we have the true grace of God in our hearts. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." How we should rejoice that God's love is for us!

As the light shines more brightly when surrounded by darkness, so the Christian's character stands out in the strongest relief when in the midst of opposition and persecution. We must first bear the cross, before we can win the crown. Jesus is full of goodness. It is because his mercy endureth forever. Christ's love is known and believed in, and since he has done so much for us, should we not love him with all our heart and soul? Loving Christ deeply and earnestly makes us Christ-like.

The Bible is full of precious promises. Our Savior lovingly assures us that "he that heareth my words and believeth on him that sent me hath everlasting life." But he has not one promise for those who reject his word. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." For every one who faithfully bears the cross on earth there is a crown in heaven. Being obedient to God, we follow him whosoever he leads us. Our Savior's first commandment given in his Sermon on the Mount is, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Jesus himself set the example wherever he went. May God grant us grace that we may earnestly look to Christ and follow him, for our life may soon be over. If we hold out faithful to our promise when we confessed Christ, the victory shall be ours and we shall be with Jesus forever.

"Great God, with wonder and with praise
On all thy works I look;
But still thy wisdom, power and grace
Shine brightest in thy Book.

Oh, may these heavenly pages be
My ever chief delight;
And still new beauties may I see,
And still increasing light.

Divine Instructor! gracious Lord!
Be thou for ever near;
Teach me to love thy sacred Word
And view my Savior here."

Sterling, Ill.

For the Herald of Truth.

CHRIST OUR HEALER.

By Mary Berry.

When Christ was here on earth in the form of humanity, he never neglected the pressing needs of the afflicted. A number of instances are recorded in his blessed word where he healed the sick. This he did in different ways, but the way of which I wish to speak is by word of mouth. In Luke 7:2-8 we are told that a certain centurion's servant, who was very dear unto him, was sick and at the point of death. This centurion, having heard of Jesus' wonderful

For the Herald of Truth.
LOVE DIVINE AND HUMAN.

By S. E. Roth.

God created men and loved them so
That he would keep from them all woe.
Therefore he gave commandments wise
That men the evil might despise.

But men would not be satisfied
And disobeyed God's word and died.
And after all God loved us still,
And did himself the law fulfil.

Now we can just as blessed be
Since from the curse Christ set us free—
If his blessed will obey
As if we'd never gone astray.

But still men will not love their Lord
And will not give to him their heart.
How can they then expect to be
With Jesus through eternity?
Woodburn, Ore.

For the Herald of Truth.

CONFESSION.

By Lewis D. Appel.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Confession turns thought from self to Christ. It is acknowledged sinfulness and need. It proclaims Christ's all-sufficient righteousness.

No man is a confessed sinner until he has before men acknowledged that he is no longer trusting in his own righteousness, but in the merits of Christ.

The man who professes is a moralist; the one who confesses is a Christian. The egotism and blasphemy of living with no acknowledgment of sin, and no penitence and humility in the presence of the holy God, is the atheism and effrontery of self-righteousness and unbelief. Not to confess Christ is to profess self. Ananias and Sapphira found that in attempting to keep back part of the price, they were lying to the Holy Ghost.

There is a strong tendency to judge a man according to what he does rather than according to what he says. There is a constant translation of character into acts. What a man is, that he does. There is a constant parallelism between character and conduct. Our judgment is based on the principle that action reveals the character. Thought, heart, life—that is man. Act, performance, deed—that is how we know him.

"Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character and reap a destiny."

Resist the beginnings. However insignificant the fault may seem to be, however slight the departure from the strict line of rectitude, resist it; if we are careful not to take the first step in the downward course, we are safe. If there be no first error, there certainly can be no second. On the other hand, if we yield to the first temptation of indulgence, we have already allowed pre-paration us for another. Gradually and more easily than we are apt to suppose, habits are formed; and that which might have been so readily resisted at the beginning has become a chain that binds us in a cruel bondage.

The traveler on an Alpine height amused himself with making in motion a small mass of snow; ere long an avalanche spread ruin through the smiling vale beneath. The children at play on the Holland dyke were delighted to guide the escaping rill into mimic

waterfalls, which their little hands controlled at will; ere long a mighty tide poured over the fields its devastating floods. The first oath, the first theft, the first untruth, the first Sabbath desecration—how easy it seemed to the wanderer to retrace his step and regain the straight path from which he had only begun to swerve! Was it easy? Alas! almost impossible.

The first ungentle word, wounding the heart of a friend, how easy it had been to repress altogether, how slight the self-control it would have required! and now how wide the breach, how sadly estranged the hearts that once loved so tenderly, that confided so trustfully!

The first evening which witnessed our neglect of the Bible, our omission of prayer—to what a long, weary declension it led the way! Ah, tempted hearts, let us resist the first inclination to neglect a duty, the first syllable of bitterness that trembles upon our lips, and the first step in the rapidly descending path of sin.

Confession must be preceded by a conviction, and it is truth that convicts us of our sins, shows our dependence upon some power, makes us feel and tells us that it is not through our instrumentality, wisdom or effort that we came into this world, or that we have created the blessings around us. No, not we, but some all-mighty Power who deserves all the praise, honor and glory.

The process therefore leading up to a confession and conversion is: Truth convicts us, being convicted we repent, and having repented we turn against sin and are converted.

We are told that truth comes from three main sources, primarily from God (the Bible), also from nature and from our instincts.

This blessed life must not be looked upon in any sense as an attainment, but as an obtainment. We cannot earn it, we cannot climb up to it, we cannot win it. We can do nothing but ask for it and receive it.

We all have our dispositions and temperaments, each one peculiar to himself, and rest assured that you with your conviction and disposition are necessary for the up-building of God's Zion here upon earth, and if you are willing with strong faith and perfect trust, you can accomplish your mission here below. God can use us and the world needs us just as we were intended to be by Him who is all-wise.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

Cullom, Ill.

BEEES PAY THE CHURCH DEBT.

Elijah relied upon God for sustenance and God used an obscure agent, the raven, to supply the prophet's need. A church in La Crosse Co., Wis., has been helped almost as miraculously, perhaps, in response to the cry of faith. A swarm of bees, by strict attention to business during the summer months, helped out the congregation of a little country church from an unpleasant burden of debt. The means to lift the debt could not be seen, and it was feared the church would have to go to its creditors, when members of the congregation discovered that bees had made their home in the church walls. As they were not esteemed good neighbors for church meetings, the clap-boards were torn off to dislodge the visitors. Then it was found that the space was filled with fine honey. It was sold, and enough money was realized to meet the church debt.—"Gospel Messenger."

HERALD OF TRUTH.

Thursday, April 6, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Christ to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICES.

The American Gardener's Assistant.—In three parts, containing complete practical directions for the cultivation of vegetables, flowers, fruit-trees and grape-vines. By Thomas Bridgeman, gardener, seedsman and florist. New edition, revised, enlarged and illustrated. 530 pages, 5 x 7 1/2 inches, bound in fine cloth. With copious index to each part. The parts are: 1. Kitchen Gardening; 2. Fruit Gardening; 3. Flower Gardening. This book is a valuable one for all interested in this subject and the extremely low price of the book enables every one to secure a copy. Price by mail, prepaid, 90 cents.

The Farmer's Encyclopedia.—A handbook of general information. A complete book of reference on The Horse, His Education, Shoeing, Diseases, The Farm, Dairying, Cattle, Sheep, Swine, Poultry, Bee-keeping, Home Medicines, The Secrets of Good Cooking, Invalid Cookery, etc. Comprising 640 pages and 600 illustrations. By D. Magner, author of "The Art of Taming and Educating Horses," and "The Standard Horse and Stock Book." The above book is one that is of great value to every farmer and owner of stock, and a book of 640 pages filled with information of such great value for \$1.50 that it seems almost like giving it away. One must see this book to be convinced of its value. Every farmer should have a copy. He would often save many times the price of the book in consulting it in cases of emergency. Sent by mail prepaid. Address,

Mennonite Publishing Co., Elkhart, Ind.

SOMETHING FOR OUR BIBLE STUDENTS.

We have a collection of things mentioned in the Bible, under the name of "Palestine Museum Cabinet," containing twenty-one specimens of articles, as husk, sackcloth, olive leaves, anise, camphor, saffron, hyssop, rue, myrrh, olive wood, manna, ground corn, cassia, mustard seed, incense, fitches, tares, pulse, lentils, cummin, the powder. Each kind is put up in a small pasteboard box, with glass over it and nicely labeled, so that it can be kept and readily examined. A

HERALD OF TRUTH.

April 6,

small 16-page pamphlet goes with the box, which gives an explanation and description of each article, and where in the Bible we read about it. The cabinet is collected and arranged by Paul S. Iskiyan of New York, of the School of Christian Workers, and is sold in the interest of the missionary cause. Price, \$1.00, sent prepaid by mail. With the Young People's Paper, one year, \$1.50. Address,

Young People's Paper, Elkhart, Ind.

READ THIS OFFER.

Vicks' Family Magazine for 1905 and the Young People's Paper together for one year for 75 cents.

We have effected an arrangement with the publishers of Vicks' Family Magazine by which we can give our subscribers the Young People's Paper and Vicks' Family Magazine for the price of the Young People's Paper alone. This is an excellent offer and we hope many of our patrons will avail themselves of this opportunity to get the two periodicals for the price of one, thus getting Vicks' Family Magazine absolutely FREE. Address,

Young People's Paper, Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your Sunday School Supplies, Lesson Helps, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address,

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

La Junta, Colo., March 25, 1905.—Dear Readers of the Herald:—We have many reasons to be thankful to the Giver of all good and perfect gifts that he has so wonderfully blessed us. We are not worthy of what he has done for us in the past few months. We have now a church home of our own, for which we are glad. We appreciate the benevolence of our La Junta friends who have so kindly bought us a building and moved it on a lot that we purchased for that purpose. The expenses of the lot and repairs are about \$550. Since we have many opportunities to give of our means for the Lord, if any one desires to help towards paying the debt incurred for a lot the gift will be gladly accepted. Send all donations to J. B. Brunk, La Junta, Colo.

Bro. Daniel Kaufman, who was with us about five weeks, has been a great help to us in the work of the church. He held a number of meetings in the Fairmont and Holbrook districts, followed by communion and ordination services at the La Junta church. Thirty-eight members took part in the communion. Two communicants were absent on account of sickness.

Bro. Kaufman left for his home on March 20th. We praise the Master for this visit and ask our brother to come again. We have Sunday school each Sunday in East Holbrook, also each Sunday at Fairmont. Both of these are union schools. We have a Mennonite Sunday school each Sunday at 10 a. m. at the La Junta church and systematic Bible study every Sunday evening at 7:30. Preaching every two weeks at each of the above mentioned places. We have among us about twenty young people of Mennonite parentage who manifest com-

mendable moral character. About fourteen of these are members of the church and most of them show an interest in the work. May they continue in well-doing. We again invite all both young and old who are thinking of changing locations to come and cast in their fortunes with us.

J. B. BRUNK.

Reedley, Cal., March 22, 1905.—Dear Herald Readers, Greeting in Jesus' name!—No doubt there are many of our friends who are anxious to hear from us and about this country. We have not been here long enough to say much about the country, especially as I do not get away much; but I see that the water here is good and soft and that this is a good place for all kinds of vegetables. We bought the nicest kind of sweet potatoes, and the Chinese come around once a week with lettuce, cabbage, carrots, etc. They sell very cheap. Some say it does not pay to raise them because they are so cheap; but we intend to plant and raise our own. Bro. Amos Hess's are here. We like it well so far. They say it stays cool nights the year round so we can use blankets and good cover. Oranges sell for 25 cents a sack. Fruit is so nice and good here, except apples, do not do so well.

Our goods arrived this morning and we hope soon to live in our own home again. God is good. He really does wonders for us. We thank him that he is able to keep us in perfect peace under all circumstances.

E. C. & L. A. WEAVER.

Hillsboro, Kansas, March 6, 1905.—Dear Readers of the Herald of Truth, Greeting in Jesus' name!—Yesterday Bro. Diener and Bro. Lapp came and remained with us a little while. Bro. Lapp gave us a short and interesting talk, then went to the Catholic church, near Peabody, to labor with the brethren there. May God bless him in his work of saving souls. We are all well at the Home, for which we thank God. Bro. and Sister Long of Pennsylvania (River Brethren) will have charge of the work here. This will perhaps be the last time you will hear from us at this place. We will move to Kansas City about the first of April. We are so glad that Bro. Lapp will be there to help us start the work. Pray for us that we may ever be found doing his will. Yours in his service,

J. F. BRUNK.

Hudson, De Kalb Co., Ind., March 27, 1905.—Dear Editor and Herald Readers:—We are in a rather out-of-the-way place and do not often see anything in the Herald from our congregation, so I thought I would send a short report. We are very thankful for the encouraging visits from the brethren during the winter. Bro. N. A. Lind of Wadsworth, Ohio, came to us on Jan. 14th and remained until the 24th, preaching every evening. The brotherhood was revived and sinners were faithfully warned to flee from the wrath to come; some were convicted, but none made a public confession. On the 28th Bro. Yanitz of Topeka, Ind., came to us and preached two very impressive sermons, which were much appreciated. On March 12th Bro. Hostetler of Topeka came into our midst and preached to us the Word in an acceptable manner.

We have reorganized our Sunday school with Bro. W. Bickel as superintendent and Bro. Brand assistant. The prospects are encouraging, but we need more outside help. We need a young minister to locate at this place. This field is white to harvest with middle-aged and young whose sympathies are with us and there seems to be a tendency toward religion among the people in this

1905.

community. My age and the condition of my health disqualify me from doing much of this important work, so I make an earnest appeal to the brotherhood for help. Any young minister who has the cause of Christ at heart and is willing to come among us will find a hearty welcome from our people. We would ask the committee appointed to look after this work to help us secure a minister for this place. We invite correspondence. Address, ELI STOFER,

Hudson, Ind.

Elizabethtown, Pa., March 28, 1905.—We were glad to have with us on March 26th Bro. Abr. Witmer of Masonville, Pa. He filled three appointments: At God's in the morning, at Newville in the afternoon and at Elizabethtown in the evening. To-day ground was broken for our new house of worship at this place. We all feel greatly encouraged and hope that ere the summer is past, it will be ready for services.

MINNIE STAUFFER.

Fairview, Mich., March 27, 1905.—Dear Herald Readers, Greeting!—On March 23d Bro. J. H. McGowen of Nappanee, Ind., came into our midst and held meetings for us for two weeks. The meetings were interesting and a number were under conviction, but none made a public confession. We trust that the seed sown will spring up and in due time bring fruit unto eternal life. We need more workers in this field. I was called to McKinley, a small town some distance from here. There is only one man in this town who is a professor of religion. About thirty came out to the meeting and during the preaching tears rolled down the cheeks of the listeners. These people should be fed with the bread of life. They asked me to preach for them every two weeks, but I had to refuse, because I was unable to serve the people at both places. Dear brother, if you are filled with the Holy Ghost and can be spared where you are, come and help us. We have calls from all around us. Our meetings are well attended and the interest is good. Pray for us.

E. A. BONTRAGER.

QUERY DEPARTMENT.

Answers to Queries by J. S. Shoemaker.

C. R. W.—Explain the prophecy in Dan. 12:11, 12. What is meant by the term "days"?

Commentators do not agree as to what those days signify, and all interpretations given thus far are to a great degree conjectural.

The prophecy certainly refers to some special event or time of trouble, relative to the history of the Jews, the same to continue so many literal days, or in a figurative sense, so many years.

Josephus says expressly, in his book of the wars of the Jews, that Antiochus surprised Jerusalem by force, and held it three years and six months, after which he was overcome and cast out by the Maccabees. The time of trouble is dated from the taking away of the daily sacrifice by Antiochus and the setting up of the image of Jupiter upon the altar, which was the abomination of desolation. The continuance of those days of trouble is supposed to have been three years, six months and fifteen days, at the end of which the daily sacrifice was restored and the abomination of desolation taken away; in remembrance of which the feast of Dedication was instituted (1 Mac. 4:49) and continued to be observed even in our Savior's time (John 10:22).

But we would infer by our Lord's lan-

HERALD OF TRUTH.

109

guage in Matt. 24:15 and Mar. 13:14, that this particular prophecy was yet unfulfilled, but nigh at hand, evidently referring to the destruction of Jerusalem by the Romans, which occurred in the year A. D. 70. But what those "days" signify in connection with this event, remains a mystery to Bible students in general.

The question is one that does not pertain to our personal salvation, hence it is not essential whether we understand what those "days" signify.

S. J. H.—Why should a Christian not attend dances?

Because the nature of the modern dance is absolutely anti-Christian. Those who have a true conception of the Christian life and a knowledge of the degraded nature of the modern dance, know that the same is an institution antagonistic to the spirit of the gospel.

The popular round dances and waltzes are inventions of the devil, through which he is ruining multitudes of souls. The position taken by the sexes in these dances is such that the sexual passions are aroused to such a degree that virtue and purity are sacrificed and the soul is set on fire of hell. It has been said upon good authority that of the great host of fallen women at least two-thirds of them have been led to live a life of vice and shame through the influence of the ball-room.

The very fact that universally the most sensual and degraded characters enjoy dancing and its lustful revelry, proves beyond any question as to what the Christian's attitude should be toward dancing.

Of course we have no "thus saith the Lord" thou shalt not dance or attend dances, but to be a true Christian means to be Christ-like and to follow him in a life of self-denial, and it is certain that Christ never encouraged dancing, either by precept or example. Those who are Christ's and are Spirit-filled would be shocked at the thought of attending a social gathering of such a degrading nature.

That noble messenger whom God sent to prepare the way for the coming of our Lord, lost his head through an immoral dance of a maiden, and thousands who have been created in the image of God are in this age of the world not only losing their heads but their souls as well, through the soul-destroying influence of the dance.

Solomon speaks of "a time to dance," but the dancing of which he speaks is an outward expression of joy, similar to David's dancing while leading the procession as they brought the ark up to Jerusalem. It was a dance of joy, giving glory to God. We notice Solomon mentions mourning before dancing (Eccl. 3:4), thus showing that mourning opens the way for the dance of joy. The modern method of dancing usually precedes a season of bitter mourning.

People frequently danced in ancient times, but it is said there was no mingling of the sexes; each sex danced alone. Deny the mingling of the sexes and thus deprive the modern dance of the sexual excitement, and dancing will soon be a thing of the past. If the glory of God were the object of dancing, the individual would prefer to dance alone as David did, or with one of his own sex.

It is true many church members dance, but it is no proof that dancing is right. There are many church members in the gall of iniquity, and to follow their example would mean eternal destruction. Though the gospel of the kingdom should sanction and participate in this modern evil, would not prove that God sanctions it or will hold the dancer guiltless.

Could any true Christian imagine the Lord addressing a modern dancer, saying, "Well done, thou good and faithful servant, thou hast spent the hours of the night to my glory and hast shown to others at the dance that thou art in the world but not a part of it. Thou art truly denying thyself of worldly pleasures and taking up thy cross and following me. Thy light is shining brightly before men, and by seeing your good works they will be led to glorify me and your Father which is in heaven. I left my throne in glory and came to this world to suffer reproach and be crucified that thou mightest take thine ease, dance and drink in earthly pleasure, until I shall send the death angel to receive thee into mansions of glory." Could we imagine the Lord saying anything of the kind? Verily, nay.

The Son of man will come in an hour when we least expect him, and no Christian would wish to be found in the lustful embrace of some one in a ball-room when the Master comes. "Go to no place where you would not like to be found when Jesus comes."

Freeport, Ill.

For the Herald of Truth.

A GOOD BOOK.

By John Horsch.

Prof. F. Bettex of Stuttgart, Germany, is the author of a number of books written in defense of the authenticity of the Bible, against the attacks of the so-called Higher Critics and other unbelievers. His most important work, "The Bible the Word of God," has been published in the English language. The book contains 314 pages, is bound in cloth and the price is \$1.50.

The author of this book is none of those supposed advocates of the Bible who pretend to oppose the Higher Critics and yet make a compromise with them. He holds the old-fashioned faith of the prophets, apostles and martyrs, the faith which will take God at his word, being fully convinced that the word of God is more reliable than any philosophy, or science, or anything that may be mentioned. He believes in the verbal inspiration of the Bible. His book is one of the best that can be obtained on this subject. The translation is well done and the style is clear and to the point.

Some will say, The Bible does not need to be defended. They are right and Bettex is of the same opinion. The word of God will stand in eternity, in spite of the unbelief of men. While to defend the Bible is unnecessary, it is well to show the baseness of unbelief, and to warn men of it. Says Bettex in the concluding sentences of his book: "When I peruse this little book, I am seized with anxiety. I feel as though God said to me: Child of man and worm of the earth, why do you make bold to defend my Word as if it were in need of your defense? Is not my Word a devouring fire, a hammer that breaketh the rock in pieces? Is it not quick and powerful and sharper than any two-edged sword, and will it not even without your help accomplish whereto I send it? * * * And I must reply: Yes, Lord, I know that thy Word is not in need of being defended by my poor word. Yet, thou hast commanded us to confess our faith in thee and thy Word before men, and on the ground of this command I have ventured to do so. * * * Yea, Lord, the word of man passeth away, but thy Word endureth forever."

Cleveland, O.

NOTE.—The Mennonite Publishing Co. will receive orders for this book.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Aves., Fort Wayne, Ind.
 Lancaster.—1616 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—Cor. 7th and Pacific Sts., Kansas City, Kan.

For the Herald of Truth.

LETTER FROM INDIA.

Dhamtari, C. P., India, Feb. 27, 1905.
 Dear Bro. Bender:—

Greeting in the name of Him whose eyes are ever upon his children and who hears their prayers. This evening we begin to realize that the hot season is not far off. The thermometer in the room where we sleep now stands at 79 and it is 8:20 p. m. It will not be long before we shall long for a nice, cool drink of water.

We received a card from Bro. Ressler this afternoon stating that they expect to be at home by Thursday next. Sister Lina is quite hopeful again, I believe. The two new sisters are getting on well in the language. They will soon be able to help in the great work here.

We have our hands more than full at times, yet I never like to complain, for God has said, "As thy days so shall thy strength be," and his word is true. But with all there is to look after, with the dark clouds that come and go, and with the many hard problems to solve, there are so many encouraging features about the work, too. God is blessing his word among the children. Of late several have come and confessed that they have not been living right and want help. It seems we can see that many of them are becoming really anxious to get more of the real Christ-life in their souls. On Sunday afternoon while at the Leper Asylum one of the large girls spoke to them a short time from the fifteenth chapter of John and she very earnestly plead with them to live fruitful lives for the Master. This evening another large girl gave a very earnest talk to the girls here about the second coming of Christ and the necessity of looking and being ready for him. We have been praying very earnestly that God might lay his hand on some of these children and make them a power for good among these people who are so far down in sin, and we firmly believe he will, and that not far in the future there will be a mighty awakening among these people and many will turn to Christ. Will you help us to pray to this end? These people know that they are sinners; what they must be made to realize is that Christ is able and willing to save them. They make offerings to the devil because they are afraid of him.

This leaves us well and happy in the work. We praise God for the souls that have turned to him in Canada. May this revival spread through the church, as is the case in Wales. With much love, I am
 Yours fraternally,
 M. C. LAPP.

Be as true to God in a crowd as you are in your closet.

BRO. KAUFMAN'S LETTER.

Naples, Italy, March 18, 1905.
 To the Readers of the Herald:—

Greeting in the name of Him who gives us peace. Since writing my last letter we arrived at Giralta, where we stopped for about six hours. The great rock stands as England's challenge at the entrance of the Mediterranean Sea. Happy is the man whose hope is on the "sure foundation," the Rock Jesus Christ.

The voyage through the Mediterranean was very pleasant. The northern coast of Africa at times was distinctly seen. We arrived in the beautiful harbor of Naples in the morning of March 16th. The atmosphere was very clear and we could see Mt. Vesuvius quite plainly as the fire, smoke and ashes were sent forth from its crater.

Naples is by no means a model city. The streets are generally narrow and irregular. The way in which business is carried on, the manners and customs of the people, the filth of the city are but the natural result of a weak municipal government. As Pompeii lies near Naples we spent part of a day at that place, getting an idea of how people lived about two thousand years ago. The houses and temples are remarkably well preserved. The city was tolerably well laid out, the streets being generally straight, but narrow. Judging by the palaces and forums, the people were very wealthy. We saw many heathen temples where people used to worship their idols. The temple of Apollo is the largest. Nearly all of the city has been excavated and the excavations are still in progress. The ancient Greeks and Romans must have been a pleasure-loving people, judging from the two theaters in the city and the large amphitheater just outside of the excavations. This was the place where the gladiators fought hand to hand in the arena, or an enraged beast and a man combated until one or the other was overcome. The spectators, sometimes as many as 15,000 people, were seated in a semi-circle around so they could all see, and watched the inhuman, sinful performance. Such performances are still carried on in Spain.

The ship leaving for Bombay is on her way from Genoa, Italy, and will be here by to-morrow noon. At midnight she will set sail on her journey eastward. I do not like the idea of making arrangements for the voyage on Sunday, but it is the best I can do. May the Lord bless and keep you all, is the prayer of

Your humble servant,
 J. N. KAUFMAN.

For the Herald of Truth.

REASONABLE WHYS AND SCRIPTURAL REPLIES.

By Gideon S. Eberly.

Why not have the Lord in preference to all things and especially on the Sabbath? "The Son of man is Lord also of the Sabbath" (Luke 6:5).

Why rise late on the Sabbath and be late at church services and miss the Sabbath school?

"And being fervent in spirit, he spake and taught diligently the things of the Lord" (Acts 18:25).

Why sleep on the Sabbath? "Awake thou that sleepest * * * Redeeming the time, because the days are evil" (Eph. 5:14, 16).

Why stay at home from church services to prepare sumptuous meals?

Read Luke 10:38-42.

For the Herald of Truth.

DOES IT PAY?

By Amandus Horst.

Why be slack in Christ's service and alert in temporal affairs? Why not be alert in both?

"Be * * * not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:10, 11).

Why always ready to pass opinions upon work we have not proved? "Prove all things; hold fast that which is good" (1 Thess. 5:21).

Why always ready to trap the consecrated servants of God, and find fault with them? "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16).

Why pass the evenings in revelry instead of admonishing each other in Bible truths? "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Why sooner sit at a public place and discuss worldly topics, than attend some religious meetings? "Read 2 Cor. 6:14-18."

Why defile the body with tobacco and alcoholic beverages? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, which he has made to dwell in him, will God destroy him, for he has made him to dwell in him, which temple ye are" (1 Cor. 3:16, 17).

Why not let your moderation be known to all men? "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5).

Why are we not more willing to be instructed and reproved by one another? "Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish" (Prov. 12:1).

Why not observe Matt. 18? "But whoso loatheth unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).

Why not have a forgiving and forbearing spirit? "Read Col. 3:12, 13; Eph. 4:1-16."

Why not visit the sick? "I was sick, and ye visited me" (Matt. 25:36). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:46).

(To be continued.)

Farmersville, Pa.

WHEN NO ONE IS LOOKING AT YOU.

Sol. by A. Metzler.

When nobody thinks of your struggles, Or cares if you stumble and fall; When even your friends have forgotten That yours is the wornword and fall;

To always remember, unflinching, In spite of the aching of the rue, That wrong cries aloud unto heaven— When no one is looking at you!

To turn from the pleasure that lured, To the stern face of duty and care; And cleave to the truth when the error Has a guise more enticing and fair;

To hunger in vain for the plaudits That cometh not when it is due, But to find the reward in the doing— Though no one is looking at you!

This is the test of the spirit— The proof of its fiber and mold; The Alchemist here must discover And measure the dross and the gold;

Then gird up your loins, O my fellows, And strive to be inwardly true, For here is the seat of the battle— Where no one is looking at you!

West Liberty, O.

SOME GOOD TEXTS.

Jesus preached from a tily, and from a handful of wheat, and from the stones of the temple, and from the vines, and from a coin. Lessons of faith and honor and purity and charity exhale with the morning dew. Every sunrise is the poem and every sunset the peroration of a noble discourse from God to his children. The man who feels with, and suffers with, and smiles with nature, to whom every flower and every grain of sand is a thought of God, and every leaf a note in a continuous coronation song, has an ever-increasing resource from which to draw as a wise lover and leader of souls.

Goethe says, "To such there came trooping up out of the meadows and singing down out of the skies thoughts like free children of God, crying out: Here we are! Here we are!"—William Mountford.

It is true in all vocations of life, whatever it may be, to be successful in that work a preparation is necessary.

I trust we may see our duty as young people that we acquaint ourselves with the "sword" which is the word of God. A soldier would not think of entering into battle without a weapon and knowing how to use it. So the Christian cannot expect to conquer sin without having the "sword" and a knowledge of how to use it. May each one ask the question. Will it pay to spend my time in God's service, or am I going to get more of these earthly things and let God's work have what is left? Does it pay to learn of God, or not?

Dalton, Ohio.

LIFE'S ARITHMETIC.

Sol. by Zella Landes.

Little student, with slate and pencil so busy, Here's a sum in addition for you: Put down in a column your pleasures and blessings,

And all the bright joys that have come to you, too; All the kindness done you by friends and by playmates—

All the beautiful hours that are yours every day; Then add it all up, then you'll find that the total Will drive discontented reflections away.

Then subtract from your ways all impatience and scowling, All grumbling at duties that have to be done, All cross little words and all bad little habits—

Take them faithfully out of your life, every one; For be sure if you don't, they will certainly spoil it. This a long and hard sum, but the answer is plain:

And when you have worked it you'll find, little student, That a happy and beautiful life will remain.

Now multiply every kind deed that is done you By a generous number, and pass it along. In this way one glad smile will increase to a thousand—

And every bright word will bloom out in a song. 'Tis a charming old rule, this same multiplication; Perhaps you don't think so, but when you begin To practice it my way I'm sure that you'll like it.

And, oh, what a splendid big answer you'll win! And the last and best sum is a sum in division—

Divide all the pleasures and joys on your way With others whose lives may have none of the brightness

That shines upon yours, little student, each day. Share freely with them all the blessings that find you,

For blessings with selfishness never abide; And this problem will give you a wonderful answer Just as soon as you've learned the right way to divide.

Canton, Kan.

A great mathematician once said, "No man is competent to calculate accurately until he has as perfect a conception of two-ness as he has of one-ness." How true this is morally as well as mathematically! There can be no large and noble estimate of life unless we cannot take any of our earthly possessions into the next world, and if we have not God with us, what will we have? We will only receive what is promised us if we will not confess him and take his book and Holy Spirit as our guide.

What the church needs to-day is more young men and women, on whom the future progress of the cause depends, to have a

MARRIAGES.

Hochstetler—Miller.—On March 19, 1905, at Walnut Creek, Holmes Co., Ohio, by Bro. Moses A. Mast, Milton Hochstetler and Mattie Miller were united in the bonds of matrimony.

King—Beck.—On March 11, 1905, at Fairview, Mich., by Eli A. Bontrager, Bro. Nicholas King of Archbold, Ohio, and Sister Mary Beck of Fairview, Mich.

Kaufman—Yoder.—On March 22, 1905, at the home of the bride, near Fairview, Mich., by Eli A. Bontrager, Bro. John Kaufman and Sister Ella Yoder, all of Fairview, Mich. The good wishes of many friends are extended.

DEATHS.

Herr.—On March 15, 1905, near Bird-in-Hand, Pa., of cancer of the stomach, Abraham S. Herr, aged 69 Y., 4 M., 15 D. Funeral services were held on the 19th at the Mellinger church by John Landis and Isaac Eby. Text, Heb. 12:14. He was a faithful member of the Mennonite church, and a loving father, and died with a bright hope and full assurance of the life beyond. He is survived by eight children, four boys and four girls. His wife and one daughter preceded him to the spirit world.

Speigel.—Annie, wife of Bro. Samuel Speigel, near Boswell, Somerset Co., Pa., died Sept. 30, 1904; aged 67 Y., 5 M., 26 D. Sister Speigel was afflicted for a number of years by a complication of diseases; sometimes she suffered a great deal, but her sufferings in this life are over and we trust she has gone to rest in glory. She was a member of the Mennonite church for many years. She leaves a husband, two sons, three daughters and many friends to mourn for her, but not as those who have no hope. Buried on October 2d at the Thomas church. Services by S. D. Yoder, Simon Layman and Sam. Gindesperger.

Neuhauer.—Christian Neuhauer, Sr., died at his home near Long Green, Md., March 18, 1905. Funeral Tuesday, March 21st. Preaching by Joseph Kanagy, Text James 4:14. He left three sons, eighteen grandchildren and one great-grandchild to mourn their loss. He was in the seventy-fifth year of his age. He was a member of the Amish Mennonite church.

Kreider.—On March 9, 1905, the death messenger entered the home of Bro. Ezra and Sister Ella both Kreider of Lampeter, Lancaster Co., Pa., and summoned their beloved and only son, Walter M., who had only reached the age of 19 Y., 3 M., 17 D. Death resulted from erysipelas fever after an illness of two weeks. Funeral services on the 13th, conducted at the home by Pre. Frank Herr, and at the Mellinger M. H. by the same and Pre. Abram Brubaker. Text, Ps. 30:7. His parents, four sisters and many associates mourn the loss of a dutiful son, a loving brother and a kind and genial companion. Sad, yet not without a bright hope. Though Walter was a regular attendant at church and Sunday school he had never openly confessed Christ; but in his illness, through his prayers and those of kind friends, he realized the mercy of God, was led to accept Christ as his Savior, received and gave evidence of that "peace" in his soul which "passeth all understanding." It was his earnest desire, if the Lord spared him, to henceforth follow Him who had redeemed him through his precious blood. The family have the heartfelt sympathy of many friends, and may the blessed hope lead them, through the experience

of their dear boy, be a comfort and consolation in their sad hours. Walter will be missed not only in his home and in the Sunday school, but among many associates to whom the call goes out, and may it be the means of bringing more dear souls to accept Christ.

A RELATIVE.

Eschleman.—On Feb. 23, 1905, at the home of her parents, Bro. and Sister Daniel Buchwalter, near Dalton, Wayne Co., Ohio, Vinnie A. Eschleman; aged 25 Y., 10 M., 28 D. She was united in marriage with D. R. Eschleman, April 14, 1891. She was a faithful member of the M. E. church for a number of years. Being blessed with a kind and loving disposition she had become endeared to all who knew her. She leaves an affectionate husband, a loving father and mother, four brothers, one sister and a large circle of relatives and friends to mourn her early departure. Services were conducted on the 25th from the Pleasant View M. H. by J. T. Hoak. In the presence of a large concourse of sympathizing friends who had assembled together to pay a last tribute of respect to one whom they had all learned to love.

Shunk.—On March 22, 1905, at her home near Orrville, Wayne Co., Ohio, Mabel Elizabeth, youngest daughter of George Shunk and wife; aged 1 M., 15 D. Services were held on the 24th by I. J. Buchwalter.

Winteroth.—Elizabeth Winteroth (nee Mauser) was born at Neudirchen, Germany, Feb. 29, 1832; died near Danvers, Ill., March 17, 1905; aged 73 Y., 18 D. She is survived by her husband, three sons and two daughters. She was a faithful member of the Amish Mennonite church of South Danvers, Ill. Funeral services were conducted by John Glingerich in German and John Kinsinger in English.

Birckelbough.—On March 19, 1905, in Danvers, Ill., Christian Birckelbough; aged 66 Y., 6 M., 24 D. Bro. Birckelbough was born in Butler Co., Ohio, and was a faithful member of the Amish Mennonite church at North Danvers. He leaves a wife, two sons and two daughters to mourn his departure. Funeral services were conducted by J. H. King and Geo. Wilson.

Leininger.—On March 25, 1905, at the hospital in Columbus, Ohio, of typhoid fever, Frank W. Leininger; aged 24 Y., 1 M., 7 D. The body was shipped to his home in Elkhart, Ind., and funeral services were held at the Mennonite M. H. on Prairie street on March 28th, conducted by D. H. Bender from the text of the message of the Lord (Amos 4:1-2). Interment in Grace Lawn cemetery. He was a bright young man with exceptional abilities for usefulness. The sad feature about his death is that he had never made a public confession of his Savior. He leaves to mourn his loss, his mother, step-father, two brothers, three step-brothers and three step-sisters. May this loud call not be unheeded.

ITEMS.

Seven thousand Russian Jews landed at New York during the month of March. They are seeking a religious asylum in America. With the opening of spring, immigration to this country is taking on tremendous proportions. During three days of last week 16,000 foreigners landed at Ellis Island and the government officials are taxed beyond their capacity to take care of this continued rush of foreign immigration. The majority of these immigrants are Hungarians and Italians.

The Bell Telephone Company is just completing a through line between New York and San Francisco, thus enabling the human voice to be heard across the continent. This will be the longest telephone line in existence and will have a possible connection with three million stations.

Two women in a Madison court became so extremely abusive with their tongues during a recent trial that Justice Cook fined each \$100 for carrying "concealed weapons." The fine was later returned, but the lesson taught by this circumstance might be applied profitably by women with dangerous tongues outside of the courtrooms.

The plague is again raging in India. The Secretary of State for India reports 318,175 deaths from the dreaded scourge from Jan. 1st to March 11th. Over 35,000 acres of Texas land is owned by Japanese, most of which is used in rice cultivation. Three thousand of these land owners have recently been refused citizenship papers on the ground that they do not use the Chinese Exclusion Act. The case has been appealed and it is hoped that these thirty sons of the Orient will be enabled to hold their property.

Sophronia Pletcher, the first woman physician of Benton, is still quite active, although she is now ninety-nine years old.

Peter M. Nelson and Peter F. Neptune, two full-blooded Indians, are members of the Maine House of Representatives. The former is a descendant

of the famous Penobscot tribe, while the latter is of the Passamaquoddy tribe. This would tell against the argument that the American Indian is incapable of modern civilization.

The late Gen. Lew Wallace's will contains only four sentences, in which he bequeathes all his estates, together with the royalties on his writings, to his wife.

SHOEMAKER'S BOOK ON POULTRY

AND ALMANAC FOR 1905.
There is nothing in the world like it. It contains 224 large pages, handsomely illustrated. It contains all kinds of thoroughbred fowls, with life-like illustrations, and prices of eggs, broilers and all kinds of poultry supplies. In fact, it is an encyclopedia of chickendom and will be mailed to anyone on receipt of only 15 cents. Your money refunded if not pleased.
C. C. SHOEMAKER, Box 1208, FREEPORT, ILL.

THE SOUTHERN FIELD

Tells the homeseeker and investor where exist the best opportunities along the line of the Southern Railway. It contains sixteen pages of reliable and interesting information about lands, factory sites, business locations, etc., in the Southern States. Mailed free of charge by
M. V. Richards,
Washington, D. C.
Land and Industrial Agent, Southern Ry.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 50; \$4.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to
Mennonite Publishing Co., Elkhart, Ind.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

WE HAVE NO AGENTS

but ship anywhere for examination and approval, guaranteeing safe delivery. You are not entitled to any style, quality and price. We make 300 styles of vehicles and 400 styles of harness.

No. 119. Like Grey Delivery Wagon with 16 inch rubber tires. Price complete \$98. As good as sells for \$70 more.
No. 226. Extension Top Survey. Price complete \$78. As good as sells for \$5 more.
Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in business manner, and at reasonable prices, we can satisfy you.

When you buy from us, you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, anyone can understand.

We want to hear from you. PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

WORDS OF CHEER.

"Words of Cheer" is a four-page, illustrated paper for the Sunday school and the published weekly. As a Sunday school and children's family paper there is none superior. It contains valuable lessons for young and old. Size of page, 11x15, nicely illustrated. Price: Single subscriptions, 50 cents; over ten copies and less than fifty, one year per copy, 36 cents; over fifty copies, one year per copy, 30 cents.

Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not get the paper in your Sunday school, you had better subscribe for it and have it sent directly to your home. Every boy and girl may be an agent for the "Words of Cheer," and by canvassing for it will be able to earn a little. Write for terms.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO.,
Per JOHN F. FUNK, Pres.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 13, 1905.

Vol. XLII. No. 15.

EDITORIAL NOTES.

Satan points out the mote in your brother's eye, but the Holy Spirit reveals to you the beam in your own eye.

The trouble with many parents in bringing up their children is that they give preference to their own spirits instead of to the Holy Spirit.

The soul that realizes to a certainty that God for Christ's sake has pardoned and cleansed it from sin is ever willing and anxious to forgive others their trespasses.

While an unenlightened conscience is not an infallible guide to right-doing, it is a good rule never to speak the word, perform the act, step in the path against which conscience protests.

Our power for doing good is measured largely by our willingness to endure persecution. The man who is always trying to get even with his persecutors might about as well drop out of the work, for he has already dropped the spirit of Christ, his Master.

A Correction.—Last week we stated editorially that the time for the communion at Elkhart is May 14th and at Goshen the following Sunday. We should have said the Elkhart communion date is May 21st and that the communion at Goshen will likely be held the following Sunday, May 28th.

The editor being out of the office several days last week visiting his children in Pennsylvania, some matter intended for the last issue of the Herald was delayed, as was also some correspondence matter of a personal nature. We beg the indulgence of our friends and promise to give attention to all as soon as possible.

Called to the Ministry.—Bro. Silas Yoder was ordained to the ministry in the Clinton (Amish) congregation, near Goshen, Ind., on Sunday, April 9th, Bish. Jonathan Kurtz of Ligonier, Ind., officiating. The Lord gave our brother grace and power to "rightly divide the word of truth" and to assist in spreading the gospel light.

The following dates have been selected for holding the communion in Bish. I. J. Buchwalter's district: Martin's, near Orr-

ville, Ohio, Sunday, April 30th, baptismal services the day previous; Bethel, near Wadsworth, Ohio, May 7th; Longenecker's, near Winesburg, Ohio, May 21st; Union Hill, Sugar Creek, Ohio, May 28th.

The Diller meeting house, near Newville, Cumberland Co., Pa., which has been rebuilt, will be reopened for public worship on Sunday, April 16th. Bish. J. N. Durr of Martinsburg, Pa., will officiate at these services. The brotherhood at that place extend a cordial invitation to the surrounding congregations to be present with them at this time.

Two persons were added to the church by water baptism at Goshen, Ind., on Sunday, March 19th, and on the following Sunday seven entered into church fellowship by the same solemn rite at Bowmanville, Lancaster Co., Pa. Bish. David Burkholder officiated at the former place and Bish. Benjamin Weaver at the latter. On April 2d, four were baptized at Ephrata, Pa.

Troubles and disturbances in the church are very unpleasant affairs and often try the patience and faith of the saints, but they afford the faithful at least some consolation in this that they are an evidence that there is still some good in the church which Satan is trying to destroy. Woe to the congregation that the devil no longer disturbs; it is past redemption. Let the disturbers, however, remember that while the Master says, "It must needs be that offences come," he also declares, "Woe to that man by whom the offence cometh." They will in no wise escape.

At Ore Hill, Blair Co., Pa., our brethren of the Roaring Spring congregation have been conducting a mission Sunday school for a few years and the ministers of the Morrison's Cove district have held meetings occasionally during the same period of time. Two weeks ago Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings at this place; good interest is manifest and now word reaches us that a number of persons have made the good confession and there are prospects of organizing a congregation. May the true gospel mission spirit continue to work among us and lead the workers out into new fields, gathering in the lost, expanding the scope and usefulness of the church and bringing honor to the name of the Master.

Two very essential qualifications of the gospel leader are, first, the disposition to mourn for others' sins and enter into others' sorrows with real soul-sympathy; and, second, the grace and ability to reprove without wounding the club. Some ministers can administer the most scathing rebuke, accomplish their end and gain no one's ill-will. Others are continually rebuffed, kept in hot water all the time, and get very little accomplished in the end. Men are judged and treated not so much according to what they say and do, as according to the spirit they manifest in their words and work. Brother, use godly discretion.

A New Paper.—The initial number of "The Gospel Witness," an eight-page religious weekly, is before us. The paper is published at Scottsdale, Pa., by The Gospel Witness Company, Bro. Aaron Loucks, manager, and Bro. Daniel Kauffman of Versailles, Mo., editor. The editor states in his introduction that "The Gospel Witness" is not the official organ of any conference, congregation, or church institution. That while its "faith is embodied in the doctrines of the Mennonite church," it is not in the field as a rival to any periodical or institution already established in the church.

Too much good literature is hard to be supplied, so there is room for work for any number of good religious journals. How much of this work "The Gospel Witness" will be able to accomplish, time alone can tell.

A certain writer has truthfully said that revivals must not be "got up," they must "come down." The Word tells us that "every good and perfect gift cometh down from the Father of light," and all true revivals come from that source. Men have very little to do with the getting up of the spirit of a real revival in the soul; that is God's work. Men are used as instruments in promulgating the work, or in retarding it, as they yield themselves to the Author of soul-life or to the enemy. Revivals that are "gotten up" by man may bring about some activity and excitement, giving the appearance of life, but it is of the earth, earthy, and when the testing time comes the work will fall and man's efforts will be lost. On the other hand, when men pray for the power of the Spirit to "come down," and they themselves seek to "get up" in this revival, there will be lasting results that neither the world, the flesh, nor the devil can destroy.

Spring Conferences.—The time is about here for the spring conferences to convene, and we have been asked, as a matter of convenience as well as for necessary information, that we publish a list of the conferences held in the spring with date and place of meeting of each. A number of brethren desire to attend several of these important meetings and by having a correct list of them they are enabled to arrange accordingly. We kindly ask that some one in each district where the conference is held this spring send us the necessary data as to time and place of meeting, so it may appear in the next issue of the Herald.

The Lancaster conference will be held in the meeting house at Rohrerstown, Pa., on next Friday, April 14th.

The Mission page is an interesting feature of this issue of the Herald. It contains a card written by Bro. Kaufman at Port Said, Egypt; Notes from Dhamtari, by Sister Lina Ressler; an article from the pen of Bro. J. A. Ressler, and a touching letter from Bro. Leaman of the Chicago mission. We were especially glad to receive something again from Sister Lina, written by her own hand. We trust her health may continue to improve. Our sympathies go out to Bro. Leaman in his double affliction. May God be very gracious to him. Bro. Kaufman, by this time, is undoubtedly wrestling with Hindi along with Sisters Schertz and Stalter. We trust they will prove themselves apt, faithful, efficient students and ere long be able to do actual service in this vast field.

There is considerable talk of peace in official circles affecting Russia and Japan, and it is the sincere prayer of all sensible people that the talk will materialize into action. Russia has already lost more than half a million of men in this awful war, and Japan counts her losses in a similar way, to say nothing of the untold suffering, privation and sorrow which thousands of homes in both belligerent countries are made to endure. The expenses incurred in this cruel war are almost incalculable. Russia has almost exhausted her credit and is still trying to borrow money. Japan is about to make a heavy loan of the Standard Oil Company, in order to secure which she will mortgage the naphtha lands in the northern part of her domain to this world-absorbing trust. It is evident that if peace is made to-day, both countries, and especially Russia, will be worse off than they were before the war. War is anti-Christian and can never be directly a blessing to any country or people.

Peace and Righteousness.—Peace can never be obtained when sought simply for peace's sake. He who pursues peace as an isolated end to be obtained, will never secure it. The only way to attain and retain peace of soul is to pursue righteousness. Peace of soul comes to us only after we have gotten right with God. The same thing is true in relation to the peace of a congregation; as long as its members are

wrong with God, have not had the power of the soul-cleansing Spirit applied to their hearts and initiated into their lives, there is little hope of real peace for that congregation. Righteousness is a work; peace is a gift; to him who works righteousness, God bestows the gift of peace. Jesus says, "My peace I give unto you; let not your heart be troubled, neither let it be afraid." Get right with God, get right with yourself, get right with your fellow-man; then, and then only, will you be enabled to secure and enjoy that "sweet peace, the gift of God's love."

The Scripture Problem.—There has been considerable interest manifested in the scripture problem published in the Herald of March 23d and answered in March 30th number. But Bro. Harry Buchwalter, who sent the problem, and the little brethren and sisters of the Orphans' Home, who solved it, do not agree on the answer, so the editor has been appealed to for a correct solution. Both solutions and answers are correct according to different Bible students; the trouble lies in the fact that Bro. Buchwalter recognizes eight beatitudes and seven petitions in the Lord's Prayer and gets 36 as his answer, while the rest recognize nine beatitudes and six petitions in the Lord's Prayer and consequently get 34 as the answer. The point in question is as to whether verses 10 and 11 in Matt. 5 should be considered as containing two beatitudes or only one, and whether Matt. 6:13 contains two petitions or only one. Matthew Henry claims that there are eight beatitudes in the Sermon on the Mount and six petitions in the Lord's Prayer, and according to this statement the answer would be 36. So the editor decides that you are all correct in the solution of the problem, and he prays that you may all be so successful in solving the more difficult and more important problems of life that the result obtained will award you the smiles of a kind heavenly Father and an eternal home in heaven.

PERSONAL MENTION.

Bro. Jacob Christophel of the Yellow Creek Cong., Elkhart Co., Ind., filled the regular appointments at Barker Street, Mich., over Sunday, April 9th.

Bro. Paul Whitmer spent Sunday, April 2d, with his home congregation at Columbus, Ohio. The brotherhood was glad to hear him expound the gospel to them again.

Bish. J. J. Troyer and Pre. S. Y. Schlach (Old Amish) of Holmes Co., Ohio, were recently called to Madison Co., Ohio, to assist in adjusting some church matters.

Bish. John K. Yoder of Smithville, Ohio, who has been afflicted with paralysis for some time, remains about the same. He suffers very little pain, but is about entirely helpless.

Bro. J. D. Mininger, superintendent of the Old People's Home at Rittman, Ohio, was called to Bucks Co., Pa., last week to attend the funeral of his grandfather, Bro. Jacob Detweiler.

Bro. A. C. Kolb of the Mennonite Publishing Company, who is spending some time in Ohio and Pennsylvania in the interest of the Company, was present at the services near Orrville, Ohio, on Sunday, April 2d.

Bro. Jacob A. Heatwole and wife of Harrisonburg, Va., recently completed a trip to the eastern counties of Virginia where some of our people are located. Read his article in this issue of the Herald. He gives wise counsel on more than one point.

Bish. David Hilty, who spent several weeks visiting relatives and friends in Indiana, Ohio and Virginia, has returned to his home at Nampa, Idaho. Sister Kurtz, widow of the late Pre. Samuel Kurtz, accompanied Bro. Hilty to her former home at Nampa.

Bro. Daniel Hooley, who recently moved from Garden City, Mo., to Victorville, Calif., preached in the Victorville schoolhouse both morning and evening on Sunday, April 2d. Bro. Jacob Kaufman and wife of Colfax, Wash., have also recently located at this place.

Bish. J. N. Durr of Martinsburg, Pa., was with his former congregation at Masontown, Pa., on Sunday, March 26th. He attended a funeral in the morning and preached to the congregation in the evening. He also stopped at Scottsdale and Johnstown on his way home.

Bro. A. D. Wenger of Millersville, Pa., who with his family has been in Canada since early in last December, has returned to his home in Pennsylvania. Bro. Wenger has been holding meetings almost constantly during his sojourn in the Provinces and the Lord has abundantly blessed his labors in bringing souls to Christ. Bro. Wenger undoubtedly needs and certainly deserves rest.

The brethren Jacob H. Martin and Joseph Harshbarger of Augusta Co., Va., are spending some time visiting the churches in the West. After a few days' stay in Oscoda, Mich., they came to Elkhart on April 5th. They attended the Bible reading on Thursday evening and also spent some time looking through the Publishing House. Bro. Martin left the next morning for Orrville, Ohio, and Bro. Harshbarger will fill a number of appointments among the churches in the county. Bro. H. has taken options on some land near Fairview, Mich., and may locate at that place. While in the city they were the guests of Bro. and Sister C. S. Shantz. Sister Shantz is an aunt of Bro. Harshbarger.

April 13.

1905.

For the Herald of Truth.

CONSECRATION.

By Edna F. Metzler.

When the rich nobleman inquired what was necessary for him that he might inherit eternal life, the answer was, "Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me" (Mark 10:21). Oh! but that was too much. He had kept all the commandments—if we take his word for it—from his youth up; but when he was required to give up all, even though the promise was, "treasure in heaven," he was unwilling.

How many of us are like him in that respect, at least? We may not have great riches to give up; in fact, it may be a very little thing; but, oh, with what tenacity we hold to it!

Do we suppose this rich man was happy? Surely not. Can we be truly happy if there is something which we are not quite willing to surrender? Verily, no. If we wish to find happy hearts we need not go to kings' palaces or magnificent mansions; but very often do we find them in some humble cottage; a loving mother who is doing her duty faithfully; a care-worn city missionary, perhaps, or one of God's servants in the foreign field, "pressed with care" and anxiety.

Since the pursuit of happiness is the aim of many, why are there not more consecrated Christians, if for that purpose only? But that is only a very small part; indeed, our love for God, or rather the thought of his love for us, should be so great that we would be ready to consecrate our whole life to his service, to do willingly, gladly, what he has for us to do. Perhaps we do not fully understand what is meant by consecration. It is, as some one says, "a letting go of everything and taking hold on God; a handing of the lines over to him and letting him drive; forsaking, if need be, father, mother, home, friends, possessions; a willingness to sacrifice all—our lives, if need be—in his service. It means self-denial to the extent that we forget ourselves and devote our time, our lives, our all to Him who has bought us with a price. Our everything is in his hands and at his command."

Do we think we cannot do that? Why? Perhaps it is lack of faith that God will fulfil his promises. If we were to surrender everything in this way to a hard master our excuses might be worthy of consideration. And yet is not that just what every one not in God's service is doing? But let us for a moment consider the facts: God is not only a loving heavenly Father who means to do everything for our good, but he is an omniscient God and so knows just what is good for us. He will, therefore, because he cares more for us than we do ourselves, do the very best for us that we allow him to do. And when he leads us over stony pathways and through dark clouds, we may rest assured that our kind Father is leading us in that path only because it is best for us.

Can we not see, then, that if we "let loose" of everything it will be much to our own advantage? We all know that when we take a child's hand and attempt to guide it in writing much better work can be done if the child makes no effort whatever, than if he tries to do it himself. Just so it is when we think we know better and try to do God's work. We only mar his divine plan to the extent that we resist. How infinitely better, then, is it if we allow him to choose for us, continually, under all circumstances! Then we may "trust him in darkness as well as in sunshine," knowing that

115

his approving smile is resting upon us. And what more do we want? Surely, that is reward enough.

But that is not all. Hear the Savior say, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30). And, again, if it causes us to suffer for him we shall also reign with him (2 Tim. 2:12). Oh, what precious promises!

And then when we enter his service in earnest, determining by his grace to do whatever he requires of us, no matter what excruciating suffering it will cause self, and without regard to man, as to whether it will please him or not—then are we truly happy. Oh, the joy it gives to know that we are just where God wants us!

And it may be surprising how painful duties are transformed into blessed privileges, so that they are no longer a heavy burden but a real pleasure. We will not then ask for some great task for which we shall receive great praise and wide renown; our place may be in an unnoticed corner of God's great harvest field. Perhaps

"It is not mine to run
With eager feet
Along life's crowded ways,
My Lord to meet."

"It is not mine to pour
The oil and wine
Or bring the purple robe
And linen fine."

"It is not mine to break
At his dear feet
The alabaster box
Of ointment sweet."

"It is not mine to bear
His heavy cross,
Or suffer for his sake
All pain and loss."

"It is not mine to walk
Through valleys dim,
Or climb far mountain heights
Alone with him."

"He hath no need of me
In grand affairs,
Where fields are lost, or crowns
Won unawares."

"Yet, Master, if I may
Make one pale flower
Bloom brighter for thy sake,
Through one short hour;"

"If I, in harvest fields
Where strong ones reap,
May bind one golden sheaf
For love to keep;"

"May speak one quiet word
When all is still,
Helping some fainting heart
To hear thy will;"

"Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more!"

It is grand to know that our "great things" are in our Lord's sight no more pleasing than the so-called "little things" if they are done at his command. For God has need of the kind acts, unnoticed, perhaps, by others, just as much as those achievements which all the world sees and praises.

"If I cannot be like the sun in the heavens which lights the whole world up, may I be like the little butterfly in the meadow, making the world brighter than if it were not."

Should, however, the Lord call us to something greater, let us be sure to heed his call. When we think of the millions who are dying without any knowledge of a Sa-

vior's love, and then of the comparatively few who are there to teach the millions remaining, can it be that others are not called? Or does God want us to sit in idleness at home while the few obedient ones are laboring with their might and main? Surely, Jesus died for those benighted ones just as much as for us and their souls are just as precious to him as ours. Oh, then, let us be "up and doing" his will! And of all, let us remember that consecrated workers are needed everywhere!

West Liberty, Ohio.

For the Herald of Truth.

REASONABLE WHYS AND SCRIPTURAL REPLIES.

By Gideon S. Eberly.

(Conclusion.)

Why engage in politics, when you know that when your vote is cast the politicians will often turn against you?—(Read Rom. 12:1, 2.) "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6).

Why not live a life fully consecrated to God, ready to learn, prove all things whether they be of God by the Bible?—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Why have a secret sin in your bosom?—Confess it and be blessed. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Why take part in chancing off articles, and talk against gambling?—"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots" (Matt. 27:35).

Why have musical instruments in place of singing from the heart when admonished to do so?—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

Why be a plain people, and dress our children fashionably? Why not train them in the Bible way?—"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Read 2 Tim. 3:15.

Why always murmur when things are not our way, and not remember that we are in Christ's school?—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Why not rejoice in persecutions?—(Read Matt. 5:11, 12.)

Why not practice what you teach?—"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

Why not study the Bible zealously?—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Why not step wholly upon the promises of God?—"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

Farmersville, Pa.

HERALD OF TRUTH.

Thursday, April 13, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

THE MENNONITE QUILL LAKE RESERVE.

In referring to the advertisement on the last page of the Herald, we wish to say that we have in our possession a copy of a letter written by Bro. A. S. Biehn of Strasburg, Ontario, stating that he with a number of other brethren had made a trip to the Mennonite Reserve in Northwest Canada and found the land, climate and conditions as represented by the land company who advertise in the Herald of Truth. About forty or fifty persons from the vicinity of Berlin, including Bro. E. S. Hallman, will settle in this reserve this spring and others will likely follow later.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your Sunday School Supplies, Lesson Helps, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months of the present year are taken from the writings of John and are very interesting and practical. Address:

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Fairview, Mich., April 6, 1905.—Dear Editor and all Herald Readers, Greeting:—We are glad to report that we enjoyed another feast of good things. On April 1st our dear ministering brethren, Jacob H. Martin and Joseph Harshbarger of Virginia, came into our midst and preached two very interesting sermons. Bro. Harshbarger took option on some land and will likely move here in the near future. We are certainly glad to welcome him among us. From here the brethren went to Elkhart, Ind. May the Lord lead them in his way.

E. A. BONTRAGER.

Mountville, Lancaster Co., Pa., April 4, 1905.—Greeting in Jesus' name:—I felt impressed to write a few lines for the Herald, as I do not remember of ever seeing any correspondence from this place. Sunday, April 2d, we had services at Habecker's M. H. Bro. Ephraim Nissley of the Kraybill

HERALD OF TRUTH.

Cong. was with us and preached from Matt. 18:1, 23. We were earnestly admonished to live such a life that we may be bright lights to those around us; to put away from us any desire of the heart that may not be in accordance with his word, and to be of a forgiving spirit one toward another, "even as God, for Christ's sake, hath forgiven you" (Eph. 4:32). We also reorganized our Sunday school by electing the following brethren as officers: Henry Haverstick, superintendent; Clayton Charles and Jacob Habecker, assistants; Christian Haverstick, secretary; John Charles, treasurer; Walter Charles and Eli Mann, choristers. May we enter into the Sunday school work with more zeal than before.

EMMA L. NEFF.

Ephrata, Pa., April 5, 1905.—Dear Herald Readers, Greeting:—On Sunday, April 2d, baptismal services were held at this place when four souls were received into church fellowship by water baptism. Two more have become willing to forsake sin and join in with the people of God. Bishops Noah Landis and Benjamin Weaver conducted the day service and the brethren Noah Mack and John Bucher filled an appointment the same evening, which was very well attended. We have decided to hold our Sunday school every Sunday and likely teachers' meeting once a week. Bro. Steiner of Ohio, and Bro. Hunsberger of Canada, also favored us with some very interesting sermons, throwing out the life-line to rescue the perishing. May God bless his work.

LIZZIE D. WITWER.

Columbiana, Ohio, April 3, 1905.—Greeting to the Herald Readers:—A few lines from this place may be of interest to some. Bro. Paul Whitmer was with us over last Sunday and preached to a large congregation at Midway at the regular Sunday morning services. Text, John 14:6. At 2 p. m. of the same day and at same place funeral services were held for Daniel Lehman's two little girls who both died of scarlet fever in one day, only three and a half hours apart, in January. These services were conducted by E. M. Detwiler, assisted by Jacob Tyson. Text, Mark 10:13-16. The house was filled to overflowing with friends and neighbors who sympathize with the bereaved parents in this sad hour. The mother of these little girls also had to see both of her parents pass away and to follow them to the grave since her little girls died. May they look to God for comfort and consolation in their sad bereavement. PETER METZLER.

Goshen, Ind., March 29, 1905.—Dear Herald Readers, Greeting:—Sunday, March 19th, was another day of joy for this congregation. At this time two persons were received by water baptism. Bish. David Burkholder was present. He preached an edifying sermon. It was an impressive occasion. May the Lord richly bless these souls that they may grow in grace and be shining lights in this world which so much needs the light of Christian example.

The spring term of Goshen College opened on Monday with eighty students. We are expecting a few more soon. One of the principal features of the opening was an inspiring address on "Does it pay to educate?" by Bro. S. F. Gingerich. He made use of the text, "Seek ye first the kingdom of God and its righteousness," as the ideal for the education that pays, not in dollars, but in those things which make life worth living. All the teachers and students entered the work with much cheer and hope.

RUDY SENGEL.

Bowmansville, Pa., March 26, 1905.—Dear Herald Readers, Greeting in Jesus' name:—We rejoice in the Lord that to-day seven precious souls were added to the church at this place by water baptism. Bish. Benj. Weaver was the officiating minister. The house was crowded to its utmost capacity. It was not the usual time for meeting, so we had our Sunday school in the forenoon and baptismal services in the afternoon. The attendance at Sunday school is fair. Bro. Noah Hunsberger of Waterloo, Ont., preached at this place on the 20th inst. We wish him God's blessing on his journey.

WM. G. GOOD.

White Horse, Lancaster Co., Pa., April 3, 1905.—Dear Herald Readers, Greeting in Jesus' name:—It has been quite a while since anything was written from this place. We have God's word preached unto us every two weeks, and on last Sunday, April 2d, we reorganized our Sunday school for another year with the following officers: Superintendent, Bro. Harry W. Reeser; assistant, Bro. Jacob Martin; secretary, Bro. Aaron Martin; treasurer, Bro. Elim Hershey; chorister, Bro. Jacob Hershey; assistant, Bro. J. E. Hostetter. May God give unto us as officers much of his Spirit and grace so that we may labor together in peace and love for the salvation of souls and the upbuilding of the church. Five of our dear young scholars have made application to unite with God's children during the past year and we pray that many more, everywhere, might do the same. How much we need to pray for each other daily, so that young and old may work together as it pleases God! May we not only give of our means to help the Sunday school work, but be willing also to give ourselves to the work, is my prayer. HARRY W. REESER.

From Masonville, Lancaster Co., Pa.—We enjoy reading about the work of the Lord at other places, and perhaps a few items from this place would interest others. Our Sunday school, which was closed for three months, was reorganized on March 26th. May God give us all grace to perform our duties faithfully! If we heed the good admonitions on the first page of our Lesson Helps, improvements will be made. At the regular service, Bro. Hiram Kauffman of Landisville preached from the text, "Remember Lot's wife." He reminded us of the importance of not looking back after we have started heavenward. The day following, Bro. Noah Hunsberger of Canada, preached, selecting 1 Cor. 15:58 for a text. He admonished us to steadfastness and reminded us of the importance of remembering the promise that our work will not be in vain in the Lord, in order that we do not become discouraged. The many vacant seats brought to mind the advice given by one of our bishops upon one occasion. He said, Do not miss an opportunity of going to hear God's word preached, because every time you go you will receive a blessing and every time you miss an opportunity you will miss a blessing. We meet every Saturday evening to practice singing. Bro. John D. Charles of Millersville has been teaching us the rudiments of music. This is a work that is much needed here and we are thankful for the opportunity to improve along this line.

IDA KAUFFMAN.

Concord, Tenn., March 29, 1905.—On Sunday, March 26th, the Sunday school at Powell's M. H. was reorganized, the following officers being elected: H. J. Powell, superintendent; William Jennings, assistant; D. W. Good, chorister; Ida Hertzler, sec-

April 13,

1905.

tary. The Sunday school has been well attended all winter, and much interest has been manifested by both young and old. The congregation at this place has recently experienced a season of spiritual refreshing through the instrumentality of our visiting minister, Bro. Noah Metzler, whose labors with us were much appreciated, and whose efforts God blessed. The outlook in both church and Sunday school work is encouraging.

Baldwin, Md., March 28, 1905.—Greeting in the name of Jesus:—On March 20th Bro. Joseph Kanagy of Allensville, Pa., came here. He preached for us on the evening of March 20th and on the following day he preached the funeral sermon of an aged brother, Christian Neuhauser, Sr. On March 26th we reorganized our Sunday school for another year, electing the same officers we had last year: Superintendent, Bro. Moses Nafziger; assistant, Bro. Joseph Hertzler; secretary, Bro. Silas Hertzler; treasurer, Bro. Joseph Miller.

SILAS HERTZLER.

Farmersville, Pa., April 4, 1905.—Dear Herald Readers, Greeting in the worthy name of Jesus:—On Sunday, April 2d, services were held at Metzler's meeting house. A very impressive sermon was delivered by Bro. Noah Mack, from Matt. 18, as it was the examination day. An election was held for Sunday school officers the same day; the following were elected: Benj. Wenger, superintendent; John Sauder, assistant; Henry Metzler, treasurer; G. S. Eberly, secretary; Jacob Stoner, chorister. Our Sunday school, we are sorry to say, is not evergreen. Hope and pray the time is fast coming when it will be. Bro. Hunsberger of Canada was with us on March 19th at Croffsdale. The brother taught us earnestly. May the Lord bless him in his labors.

G. S. EBERLY.

Waynesboro, Va., March 28, 1905.—On March 19th Bro. J. H. Martin was with the congregation at Spring Dale again. He came home to attend the funeral of Bro. Weaver. We were glad to see him take his place in the pulpit and speak to us of our duty of laying up treasures in heaven. We had a very sad meeting owing to the great vacancy made by the death of Bro. Weaver. We were made to think of the words of Solomon, "By the sadness of the countenance the heart is made better." I believe all were benefited by being present; if not, the fault was theirs.

Bro. Joe Harshbarger and Bro. J. H. Martin expect to leave for Michigan on March 30th. Bro. Harshbarger is going to look for a home. Bro. Martin expects to spend some time in different parts of the West. In the afternoon of the 19th we met again to organize our Sunday school. The following brethren were appointed: A. W. Eschleman, superintendent; D. R. Martin, assistant; E. F. Heatwole, secretary-treasurer; F. A. Driver, chorister. COR.

HAVE YOU HEARD THE GOOD NEWS FROM THE VALLEYS OF WALES?

For several months past reports of a wonderful sort have come up to London from around Cardiff and the land of the ancient Cymri, and it is all about an almost unheard-of work of divine grace. Individual observers and delegated committees have proceeded thither to satisfy themselves of the reality of this fire which consumes the chaff

HERALD OF TRUTH.

117

of the old nature of man and woman and child, and makes of them new and spiritually transformed creatures. Let us read a passage from the report furnished by a special commission sent by the (London) Christian World to study this present revival in Wales.

"A revival," it says, "which reconciles people who have not spoken to each other for years, which reunites separated husbands and wives, which restores prodigal sons and daughters to heart-broken parents, which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts, which stops swearing, drinking, gambling, and stamping of work, which makes advocates declare that there is no work for them in the police courts, which brings Magdalenes by the score from the streets to the big pew, where penitents are dealt with, which closes low drinking clubs by members, almost to a man, returning their tickets of membership, which sends betting bookmakers back to earn their (honest) living in the colliery or in their old trades—this is a revival that was bound to win the respect of even the non-church-going man in the street."

I had occasion one afternoon this week to visit Philadelphia's north-lying suburb of Cynwydd. Being a stranger in the place, I asked a lad, just out from the city with his school books, if he could direct me to the house which I sought. He could; he was going very near there. As we walked I referred to the Welsh name of the attractive settlement, and to its neighbor, Bala, also Welsh, and to the road Montgomery along which we strode, so named from a shire of Wales; next spoke of the body of Friends who had early come to the colony from Wales and located not far away, the Robertses and Joneses and Evanses and others, then turning towards him, I asked whether he had heard the recent wonderful news from Wales. No, he had not; what was it all about? He was told that in the south part of Wales there had been a great strike of miners which had been going on for months, and nobody knew how or when it would be settled, but suddenly, in a very little while, almost before any one realized how it came about, there was an end of the trouble, and the men were all back at their work. And then the miners who drove the horses and mules in the deep galleries below the ground, men who had been always in the habit of beating and cursing the beasts, now treated them most kindly and spoke in the gentlest of tones. The tradesmen, too, were having debts paid to them that they had thought were hopelessly lost, and husbands who had drank and gambled and beaten their wives were now sober, kind, well disposed and supporting their families. How did all these remarkable things come about? The boy with the school books did not know; it was certainly very strange. There was only one thing, he was told, that could work so singular a transformation, and that was divine grace, the direct work of the Holy Spirit upon the hearts of men, and that was what had come upon the miners and many others, a great many thousands of them, in the south of Wales.

While the leadership of man is disclaimed in this great religious revival, there is one, Evan Roberts, lately a worker in the Broad-oak Colliery, who has been prominent throughout. He is the son of Methodist parents, an acknowledged poet, having contributed many fine verses to the Cardiff Times. Of a pious disposition, he had been for years a church member, but not truly a Christian. Recently a new light has come into his life. The same light was shining

upon all men if they would but open their eyes and their hearts.

This all-important change had come to him in the summer, less than a year and a half ago. He had been in the habit of taking his Bible down the mine, and while at work would put it away in some convenient hole or nook near his working place, ready to snatch it up at any time. He felt that he might have a call to the gospel ministry. A serious explosion occurred one day, and his narrow escape from death deepened his religious impressions, and he gave much time to prayer. He was about going to a "divinity school," but the light dawned upon him in the privacy of his own room. His soul was filled, as he says, "with unspeakable joy," finding himself, as it seemed, in the very presence of the almighty God, so that he could speak to him face to face. For many mornings was he thus favored, and then he thought he must go on to the college to prepare for the ministry, as previously determined. And then came further light, but it was through darkness. The way to college was closed, and the heart of Evan became as stone. The Lord himself had prepared him, and, in the interim of several weeks, he was told to go speak to the people. The particulars of what followed cannot now be given, but the keynote is, that sin must be forsaken, wrongs must be made right, everything doubtful removed once for all out of the life, obedience prompt and implicit be given the Holy Spirit, and Christ, the Savior, be confessed before the world.

The eminent congregational minister, G. Campbell Morgan, went to the scene of the revival, but, after being recognized, and speaking briefly, was so impressed with the feeling that he should keep in the background, that he did not continue his attendance. "There is no preaching," he said, "no (prearranged) order, no hymn books, no choruses, no organs, no collections, and, finally, no advertising. Now, think of that for a moment, again. Think of all our work. I am not saying these things are wrong. I simply want you to see what God is doing. There were the organs, but silent; the ministers, but among the rest of the people, rejoicing and prophesying with the rest, only there was no preaching. Yet the Welsh revival is the revival of preaching to Wales. Everybody is preaching. No order, and yet it moves from day to day, week to week, county to county, with the order of an attacking force. No books, but, ah, me! I nearly went to-night over the singing of our last hymn."

The Welsh venerate their bards, and for centuries have been a people of specially poetic temperament, but Evan Roberts counsels them not to sing if they cannot do so with the spirit and understanding, rather to release into silence. "An effective reversion," as W. T. Stead testified in speaking of the revival, "to the practice of the Society of Friends." This, which I read to-day concerning the practice of that people by a writer in the Australian Friend, reveals what appears to be the strong and vital point of the Welsh revival:—

"The cardinal principle of our worship is that we enter on it without any preconceived plan as to the form it shall take upon the occasion, but we leave this to be determined under the immediate guidance of the Holy Spirit acting upon the hearts of the congregation there gathered. Thus we acknowledge in the fullest degree possible the actual headship of Christ in his worshipping church."—Josiah W. Leeds, in West Chester (Pa.) "News."

(Published in the Herald of Truth by request of the writer.)

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhantari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amer. and Duane Sts., Philadelphia, Pa.
Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
Lancaster.—162 Rockland St., Lancaster, Pa.
Canton.—1809 E. Tuscarawas St., Canton, Ohio.
J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—Cor. 7th and Pacific Sts., Kansas City, Kan.

For the Herald of Truth.

CARD FROM EGYPT.

Port Said, Egypt, March 24, 1905.
D. H. Bender, Elkhart, Ind.

Dear Brother, Greeting in Jesus' name.—Arrived here safely last evening. Will leave about noon to-day. Weather cool enough to wear an overcoat, including heavy underwear. Am well and happy in the Lord. The sea so far has been comparatively smooth. Very little seasickness to contend with. Am thankful to the Lord for his goodness. Good service on our Italian vessel. Left Naples on March 19th. Stopped at Messina on our way. Another stop at Suez and Aden. Will arrive at Bombay about April 4th. My baggage is at Naples yet. Will get it in about a month. May the Lord bless you.

Yours in Him,
J. N. KAUFMAN.

For the Herald of Truth.

NOTES FROM DHANTARI, INDIA.

By L. Z. R.

The days keep gliding swiftly by. The hot season is again at hand. The days are already quite warm, although they are quite endurable when we remember that they will be very much warmer before the hot season is over. With the best intentions it is impossible to keep the gardens supplied with water to keep things growing, and boys here, as elsewhere, are apt to forget. Some however, we have cabbage, tomatoes, beets and onions to use now.

Two boxes of dried fruit, etc.—one from Sterling, Ohio, and one from Bucks Co., Pa.—were a source of joy and gratitude to the workers here. Such things are a luxury. Of course we can get provisions in India very well, and even cheaper perhaps than to have them come so far, but these boxes were so well packed and contained so many good things that they were very warmly appreciated.

Bro. Burkhardt has gone for a few weeks' visit in different villages. He goes with the colporteurs to scatter God's word and preach to the people.

Sisters Schertz and Stalter are busy with Hindi, besides helping out in the work with the girls and among the deaf-mutes and the blind. The sisters seem to enjoy the life and work here quite well and are finding plenty to do to keep from getting lonely.

Word has reached us that Bro. J. N. Kaufman is on the way to join the work. We need hardly say the news was welcome; we are almost counting the days till he can

HERALD OF TRUTH.

be here to help hold together this large, restless family of boys and girls. "There are so many corners to watch," said some one to-day, and it is true.

The work of getting the new village moves slowly, but we believe in his own good time the Father will direct to the right one. We praise God for good news of blessing in the home land. May he continue to bless.

Dhantari, C. P., India, March 16, 1905.

For the Herald of Truth.

CHICAGO HOME MISSION NOTES.

Dear Herald Readers, Greeting in Jesus' name.—I feel impressed this evening to write a note to our beloved people. You will pardon me if I will write concerning my own experience.

Three months ago sickness came to our midst, and has staid with us until this present time. We are, however, receiving blessings through it all. Sister Leaman is improving very slowly and will not be able to come home from the hospital before May 1st if she keeps on improving as she has been. Mother, who has been with us for almost three months, has gone to her home in Lancaster Co., Pa., taking our precious little babe with her until we are able to give it the needed care.

No one can tell how the long days and nights were passed in loneliness and sorrow. I tried to carry on the mission work the best I could under the direction of the Holy Spirit. I would be compelled to give it up were it not for the kind remembrances of many brethren and sisters who have assisted me in carrying the financial burden thus far. I am sure our kind heavenly Father will reward all in due time.

God is blessing our work in all its workings, and to him be all the glory.

Our Sunday evening meetings are especially interesting, and God's power is felt. We ask an interest in your prayers that we might be used as never before in bringing the gospel to the many who need it.

I ask an interest in your prayers that I may be patient through all he has in store for me. I know God is too wise to make a mistake and too good to be unkind. So I simply trust in him.

God holds the key and I will walk in wherever he unlocks.

"God holds the key of all unknown
And I am glad:

If other hands should hold the key,
Or if he trusted it to me,

I might be sad.

What if tomorrow's cares were here
Without his rest?

I'd rather he'd unlock the day,
And as the hours swing hear him say,
My will is best.

The very dimness of my sight
Makes me secure;

For groping in my misty way,
I feel his hand and hear him say,
My help is sure.

I cannot read his future plans,
But this I know,

I have the smiling of his face
And all the refuge of his grace,

While here below.

Enough; this covers all my want!
And so I rest;

For what I cannot HE can see,
And in his care I'll surely be.

Forever best."

Yours in Jesus, A. H. LEAMAN.

April 13.

For the Herald of Truth.

FAITH IN ORPHANAGE WORK.

By J. A. Reessler.

A few days ago the Report of a "Faith Orphanage" came to the Mennonite at this place. It has caused us some thought. It called the "Fifth Annual Letter" of that Orphanage and it comes to us just at the time when we are sending out our "Fifth Annual Report." The orphanage referred to, like the one at this place, is the result of the famine of 1900. Like ourselves, the workers have no pledged support for the work or the orphans. Contributions are sent in as the Lord directs his people and the work is gauged accordingly. In organization there is a radical difference between the other mission and this one. The workers of this mission are appointed by a board over whom the mission workers have no control whatever and in the selection of whom they have no voice. This board represents a recognized body of God's people known as Mennonites who have certain beliefs and practices which they adhere to because they believe them to be according to the word of God.

On the other hand, the "Faith Orphanage" referred to in the letter which reached us is managed by a director who is chosen by an advisory council. This council is not chosen as the representative of any body of the church, but is self-constituted and has the power of filling vacancies in its own number, thus forming a "permanent body" which no one outside its own number can influence with authority.

We do not wish to criticize adversely this form of organization, but would simply state that for our people and for our work it would be very unsatisfactory. The missionaries of our mission are not here as individuals, but as the representatives of a people who choose those who have the power (humanly speaking) of sending out workers. Thus the mission superintendent or the missionaries as a body cannot in justice be held responsible, financially or otherwise, for the success or failure of the work. They share responsibility with the sending body and with the church as a whole. In the rules of the orphanage referred to is this expression: "The director assumes the whole responsibility for the finances."

But the part of the "Letter" which caused us the deepest thought was a passage like this: "Of the girls we were obliged in September to send away nearly fifty owing to insufficient funds. We chose as much as possible those who had had some kind of homes away. Still it was a hard thing to do, and the girls cried and many begged to stay."

When we think of the fate of the helpless girls of India such a statement makes us feel chilly. It has not yet been necessary for us to send any children away whom we have taken in, but funds have often been low that the question of curtailing expenses was raised and some friends in America have suggested the lessening of orphanage expenses. At the present time funds for general expenses are by no means abundant.

Where the responsibility for all the affairs of a mission rests with one man he can act in the manner the "Letter" suggests which funds are insufficient and no one can question his wisdom. But when the responsibility is divided as it is in the case of the American Mennonite Mission it is well to ask in a public way, What shall we do in cases such as have frequently confronted us?

What shall we do at the present moment?

1905.

What shall we do in the future if funds get low or "insufficient"? We have thought we should prefer to share our little store with the children rather than see them go away. Would we stand the test? Will the readers of the Herald prayerfully help us answer?

Dhantari, C. P., India, March 14, 1905.

For the Herald of Truth.

EASTERN VIRGINIA AS WE FOUND IT.

By J. A. Heatwole.

Since we have been asked by a number of the brethren and friends whom we met on our visit to eastern Virginia during the month of March to write to them and we were also requested by many of our home people to give an account of our trip, so I shall do so through the columns of the Herald of Truth, as I saw it among the reading matter of nearly all the homes we visited. Among other things, I find one that make me feel so much at home as to see the Herald of Truth a regular visitor in the home. Of course when I look at the label I always like to see the subscription paid up. (Amen.—Ed.)

Our first stop was with Dea. Christian Ebersole who now lives at Riverton. His residence is situated on a beautiful elevation and commands a most picturesque view of the junction of the Big and Little Shenandoah rivers. They have located here in order to get near to school in Front Royal, where their son is attending. After spending a short but most pleasant season with them we took the train for Prince William county.

We stopped at Gainesville, where we were met by Bro. A. J. Guthrie, who took us to their home, where he had services. They live near where the first battle of the Civil war was fought, the battle of Bull Run. It seems as though people almost worship the spot where the awful carnage took place. At quite a great many places marble slabs and monuments are erected in honor to or to mark the place where some one was wounded or killed. About a year ago the government spent thousands of dollars to celebrate the event by having a "sham" battle on the same ground. God speed the day when "men shall learn war no more."

Pre. E. J. Berkey of Fauquier county was the next place at which we stopped. We found Bro. Berkey quite busy with his many duties. On account of the bad condition of the roads we had only one service at the church, but felt that the time was none too long just to visit in their home.

At Burke's Station, Fairfax county, we were met by Bro. Andrew Shifflet. Here we had services in the schoolhouse. A little band of members has been started here and Bro. Berkey comes frequently to preach for them.

After visiting Washington, D. C., and Virginia Beach, we paid a visit to the brethren in Princess Anne county, stopping at the homes of the brethren Smoker and Hershberger. For the want of time we did not get to visit the brethren in Norfolk county, where Bro. Wert of eastern Pennsylvania has gone to make his home.

So after holding one service we left for Warwick county. Here we found a prosperous little congregation consisting of about fifty members, mostly young people. They have a splendid Sunday school, Young People's meetings and regular church services. After preaching four sermons we left for home and found all well and happy and experienced the truthfulness of the old saying that

HERALD OF TRUTH.

119

"the best part of going away is coming home again."

Now we are often asked, "Did you find a place you would like to make your home?" etc. Well, we did not go to find a new home, but we can say we saw quite a number of places well suited for settlements of our people. For general farming there is much good land to be had cheap in Fauquier county. For dairying and fruit-raising, Fairfax county is head to heat, and there is also much land to be bought quite cheap. For early market gardening, the vicinity of Norfolk offers many advantages, as does also Warwick county, where you can have fresh oysters and fish right from the river in season. The fish are especially cheap and excellent.

Now, my dear reader, if you think of going somewhere, do not think you will find a place that does not have its disadvantages, or you will surely be disappointed. The first consideration should be church privileges, and unless you know you are going where there are such privileges or a sure prospect of having them by others going with you, stay where you are, even though your opportunities are not so good financially.

Harrisonburg, Va.

The only way the Christian is called upon to wage is against sin, not to destroy men, but to save men; and the greatest battlefield he has will be found in his own heart. That is the great fortress to be held for his King. "Keep thy heart with all diligence; for out of it are the issues of life."—Sel.

MARRIAGES.

McFarland.—White. On March 23, 1905, at Heaton, Kan., by P. H. Herbert, Albert J. McFarland and Ellen White, both of Harvey Co., Kansas.

DEATHS.

OBITUARY.

Dea. William Good died on March 13, 1905, near Spring City, Pa., of consumption; aged 52 Y., 5 M., 18 D. He was a son of the recently deceased Joel Good. He was a member of the Mennonite church for a number of years and about seventeen years ago he was called to the office of deacon. He was married to Barbara Hiestand of Doylestown, Bucks Co., Pa., and unto them were born four sons and four daughters, all living. Funeral services were held March 18th in the Vincent Mennonite M. H. by Pre. J. B. Hunsberger. Interment in graveyard adjoining.

Fry.—On March 25, 1905, near Pottsville, Pa., of paralysis, Emma R. Fry, wife of Irvin C. Fry and daughter of John and Rebecca Rosen; aged 47 Y., 8 M., 10 D. She went to bed as usual and about 11 o'clock she was awakened by a heavy chill. She arose quickly to pull down the shade in the children's room and before she reached her bed again she sank to the floor calling for her husband to catch her. She was unconscious within a few minutes and died the next day. She leaves a sorrowing husband, one son and two daughters. Funeral services on March 30th were conducted by Pre. J. B. Hunsberger in the Vincent Mennonite M. H. Interment in the graveyard adjoining. The saddest of all is that she had never accepted Christ as her Savior. Her sudden death is a loud call to the unprepared.

F. B. Nunemaker.—John N. Nunemaker died of appendicitis and gangrene on March 28, 1905, at his home in his father-in-law, John S. Kendall, near Roseland, Neb. He suffered very severely from Sunday afternoon until Tuesday night at 10 o'clock, when death relieved him. Two physicians were called, but all medical skill was of no avail. Soon after he took sick and it was feared that the disease might prove fatal, telegrams were sent to his parents at La Junta, Colo., and also to his brother, Edgar N. Sterling, Ill. They started at once to see the dear son and brother, who hit a few days before was in the bloom of health, now cold in death, and to attend the very sad funeral which took place on March 31st. A short service was held at the house by Pre. Sheldon of M. H. church, assisted by the writer, after which the re-

mains were taken to the Mennonite church, followed by a large procession of friends and neighbors. The sermon was preached by the above named minister to the largest gathering of people that ever met at this place. Text, Job 19:25-27. The remains were laid to rest in the family burying place, which was the home of his father, George, who died a little over two years ago. Deceased was married to Carrie Kendall on Feb. 22, 1905. Both being in the prime of life, they looked forward to a long and happy life, but on the same day when they had intended to occupy a newly furnished home, their bright hopes were blasted by death, which makes it especially sad for the young widow. He is also survived by his parents, seven brothers and two sisters and many relatives and friends to mourn his death. The bereaved ones ask the prayers of all God's children that they may receive strength to bear the heavy cross. May our heavenly Father guard the young widow and the whole family nearer to himself that they may find peace and rest for their souls and full and free salvation through faith in his Son, Jesus Christ. The age of the deceased was 29 Y., 10 M., 10 D.

ALBRECHT SCHIFFLER.

Mast.—Elizabeth Mast (nee Zook), wife of Daniel K. Mast (deceased), died on March 22, 1905, at Long Green, Md., aged 82 Y., 7 M. She was buried on March 25th. Services by Pre. Bricker of Baltimore, Md. The deceased was a member of the Mennonite church for a period of more than sixty years. She was the mother of eight children, grandmother of thirty-six and great-grandmother of seventeen.

Simmons.—On March 21, 1905, near Sugar Grove, W. Va., of cancer, Melvina Simmons, wife of Henson Simmons; aged 74 years. She was survived by her husband, one son and two daughters who mourn their loss, but they need not mourn as those who have no hope. She was a faithful member of the Mennonite church for many years, and was loved by all who knew her. She bore her afflictions with patience and Christian fortitude. Funeral services were held on the 24th at the house before a large concourse of sorrowing relatives and sympathizing friends by G. D. Heatwole and Simon Heatwole. May the Lord comfort the bereaved family. G. D. H.

Hooley.—On March 27, 1905, at the home of her parents, near Marshallville, Ohio, Ruth Aldisa Lovina Hooley, youngest daughter of Bro. and Sister Joseph Hooley; aged 11 M., 11 D. She was taken ill with pneumonia and in less than two days the spirit took its flight. Funeral services were held at the residence on March 29th at 2 o'clock, after which the remains were buried in the Lower Cemetery near by.

Gockley.—Bro. Henry Gockley died of asthma and dropsy on March 22nd at 7 P. M. He was a resident of Ephrata, Pa., where he died, for many years, and a faithful member of the Mennonite church. He was always willing to lend a helping hand to any one in need. We miss him, but submissively say, Thy will be done. He is now free from his suffering and pain. He is survived by his wife, who has been confined to her bed for three weeks, one son, and ten grandchildren. Funeral on March 24th at Ephrata. Services by Abe Wilmer, Noah Landis and Benjamin Weaver. Text, Gen. 15:15. Interment at Denver, Pa.

Detweiler.—Jacob Detweiler died at the home of his son, Mahlon, near Sellersville, Pa., on March 29, 1905; aged 74 Y., 5 M., 23 D. He suffered for six days with pneumonia, but bore his sufferings patiently. He leaves two sons, one daughter and four children. Grandchildren. He was a very faithful member of the Mennonite Old People's Home, Rittman, Ohio, is a grandson of the deceased. He was a very faithful member of the Mennonite church and served as trustee for many years. Funeral services were held on April 4th at the Rockhill M. H., conducted by Elders Samuel Detweiler and M. D. Souder in the German language and H. G. Anglemeyer in English. Text, 2 Tim. 4:7, 8. Interment in adjoining graveyard.

Baughman.—On April 3, 1905, at the home of her son-in-law, Henry Schorer, near Sellersville, Ohio, Margaret Baughman (nee Wren); aged 77 Y., 11 M., 5 D. The end came very suddenly. She was in her usual health on Sunday and attended the funeral services of Daniel Lehman's children at Midway and on Monday morning she was found dead about 8 o'clock in her room. She was evidently in the act of putting on her shoes as she had one shoe on and was lying in front of her chair. She leaves two sons, three daughters and a number of grandchildren to mourn her departure, but not as those who have no hope. Five sons and two daughters preceded her to the spirit world. She united with the Brethren church in 1858 and was faithful until death. She now lives on April 5th at the Zion Hill Brethren M. H. by Albert Harbitt, assisted by Jacob Kurtz. Text, 1 Thess. 4:13, 14. Buried in the adjoining graveyard. P. M.

ITEMS.

The Simpson tunnel, the longest in the world, was formally opened to traffic on April 2. A train from the Swiss side and another from the Italian side met in the middle of the great underground passage. Officers of the road and members of both governments held a service beneath the mountain; a short sermon was preached and the blessings of God were invoked upon the work. It was a time of much enthusiasm and rejoicing.

Julius Verne, the famous French writer, died March 27th, at the age of seventy-seven years. The most famous of his books is "Around the World in Eighty Days." It was written at a time when it was thought impossible to girdle the globe in that length of time, but it has been done since in much shorter time.

The foreign mission society of the Congregational church has disagreed on the question as to whether they will accept the Rockefeller gift of \$100,000. The opposing party maintain that the oil magnate made his money in an unjust, dishonorable way and the Lord cannot use blood money. As to the right thing to do under the circumstances, we do not at this time discuss, but we are glad to note that conscience and a sense of consistency are allowed to enter into even the acceptance of money, though it be for a noble cause. We should not borrow money of the devil to pay the Lord.

The entire Panama commission has resigned, their work, which was of a preliminary nature, being completed, and a new commission will at once be appointed and the work on the "big ditch" continued.

Plans for redeeming the arid lands in the western part of the United States are under way. A contract has recently been awarded for the construction of a large dam in the Salt River Valley, Arizona. This dam when completed will be the largest of its kind in the world. It will be two hundred and twenty-five feet high and about two hundred feet thick at its base. It will be possible to water three hundred and fifty thousand acres of land and furnish water power for hundreds of places in the territory by means of this gigantic reservoir. The work is to be completed in two years.

It is claimed that Illinois now has more miles of main-trunk railroad than any other state in the Union. The total number of passengers carried during the year 1904 was 53,148,198.

England proposes to spend during the year, on the army alone, the enormous sum of \$19,065,000. This is five million dollars more than she spent last year. Add to this the cost of maintaining her large navy and you will have a row of financial figures that are astounding. The money spent by Christian nations in supporting war and preparations for war is shocking to the adherents of the doctrines promulgated by Him who came to bring "peace, good will to men."

By the erection of the great dam across the Nile at Assuan, Egypt, millions of acres of arid land have been rendered tillable and enormous crops are raised in the heretofore unproductive part of the country. Plans are on foot to raise the dam still higher and reclaim more land for the farmer. England has certainly done much for that country.

Count Tolstol, the fearless peace advocate of war-cursed Russia, does not express much hope for his country in the present movement for reform, saying that "renewal of the State is impossible until the people have within themselves the image of the living God; reform is of little value when humanity is savage." All movements toward real reform should be encouraged, but Tolstol certainly has the correct idea of true reform. Let the heart get right with God and it will be manifest in the outward works.

Dakota was visited by a two-foot snow-fall last week. The storm extended southward and seriously affected the orange crop in California. It is said that at Pomona, the children, for the first time in the history of the town, were enabled to make a snowman.

MENNONITE ORPHANS' HOME.

Report for March, 1905.

RECEIPTS.

Clerk of Courts, Bellefontaine, O., \$8.50; John Zook, Goshen, Ind., \$1; Mercer Co. Infirmary, (Selling), O., \$3.40; Sister, W. Liberty, O., \$5; H. & F. R. C. Elkhart, Ind., \$2; Mrs. Putz, Chicago, 50c; Mrs. Hartzler, W. Liberty, O., 50c; E. Miranda, Lippincott, O., \$2.15; John Garber, Goshen, Ind., 50c; M. E. & B. B. Elkhart, Ind., \$18.55; Anna Litwiler, Metamora, Ill., \$1; Sister, Roseland, Neb., \$9; Auditor Putnam Co., O., \$16.88; Jessie

Neuffer, Chicago, \$2; Salome Strawn, Nappanee, Ind., \$10; sale of produce, \$2. Total, \$83.08.

C. Borntrager, Urbana, O., 7 bu. potatoes; Mrs. Putz, Chicago, clothing; D. A. Lehman, Nappanee, Ind., 1 doz. bottles Cough Balsam, etc.; J. W. Borntrager, Middlebury, Ind., 1 bbl. apples; J. Baumgartner, Rawson, O., gal. pudding.

West Liberty, O.—Brother, loaf hay, \$ bu. oats, 2 sides meat; D. B. Yoder, heef; A. Y. Hartzler, beef; Sisters, ironing-board; Mrs. Foust, clothing, shoes; Sol. Warne, meat; Sister, 4 weeks' work; E. D. Yoder, maple syrup, tomatoes; S. Kenney, 2 gal. lard, canned fruit, etc.; Mrs. Smucker, clothing; J. L. King, 7 bu. potatoes, meat, etc.; Mrs. Basset, canned fruit, Jellies.

Expenditures for the month, \$59.93. Number of children in the Home, 39. Gratefully acknowledged, West Liberty, O. A. METZLER, Supt.

MENNONITE OLD PEOPLE'S HOME.

Report of Receipts for March, 1905.

Mt. Zion Cong., Versailles, Mo., \$9; Bethel Cong., Cass Co., Mo., \$3.20; Wayne Co., O., per Treas. at Worcester (to be used toward defraying funeral expenses of Saml. Burkholder), \$18; Dr. F. L. Henry, Cleveland, O. (provision for his mother), \$11.85; F. P. Shoemaker (part payment on note per M. S. Stetner), \$10; H. & F. R. C. Elkhart, Ind., \$5; H. R. Mowery, Reedburg, O. (provision for Rhoda Fishman), \$19.35; Syc. Cong., Cass Co., Mo. (provision for C. Zimmerman), \$30; M. E. & B. Board, \$12.15; Anna Litwiler, Metamora, Ill., \$1; a Brother, Sellersville, Pa., \$1; Oak Grove Cong., Smithville, O. (provision for Francy Coffman), \$20; farm products, \$3.54; sundries, etc. Total, \$150.57.

Articles Contributed.—A. D. Wenger, Millersville, Pa., one copy of his book, Frank A. Doty, evangelist, Chicago, book; Louis Klopsch, New York, The Christian Herald from Dec. 1904 to Mar. 1905; C. Z. Yoder, Sellersville, O., lot of apples, lettuce and potatoes; D. C. Amstutz, Rittman, O., lot of apples, ham, sundries; J. H. Amstutz, Rittman, O., buttermilk; Milton Twp., O., per school directors, ashes.

Gratefully acknowledged, Rittman O. J. D. MININGER, Supt.

PRICE LIST OF THE CHURCH AND SUNDAY SCHOOL HYMNAL.

Word Edition.	
Per copy, postpaid	\$.20
Per dozen, not prepaid	2.00
Per 100, not prepaid	15.00
50 at 100 rates.	
Music Edition—Limp Cloth Binding.	
Per copy, postpaid	\$.60
Per dozen, not prepaid	5.40
Per 100, not prepaid	40.00
50 at 100 rates.	
Cloth Binding.	
Per copy, postpaid	\$.70
Per dozen, not prepaid	6.60
Per 100, not prepaid	60.00
50 at 100 rates.	
Leather Binding.	
Per copy, postpaid	\$.85
Per dozen, not prepaid	8.40
Per 100, not prepaid	65.00
50 at 100 rates.	

Prices net, cash with order. Always mention whether books with the German Appendix are wanted. Address,

J. S. Shoemaker, Freeport, Ill., or Mennonite Publishing Co., Elkhart, Ind.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

WE HAVE NO AGENTS

but ship anywhere for examination and approval, guaranteeing safe delivery. You are not obliged to be satisfied as to style, quality and price. We make 200 styles of vehicles and 65 styles of harness.

No. 215, Blue Gray Driving Wagon with 75 inch rubber tires. Price complete \$24.00. As good as sells for \$25 more. Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.

CANADA

Free Homesteads to Settlers and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY & MANITOBA LAND CO., Ltd.,

Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill - Lake Reserve

in Southeast Saskatchewan and Northeast Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GORKEZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres., Jansen, Nebraska.

NOTE—For cheap landseekers R. R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve.

SEND FOR THE PAMPHLET BEARING THIS NUMBER.

No. 43.

It tells of FARM CONDITIONS in Eight Southern States now attracting wide attention from Home-seekers and Investors, and reached by the Southern Railway and Mobile & Ohio Railroad. It contains information every farmer and every man looking for a new location should study. Write for No. 43. Address, M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.; or Chas. S. Chase, Agent, 722 Chemical Building, St. Louis, Mo.; or M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 15; \$4.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER, Hagerstown, Md., Route No. 4.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 20, 1905.

Vol. XLII. No. 16.

EDITORIAL NOTES.

A joyous Easter greeting!

"The Lord is risen indeed."

"If ye then be risen with Christ, seek those things which are above."

The world pays homage to its mighty dead, but the Christian worships a living Head.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

The doctrine of the resurrection is the vital element that characterizes the Christian religion. A religion without a resurrection is a dead religion.

Our readers will find several good Easter articles on our pages this week. We are pleased to also publish a sermon appropriate to the occasion. Give attention to Brother Hartzler while he speaks to us on this important theme, "The Risen Lord."

Let the thought of the glory of the "first resurrection" enrapture your soul and fill you with joy, but do not forget that it cost the life of the Son of God to make it possible. Observe the gladness Easter-tide, but let your soul also properly regard the celebration of Good Friday.

Nature gives us a beautiful illustration of faithfulness to her Lord. She hung a brilliant star in the heavens when the Prince of Glory was born; when he died, she veiled the sun and left the earth in darkness and mourning, and when he arose victorious over the tomb she joined the triumph by opening the graves of the saints.

There are at present seven applicants for church membership in the Reiff congregation, near Hagerstown, Md. They will be baptized and received on Saturday, May 6th, and the communion observed the day following. Eleven applicants are receiving instructions preparatory to baptism in the Manheim congregation in Lancaster Co., Pa.

"I cannot be everywhere," said the great (?) Napoleon when appealed to by the officer of a wing of his army which was being

defeated, as was intimated, because of his absence. Our Leader is everywhere, at all times; he is omnipresent as well as omniscient and no harm can befall his soldiers because of his absence. "Lo, I am with you always."

Parents, make Easter a joyous occasion for the children; tell them the ever interesting story of the resurrection and impress upon their minds its relation with eternal happiness, but do not destroy your veracity and mar your influence over them in after life by telling them any superstitious "rabbit" or "colored-egg" stories. Remember, "your sin will find you out."

In the correspondence department of this number of the Herald will be found a brief report of the Mennonite Home in Lancaster Co., Pa. It will be noticed that the report taken from the Lancaster "New Era" and published in the Herald of Truth recently was not quite correct. We are glad to note that the prospects for the success of this charitable enterprise are encouraging.

Baptismal services were held at Elkhart on Thursday evening, April 13th, when four persons were received into church fellowship by the solemn rite and one was received from another denomination. Bish. David Burkholder officiating. He was assisted in the services by Bro. Joseph Harshbarger of Stonewall, Va. May the Lord give these precious souls much grace to prove faithful to their vows and live useful lives in his service.

Proofs of the Resurrection.—1. The empty tomb. 2. The precaution by the authorities to prevent his body being stolen. 3. The declaration of the angel at the tomb—"He is risen, as he said." 4. The witness of nature in opening many graves. 5. The appearance of Jesus himself in his wounded body on several occasions to disciples and unbelievers alike. 6. The vision of Jesus at the right hand of God, seen by Stephen at his stoning. 7. The evidence of the Christian church built on the doctrine of the resurrection.

The superintendent of the Canton (Ohio) mission in his report this week gives some wholesome suggestions as to the appearance of brethren and sisters who visit the various missions. This advice could be very profitably followed by workers outside of

the missions. There is no surer way to destroy the effect of our teaching and work for the Master than to be inconsistent in our life and appearance. The stand taken by the mission workers at Canton on points of doctrine is a commendable one and cannot help but produce good results in the end.

Several members of the Mennonite Evangelizing and Benevolent Board, together with Bro. M. S. Steiner of Columbus Grove, Ohio, and Bish. David Hilty of Nampa, Idaho, who was on his way to his home in the Northwest, spent Saturday and Sunday, April 8th and 9th, at Fort Wayne, Ind. They took part in the various services of our mission at that place and made some necessary arrangements concerning its future management. It was decided to move the mission to a more convenient part of the city as soon as a suitable building can be procured.

They report the work in good condition, the prospects promising and the workers well and happy, with the exception of Sister Bressler, whose health is not good.

Bro. A. H. Leaman, superintendent of the Chicago mission, spent two days of last week at Goshen, Ind. While there he attended a meeting of the Mission Board. We understand that arrangements have been made by which Bro. I. W. Royer, now of Goshen, takes charge of the mission at Chicago during the summer and Bro. Leaman goes to Columbus Grove, Ohio. Bro. Leaman has spent a number of years in hard mission work and a change from the city to the country will undoubtedly prove very beneficial to his health and that of his family.

Sister Leaman is gradually improving in health and it is hoped that it will be possible to remove her from the hospital by May first, and that by June first they will be able to move to the home of Sister Leaman's parents in Ohio. The Leaman baby is with its grandmother in Lancaster Co., Pa., and the older little girl is being cared for at the mission. She accompanied her father to Goshen.

Not Orthodox.—Our attention has been called to the notes on Lesson V in the Primary Lesson 11c of the second quarter and objections are filed against the manner in which the subject of Feetwashing is treated by the author. We wish to state that the primary lesson helps are neither

edited nor published by the Mennonite Publishing Company. The primary lessons are published by another company and the covers are supplied by the Publishing House. The explanations in these quarterlies, as a rule, have been of such an excellent character and so consistent with Bible doctrine as accepted by the Mennonite church that they have been sent out to our people without being carefully scrutinized at our office, and thus this misleading explanation on the lesson referred to passed unnoticed.

We consider the explanation in the second paragraph of this lesson especially weak, if not unreasonable, even to those who do not accept footwashing as an ordinance instituted by our Savior on that memorable night. Our view of the subject will be found in the comments on the lesson in the advanced quarterly.

As the "Lesson Story" in the Words of Cheer is taken from the primary quarterly, the same error in part got into that paper. We are extremely sorry for this and trust our teachers will make the proper explanations to their classes and bear with the oversight.

PERSONAL MENTION.

Pre. Jacob H. Martin of Augusta Co., Va., is visiting the churches in the vicinity of Orville, Ohio.

Bro. A. O. Hissand of Doylestown, Pa., preached at the Souderton M. H. on Sunday evening, April 9th.

Bro. Peter Unzicker of Cullom, Ill., held several meetings at Birch Tree, Mo., during the first week in April.

Bro. A. Metzler of West Liberty, Ohio, informs us that there are now forty-two children in the Home and all well.

Bish. I. J. Buchwalter baptized four persons and reclaimed another at the Long-cuecker M. H., Holmes Co., Ohio, on April 9th.

Bro. Geo. J. Lapp stopped at Newton, Kansas, recently and preached one sermon. He was on his way to Kansas City, Kan., to assist in organizing the new mission at that place.

The last word we had of our "book man," Bro. A. C. Kolb, he was at the editor's home at Springs, Pa. From there he expected to go to Johnstown, and then return to Elkhart, making a few stops by the way.

Our aged brother A. Nold of Lectonia, Ohio, is undergoing a severe trial. He is in his seventy-ninth year and his wife, who is in her eighty-first year, is quite feeble, having lost the use of her mind, also. We trust Bro. Nold will find in the promises of God and the presence of his Holy Spirit comfort and strength.

HERALD OF TRUTH.

Bro. John R. Lehman and family who have been members of the Elkhart congregation for a number of years, have purchased a farm near White Cloud, Mich., and moved to their new home last week. While we are sorry to see them leave us we trust they will like their new location and be of service in the congregation at White Cloud.

For the Herald of Truth.

THE RISEN LORD.

Sermon by John E. Hartzler.

"He is not here; for he is risen, as he said" (Matt. 28:6).

It was not a day of national celebration when flattering honors were bestowed upon worldly men; it was not a day of rejoicing over the conquests of a warrior; it was not a day of the beginning or completion of some great movement of man; but it was a day of heavenly celebration; it was the day when the King of Glory returned victorious from his conquest of our greatest enemy, death. It was the day when the God of heaven and earth completed his eternal and divine plan of redemption, with such demonstration of authority that the earth literally quaked. A glorious day!

Christ went not into the grave helpless as you and I shall; but as an everlasting conqueror, pursuing the greatest enemy, and having captured him, binding him eternally land and foot. He not only conquered death, but at the same time revealed to us his omnipotence, and to prove that we also should in like manner be resurrected, he raised many of the saints (Matt. 27:52, 53).

The resurrection is not a question of reason or philosophy; it is a positive revelation. It is spoken of over forty times in the New Testament. And did you ever wonder why it was, although Christ had continually taught his disciples that he should necessarily die and rise again on the third day, yet before they had him placed into the sepulcher they had forgotten all about it and were weeping and lamenting the death of their Master as though they never should see him again; while on the other hand his enemies had not forgotten, but remembered every word, and fearing that he would rise, they rolled a great stone before the door of the sepulcher and put the great seal upon it, and finally, to make it safe, they stationed a guard there to watch it day and night. A grand (?) combined and final siege the Jews and devils have planned to conquer and keep the Son of God in the grave until he should decay; but in spite of the combined efforts of men and devils the Son of God arose, "as he said," and then came the explanation (?) that "his disciples stole him away while the guard slept." Why did they not execute their sleeping guard and the one who broke the seal, as was their law? Ah! the very earth trembled that morning beneath their feet and they became as dead men, because they knew that Christ had risen with everlasting power.

But where are the disciples? Still mourning the death of their Master. They had forgotten that he would rise on the third day. They loved their Master; they had all confidence in him; but now the last hope is gone; the icy hand of death had laid hold on him and led him to the grave: all is dark; all is lost.

But on the first day of the week the scene changed. Early in the morning came the faithful women to anoint the body of Jesus, and as they walk quietly and reverently

along in the morning silence, methinks I hear their conversation. As they are nearing the sepulcher I hear one say, "Who shall roll away the stone?" They had forgotten that he said he would rise on that day. But on they walked—the sparkling dew was telling the story of Easter dawn. Possibly the birds were twittering a new song, but they understood it not. As nearer and nearer they came, the morning twilight was driven back by the King of Day; the eastern sky was streaked and aglow with the glory of God and the firmament rejoicing over the victory of that day. A victory that extends from the earliest creation of man to the last.

A victory which brings shouts of joy not only to fallen man, but to the celestial beings. A victory which brings terror and agony to the ungodly and to the infernal beings. A victory which has no equal, a victory over death. Yes; death. It was a morning of infinite significance. A morning in which all the world might rejoice and raise their voices of praise and thanksgiving in unison with the heavenly hosts to a merciful and just God. A morning we must believe in which God and the Son rejoiced. It was a glorious morning! Easter morning! May the God of heaven awaken us to the meaning and the blessing of this memorable occasion. It was for you and me that Christ went into the tomb and burst asunder the iron bands of death, hell and the grave, and rose again. It is only in this hope that we may exclaim, "O grave, where is thy victory? O death, where is thy sting?" All is conquered. Because I have been to the bottom of the grave and rose again and live, ye shall also live. For "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Yet some say there is no resurrection of the dead. Read 1 Cor. 15 and you will have the conclusion. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain and your faith is also vain, and we are false witnesses of God." Because we have been preaching that God raised Christ whom he raised not, if so be that the dead rise not; and if Christ is not risen your faith is all vain and you are still in your sins, and all those who are fallen asleep in Christ are perished, and you have hope in Christ only in this life; such a condition is "most miserable."

There is but one remedy for the unbeliever, and that is, "Repent and believe the gospel." If there is no hope for the devils to get loose from hell who even "believe and tremble," where will the unbeliever appear?

The resurrection of Christ is the main-spring of the Christian faith. It is the corner stone of the Christian church. It is the essence of all evangelical truth. It is our present source of spiritual life. It is the foundation of our future hopes, because "there is no other name under heaven given among men whereby we must be saved."

May we be awakened to the importance of the resurrection of Christ that we may preach him not only a good, moral man, not a dead Savior, but a resurrected, living, personal Savior. A king who has conquered more than a few Pharisees; a king who has conquered not only a few devils; but a king who has conquered the world, death, hell and the grave; that we may on that resurrection morn raise our voices with a shout of victory to greet our King and reign with him eternally in a new heaven, and shine as the brightness of the firmament in a state and a glory that fadeeth not away.

East Lynne, Mo.

April 20,

1905.

For the Herald of Truth.

THE TRUE SPIRIT OF EASTER.

By C. K. Hostettler.

The poet writes verses about Easter-tide. The seasonable topic brings effusions that roll off his pen and transfer his spirit and meditations to manuscript. The editor sorts it and finds some for his paper and some for his waste basket. A new subject for verses is what Easter means to the poet.

The society belle sees in Easter an excuse for new costumes. She thinks of things light, airy, dainty, with combinations of colors that fascinate and a dream of a head-gear that will make others of her kind stop and wonder and get envious.

The gourmand thinks of eggs. He does not consider the most appropriate colors, but whether he will have them soft, hard or poached. He eagerly discusses the important question of how many he can eat.

The small boys and girls are puzzling their brains about that rabbit. How he gets in, how he knows where to find their nests, and what process he uses to produce such beautiful colors are to them subjects of wonder and astonishment. A short time later they begin to lose faith in the truthfulness of their parents when they find out that the rabbit story was a yarn.

The tradesman finds Easter a time when he can sell more goods. Dry goods, cards, little chickens, duckings and rabbits, so skillfully made that they look like real live ones, sell readily, while even the sedate old deacon goes home with a package of diamond dyes in his pocket.

The magazine publisher fills the Easter number with original Easter stories and ideas and suggestions about how to celebrate Easter, and finds a ready sale for the same.

The daily and weekly press devotes pages to the timely topic and gives glowing descriptions afterward of how it was celebrated by the churches, clubs and societies.

The man who keeps the green-house sells cut flowers to young men and maidens, and they wear them and decorate the churches and homes with them.

These evidences of Easter abound and we are all more or less interested in them. By looking back over our Easter days we find that there were times when some of the things described above meant more to us than they do now, and when we saw no farther on Easter morning than our natural senses permitted us to see.

It will be readily seen that a man may enjoy all these things and think he is having a good time and yet entirely miss the true import and never for a moment get into the true spirit of Easter.

There is a class, however, who do know in their hearts what Easter means. They are those who have seen Jesus, on the cross, in the tomb, risen. They know him as a personal friend, as a Savior. They have held of his pierced hand, held in his wounds, under his blood. They have risen with him. They may not understand the resurrection that shall come beyond the tomb, but they have experienced the one that comes on this side. In their hearts there is a perpetual Easter.

Goshen, Ind.

The loss of the soul—what does it mean? We can estimate the gain of the whole world, but we have no mathematics by which to estimate the loss of the soul. The gain of the whole world, if such gain were possible, would not compensate a man for this loss.

HERALD OF TRUTH.

EASTER-TIDE.

Oh, rare as the splendor of illies,
And sweet as the violet's breath,
Comes the jubilant morning of Easter,
A triumph of life over death;
For fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their soft satin petals
To carpet a path for our King.

We have groped through the twilight of sorrow,
Have tasted the March of fears;
But lo! in the gray of the dawning
Breaks the hope of our long alien years;
And the loved and the lost we thought perished,
Who vanished afar in the night,
Will return in the beauty of spring-time
To beam on our rapturous sight.

Sweet Easter-tide pledges their coming,
Serenes both trouble and toll,
As the lily upsprings in its freshness
From the warm throbbing heart of the soil;
And after all partings, reunion comes,
And after all wanderings, home;
Oh, here is the balm for our heartache,
As up to our Easter we come!

In the countless green blades o' the meadow,
The sheen of the daffodil's gold,
In the tremulous blue on the mountains,
The opaline mist on the wild,
In the tinkle of brooks running the pasture,
The rivers strong sweep to the sea,
Are signs of the day that is hastening
In gladness to you and to me.

So dawn in thy splendor of illies,
Thy fluttering violet breath,
O jubilant morning of Easter,
Thou triumph of life over death!
For fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin soft petals
To carpet a path for our King.

—Margaret R. Sangster.

For the Herald of Truth.

IN HIS LIKENESS.

By S. F. Coffman.

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

The hope of every believer, his joyous expectation, the comfort of his faith, is the resurrection from the dead. The Christian's life in this world is an exceptionally trying one. He is separated from the world by the profession of his faith. He is a pilgrim here—a stranger to the people and ways of this world—an enemy by his life to many of the wicked. He is therefore hated, buffeted and persecuted. He is, from the carnal standpoint, of all men most miserable in this life.

There must be and is an ample recompense for all the Christian's trials. The first comfort is that which is given by the ever-present Comforter. The greater recompense is that which follows in the life to come. The peace of the believer is not that which the world gives, but that which is given from above. Even in this life the Christian lives in the likeness of Christ's earthly life. The promise is, "If we suffer with him we shall also reign with him."

The first question for us is, What assurance have we that there is an eternal life? There may be many reasons outside of the scriptures to prove eternity. But in the record of God we have proof upon proof that there is a realm spiritual, powers infinite, life abounding, existence eternal. If we had nothing but the testimony of Jesus Christ we would have abundant proof for our faith.

There is an end to our present life. The proof of this fact is constantly before us. Christ fell under the same power of death as all flesh experiences. Eternal life must be proven by overcoming, destroying or superseding death.

It was the mission of Christ to accomplish for man this great work, that we through him might live. First, Christ did overcome death three times while on earth, proving that he had the power of eternal life. He said, "I am the resurrection and the life." Second, Jesus had the power to and did supersede death. After his crucifixion he arose again from the dead.

Having given the proof of his power in a two-fold manner, he will assert himself in the final triumph of death in destroying it. He will destroy him that has the power of death, the devil.

Upon the fact of Christ having the power over death rests the Christian's sole hope of eternal life. If Christ did not rise our faith is vain, our hope destroyed. If he has risen (and he has), we have a sure hope of our final deliverance from the great destroyer. What reason have we to doubt our resurrection? The life which is committed to the keeping of Christ will be made to triumph over death.

Our second thought is, What is the manner of our resurrection? "If we have been planted together in the likeness of his resurrection," "But now is Christ risen from the dead and become the first-fruits of them that slept." There was no resurrection of the dead into the eternal and glorified state until Christ was raised. He is the "first-fruits"; afterwards those who are Christ's shall be raised up to be like him. "We shall be like him, for we shall see him as he is."

We have nothing to judge by except the example given us and the word of truth left us as to the manner of our resurrection. Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). When Christ comes again, graves shall be opened and the dead shall come forth in the same manner in which the first-fruits of them that slept came forth. As there was left an empty grave in the garden of Joseph of Arimathea, so everywhere else there will be left the empty graves of the righteous and of the resurrected wicked. The righteous shall be glorified and shall be with Christ in glory, shall ever be with the Lord. "When he shall appear we shall be like him, for we shall see him as he is."

May each Easter day be a harbinger of our own glorious resurrection, our triumph, our fruition and gathering unto our risen Lord and into his glory.

Vineland, Ont.

YOU WILL NEVER BE SORRY:

For living a white life.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For harboring clean thoughts.
For discounting the tale-bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.
For being as courteous as a duke.
For the influence of high motives.
For briding a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathizing with the oppressed.
For giving an unfortunate fellow a lift.
For being patient with cranky neighbors.
For promptness in keeping your promise.
For the dollars you have given mission work.

For putting the best possible construction upon the doings of others.—Sel.

HERALD OF TRUTH.

Thursday, April 20, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1902.

BOOK NOTICES.

The American Gardener's Assistant.—In three parts, containing complete practical directions for the cultivation of vegetables, flowers, fruit-trees and grape-vines. By Thomas Bridgeman, gardener, seedsmen and florist. New edition, revised, enlarged and illustrated. 530 pages, 5 x 7 1/2 inches, bound in fine cloth. With copious index to each part. The parts are: 1. Kitchen Gardening; 2. Fruit Gardening; 3. Flower Gardening. This book is a valuable one for all interested in this subject and the extremely low price of the book enables every one to secure a copy. Price by mail, prepaid, 90 cents.

The Farmer's Encyclopedia.—A handbook of general information. A complete book of reference on The Horse, His Education, Shoeing, Diseases, The Farm, Dairying, Cattle, Sheep, Swine, Poultry, Bee-keeping, Home Medicines, The Secrets of Good Cooking, Invalid Cookery, etc. Comprising 640 pages and 600 illustrations. By D. Magner, author of "The Art of Taming and Educating Horses," and "The Standard Horse and Stock Book." The above book is one that is of great value to every farmer and owner of stock, and a book of 640 pages filled with information of such great value for \$1.50 that it seems almost like giving it away. One must see this book to be convinced of its value. Every farmer should have a copy. He would often save many times the price of the book in consulting it in cases of emergency. Sent by mail prepaid. Address:

Mennonite Publishing Co., Elkhart, Ind.

SOMETHING FOR OUR BIBLE STUDENTS.

We have a collection of things mentioned in the Bible, under the name of "Palestine Museum Cabinet," containing twenty-one specimens of articles, as husk, sackcloth, olive leaves, anise, camphor, saffron, hyssop, rue, myrrh, olive wood, manna, ground corn, cassia, mustard seed, incense, fitches, tares, pulse, lentils, cummin, the powder. Each kind is put up in a small pasteboard box, with glass over it and nicely labeled, so that it can be kept and readily examined. A

HERALD OF TRUTH.

small 16-page pamphlet goes with the box, which gives an explanation and description of each article, and where in the Bible we read about it. The cabinet is collected and arranged by Paul S. Iskiyan of New York, of the School of Christian Workers, and is sold in the interest of the missionary cause. Price, \$1.00, sent prepaid by mail. With the Young People's Paper, one year, \$1.50. Address:

Young People's Paper, Elkhart, Ind.

READ THIS OFFER.

Vicks' Family Magazine for 1905 and the Young People's Paper together for one year for 75 cents.

We have effected an arrangement with the publishers of Vicks' Popular Family Magazine by which we can give our subscribers the Young People's Paper and Vicks' Family Magazine for the price of the Young People's Paper alone. This is an excellent offer and we hope many of our patrons will avail themselves of this opportunity to get the two periodicals for the price of one, thus getting Vicks' Family Magazine absolutely FREE. Address:

Young People's Paper, Elkhart, Ind.

CORRESPONDENCE.

Lancaster, Pa., April 11, 1905.—Dear Editor, Greeting:—I will give a little report of the work of the Mennonite Home, located at Oreville. The officers are: President, Dea. Jacob Kreider; vice-president, Dea. Henry D. Heller; treasurer, Dea. Abraham Eshleman; secretary, Bro. Allen Wolf. The Board met at the Home on April 8th and transacted some business. The Home is now open, but is not yet in full running order, because our steward has not yet arrived. He is expected in a few days. Bro. Ebersole, wife and daughter are doing the necessary work in the Home. We have about a dozen applications and all expect to enter soon. The prospects now are that the place will be filled before the end of the summer.

H. L. H.

Penn. Lancaster Co., Pa., April 10, 1905.—Dear Herald Readers, Greeting:—On April 9th we reorganized our Sunday school at Manheim. The following officers were elected: Superintendent, John Reist; assistants, Harry Weaver and Henry Reist; secretary, Alice Hershey; treasurer, Henry Hershey; librarian, Amos Hershey. Our school is evergreen and is well attended throughout the year. There are eleven applicants for church membership at this place. Bish. Jacob N. Brubacher held an instruction meeting for the applicants last Sunday. They will be received in the near future. May God's richest blessings rest upon them. Bro. John Moseman of Lancaster City preached to us on Sunday evening, choosing for his text, Luke 15: 18. May we heed the earnest teaching of our dear young brother. Parents, let us by God's aid prevent our children from going astray.

H. W. WEAVER.

From Mian Co., Pa.—Some meetings held at Barrville last winter by Pre. Joseph H. Byler, followed up later in the churches, were blessed by eight or nine persons professing a desire to serve God. To God be all the praise. May the dear ones who have turned to the Lord be faithful Christians. For several years more laborers have been needed in the ministry in the churches of the Kishacoquillas Valley, Mifflin Co., Pa.

April 20,

It is the intention, the Lord willing, to choose and ordain a few brethren for the work in the churches at Belleville and Allensville soon. Will not the brethren everywhere unite with us in fervent prayer that the Lord would raise up and choose laborers who may be faithful and capable to lead and shepherd these flocks? J. K. H.

From Birch Tree, Mo.—On March 30th the little congregation here was made glad by the coming of Bro. Peter Unzicker of Cullom, Ill. He preached every night until the following Tuesday. The interest and attendance were good. On Sunday communion services were held.

Bro. Faulkner's, whose house and most of its contents were burned during the holidays, have now moved into their new houses. We are thankful to the brethren from other places who so kindly gave of their means to help them. COR.

Newton, Kan., April 5, 1905.—Dear Herald Readers, Greeting:—On March 26th two precious souls were received into church fellowship, one by water baptism, the other reclaimed, Bish. T. M. Erb officiating. May God bless these young souls that they may be bright and shining lights to those who are out of Christ.

On the evening of March 30th the nineteenth quarterly Sunday school conference of the Pennsylvania congregation was held. Many good and spiritual thoughts were brought to our memories. The principal topics discussed were: God's guiding hand; What have we gained by the past Sunday school conferences? The spirit of the age against the spirit of Christ; Separation from the world (1) in business relation; (2) in marriage relation; (3) in attire; (4) in non-resistance; (5) in formality.

On the evening of April 1st Bro. Geo. Lapp preached for us, which was very encouraging and beneficial to all. May the Lord continue to bless him in all his labors. From here he goes to Kansas City to help start the new mission. COR.

Mt. Joy, Pa., April 11, 1905.—Our brethren and sisters opened Sunday school at Kraybill's on April 2d. Our school is open only two quarters in the year. Attendance, 80 in class, 11 teachers. April 9th, in class 105, teachers 14. To-day the school was reorganized by electing Bro. P. R. Nissley, superintendent, instead of Bro. Ephraim N. Nissley, who resigned; Bro. Elmer W. Strickler and Bro. Amos F. Eby, assistants; and Bro. Henry N. Hostetter, secretary. Bro. Ephraim Nissley had been faithfully holding that position for some twenty years. Solomon says, "Train up a child in the way he should go; and when he is old he will not depart from it." Our brother has been trying to teach the young people the ways of our Savior, so that when the good Shepherd calls us we may know his voice and follow him into the heavenly fold. Bro. Nissley had the privilege of seeing many of the scholars accept Christ who are now earnest workers in God's vineyard. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). May God bless our present organization and extend his helping hand to the brethren and sisters, and lead the work in such a way that we may all be brought into closer connections with God's holy teachings, and that we may all show greater love toward our young people.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is

1905.

not in vain in the Lord" (1 Cor. 15:58). May God interest more of our brethren and sisters in Sunday school work, is my prayer. A BROTHER.

South Boston, Va., April 10, 1905.—To the Readers of the Herald, Greeting:—We are glad to report that our Sunday school in this new field is prospering nicely. We have from forty to fifty in attendance; the interest is good and seems to be growing better. Prospects for fruit are good and the crops look promising, although we are having a late, wet spring. The writer expects to leave to-day for Kinzer, Lancaster Co., Pa., to attend the Sunday school mission meeting at that place.

H. H. GOOD.

From the Warwick River Congregation.—Molea, Va., April 6, 1905.—To the Readers of the Herald, Greeting:—With grateful hearts we will tell of God's watchful care over the little band of believers at this place. We have again and again had special tokens of God's love and presence with us. We can say with one of old, "The Lord hath done great things for us; whereof we are glad." Since Jan. 1st the following ministering brethren have visited us: Wm. Sieber, East Salem, Pa.; Chr. Good, Harrisonburg, Va.; Jacob A. Heatwole, Harrisonburg, Va.; and David Hilty of Nampa, Idaho. Each of these brethren very earnestly admonished us and boldly declared unto us the words of eternal truth. The last named brother came March 22d and remained until April 4th. On April 2d we commemorated the dying love of our Savior. All the members, except one who could not be present, partook of the sacred emblems. During Bro. Hilty's stay with us a number of young people were made to realize the need of a deeper work of grace in their hearts and to long for a closer walk with God. A part of this number wrestled with God until by divine grace they were enabled to give up themselves fully to the Lord and to receive great blessings and are now longing to engage in more active work for Him who did so much for us.

"The more we come to know him
And his wondrous grace explore,
How our longing grows stronger
Still to know him more and more."

Pray for us that we may "be filled with the knowledge of his will in all wisdom and spiritual understanding," and that in the strength of the heavenly manna upon which we have been feasting we may put forth greater efforts to advance the great cause of our Master, as there are so many around us who are yet unsaved, and others barely saved, but know nothing of real joy, and our hearts go out in sympathy for all such.

A SISTER.

QUERY DEPARTMENT.

What is the difference between insuring buildings or stock and life insurance? A. K.

What is meant by the term, "lapped for the dead" (1 Cor. 15:29)? L. C. K.

Please give an explanation of Matt. 7:6. What are the "pearls" and who are the "swine"? D. W. L.

Answers to Queries by J. S. Shoemaker.
F. J. S.—Explain Christ's words in Matt. 6:16-18. What practical application can be made of the text for present-day Christians?

HERALD OF TRUTH.

125

For the Herald of Truth.

PEACE.

By S. E. Roth.

Two kinds of peace—this we should know:
The one doth joy and bliss bestow,
The other deceives and leads to sin,
Then let us know which dwells within.

The peace of God reigns in the heart
That will obey God's blessed word.
'Twill help o'ercome our self and sin,
Oh, that God's peace might dwell within!

The worldly peace much likes to be
Where men rejoice and jubilee,
All unconcerned about their soul,
Let not this peace your heart control.

'Where God's peace reigns, there men will fight
Against the fruits of sin's dark night.
In worldly peace one may rest well,
And still be drifting down to hell.
Woodburn, Ore.

THE GLORY OF THE RESURRECTION.

Sel. by J. M. Eby.

The body is to be changed. What alteration will it undergo? It will be rendered perfect. The body of a child will be fully developed, and the dwarf will attain to full stature. The blind shall not be sightless in heaven, neither shall the lame be halt, nor shall the palsied tremble. The deaf shall hear, and the dumb shall sing God's praises. We shall carry none of our deficiencies or infirmities to heaven, as good Ready-to-Halt did not carry his crutches there, neither shall any of us need a staff to lean upon. There we shall not know an aching brow, a weak knee or a failing eye. "The inhabitant shall no more say, 'I am sick.' And it shall be an impassive body—a body that will be incapable of any kind of suffering. No palpitating heart, no sinking spirit, no aching limbs, no lethargic soul shall worry us there. No, we shall be perfectly delivered from every evil of that kind. Moreover, it shall be an immortal body. Our risen bodies shall not be capable of decay, much less of death. There are no graves in glory. Blessed are the dead that die in the Lord, for their bodies shall rise never to know death and corruption a second time. No smell or taint of corruption shall remain upon those whom Jesus shall call from the tomb. The risen body shall be greatly increased in power. It is "sown in weakness," says the scripture, "but it is raised in power." I suppose there will be a wonderful agility about our renovated frame. Probably it will be able to move as swiftly as the lightning flash—for so do angels pass from place to place—and we shall in this, as in many things else, be as the angels of God. Anyhow, it will be a "glorious body," and it will be "raised in glory." So the whole of our manhood shall participate in that wonderful depth of bliss which is summed up in the word—"glory." Scottsdale, Pa.

WE SHALL KNOW.

We shall know whose song has cheered us
While the singer was unknown,
We shall know who loved or feared us
While we walked apart—alone.
We shall know who stooped to raise us
By the thorn prints on his brow,
We shall know and 'twill amaze us
When before his throne we bow.

We shall know how mercy found us,
How the Father loved his own.
We shall know the love that crowned us
"We shall know as we are known."
We shall know why tears were falling—
Know with joy that passed speech:
Ah! The wonders of that knowing
All eternity shall teach.

—Mrs. Mary B. Wingate.

HERALD OF TRUTH.

For the Herald of Truth.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Ambler and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1650 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—Cor. 7th and Pacific Sts., Kansas City, Kan.

For the Herald of Truth.

FROM THE CANTON MISSION.

Canton, Ohio, April 1, 1905.

To the Herald Readers, Greeting:—

The series of meetings which began here on Feb. 15th, closed on March 8th, with twenty-two confessions. These meetings were conducted by the brethren N. A. Lind of Wadsworth, O., E. M. Detweiler of Calla, O., and the writer. They were well attended and were really a spiritual feast which many enjoyed very much. During these meetings the brethren M. V. B. Shoup, John Sommer, J. S. Gerig, M. S. Steiner and E. S. Young (Ger. Bap.) visited the mission and gave us valuable assistance. Besides these brethren there were many others who came and went feeling the better for having been with us.

Perhaps two-thirds of our converts are about twelve years of age and the others nearly all married people.

On March 11th Bishops Ben. Gerig and I. J. Buchwalter were with us and conducted a final instruction meeting. On the day following three young brethren were baptized into church fellowship by water reception and one sister by letter. There will be more as soon as the necessary arrangements can be made, while some will unite with other churches. These hoped that we would modify our "ordinances and restrictions" to conform to their ideas, but we feel that we cannot afford to sacrifice principle for numerical strength; and right here we wish to assure the brotherhood that we stand firm for the Bible and the church. We might also suggest that it would be a great help to all the mission workers everywhere if those of our brethren and sisters who visit the various missions would dress in that modest apparel that becometh the children of God, avoiding any displays of jewelry, useless decorations of dress and putting of hair. It would help to rivet their teaching on plainness, whereas on the other hand it is a hindrance to the cause.

Our Sunday school is doing very well; the average attendance for the quarter just ended is 65, and the condition in general is very encouraging.

Our workers make house-to-house visits, holding cottage meetings and distributing tracts.

Yes, the Lord has been and is good to us in many ways and we like to think of his love as having a height without a top, a depth without a bottom, a width without a limit, and a length without an end. Then when things look dark and gloomy let us in the language of the poet say:

"Judge not the Lord by feeble sense,
 But trust him for his grace,
 Behind a frowning providence
 He hides a smiling face."

Yours for the cause of Christ,
 J. A. LIECHTY.

MEETING OF EXECUTIVE COMMITTEE OF M. E. & B. B.

The Executive Committee of the Mennonite Evangelizing and Benevolent Board held a meeting at Goshen, Ind., April 12th. Bro. A. H. Leaman of the Chicago Home Mission met with the Board to make plans for the future welfare of the work in Chicago.

It was decided to put a heating plant into the Mission building to heat at least the basement and first two floors. This will be a safeguard against freezing water pipes and danger from fire. Bro. Leaman was instructed to get estimates on the cost of the plant and if all is satisfactory to proceed to have it put in in the near future. The basement of the building will be rearranged and a cement floor put in.

Other matters of importance, relating to the sending of more workers to India, opening new stations, etc., were discussed. One of the congregations in Indiana is working on a proposition to raise enough money every year to support a missionary in the foreign field.

This would be a practical proposition for other congregations to take up, as many of the contracts to support orphans have already expired and others will expire soon. It is also the case that many of those who will be native workers soon. It is proposed to get an estimate from the workers in India as to how much it will take each year to support a worker from America and also how much to support a native worker or colporteur. If the work in India is to go on it will mean united, systematic support and we believe that the proposition for a congregation to support either a native or an American worker will be a practical way to solve the problem of regular support. Of course we understand that it will be impossible to make the estimate so exact that it will provide for all future contingencies and conditions, as the cost of supporting a worker may change in a short time, in the same location, and would likely be different in different locations.

From the annual financial reports the Board has selected those items which seem to have a direct bearing on the general support of the work and workers and has made the estimate that \$200.00 a year will pay the necessary living expenses and equipment for one missionary. The congregation that made the proposition expects to try to raise that sum every year.

Whether this estimate is exact or not, the fact remains that \$200.00 a year will be far above the average of what is now contributed by our largest congregations, and will mean an increase of workers in the field.

C. K. HOSTETLER, Sec.

For the Herald of Truth.

PERFECTION.

By Ruth E. Buckwalter.

Perfection is the state of being perfect or complete. It may be defined as being an entire conformity of heart and life to the will of God as made known to us in his word. It is also mentioned in the scriptures by such terms as purity of heart, holiness, and sanctification. That the Bible teaches perfection no one will deny. But that it teaches a state of indefectibility, as some may suppose, is wrong. Absolute perfection belongs to God alone, and lies beyond the reach of all created beings; neither can

fallen man attain to Adamic perfection, for since the fall we are no longer able to avoid falling into mistakes. We cannot always speak, think and act right; neither can we become so perfect as to exclude the possibility of temptation. Nevertheless, there is a state of Christian perfection expressly commanded. God said to Abraham, "Walk before me, and be thou perfect," and Christ said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Are we then able to become perfect? Many people think we are not. I once heard a Christian professor say that she believed she could live on in an unconcerned way and finally be saved, as we are saved by grace. This is the devil's way of deceiving many. To say we cannot attain to Christian perfection is nothing more or less than to say with the slothful servant that God is a hard master, "reaping where he has not sown and gathering where he has not strewn." It is to say we are held responsible for something that is beyond our power to do, and that if we do not attain to perfection we are in danger of eternal destruction; for it is expressly declared that without holiness "no man shall see the Lord." But I thank God that he asks no impossibilities of any of us.

A state of perfection is also promised us. "Come now, saith the Lord, let us reason together. Though your sins be as scarlet they shall be white as snow." "From all your filthiness and from all your idols will I cleanse you." It is a question in some persons' minds as to when we shall expect this state of perfection. Some strongly contend that it will not take place till after death and that a person may live on to a certain degree in sin and only at death be freed. But the scriptures nowhere teach this. The apostle Paul writes, "We shall not become perfect without being freed from the bondage of sin." To see the contrast which the apostle draws between those held in legal bondage and those who are freed from the bondage of sin, let us turn to Rom. 6:1, 2. "Shall we continue in sin that grace may abound? God forbid. How can we that are dead to sin, live any longer therein?" We talk of liberty, but of what a man is overcome of the same is he brought into bondage. Is he free who is the servant of sin, who is governed not by the convictions of his own mind, but by the smiles and frowns of his fellow-travelers, who approves of better things, but follows worse? There is the bondage. Where is the deliverer?

Again, the scripture says that Christ was made perfect through suffering. The world is going wild for pleasure and many Christian professors have drifted so far along with the tide as to declare you a long-faced Christian when you are simply trying to follow out the command of the scripture in another place where it says that we should be "sober minded."

Then, again, some contend that if a person is delivered from all inward and outward sin, he has no longer need to use the petition of the Lord's Prayer, "Forgive us our trespasses," because he has no longer need of pardon. But would it not be absurd to think that God intended us to keep on sinning and trespassing in order that we may be able to pray this prayer? This prayer can still be prayed by the perfect Christian, since we can never attain to angelic or Adamic perfection. Christ is our example of perfection. In him was no sin; yet some said he had a devil. We must expect to be misunderstood by the world. Neither are we the judges of our own selves as to our perfection. We may think that we are ever so perfect, which would only prove that we

April 20,

1905.

are not. Paul says, "I know nothing by myself. He that judgeth me is the Lord."

Let us adore the Savior who has made us really spiritually free from sin that we, being delivered out of the hand of the enemy, might serve him without fear in holiness all the days of our life.

Palmira, Mo.

For the Herald of Truth.

NOVEL READING.

By D. M. Wenger.

At the announcement of this subject for discussion through the columns of the Herald of Truth there will be some who may wonder whether the article is written to advocate or disapprove novel reading. Others may look through to the conclusion without any doubt as to the certainty of the article disapproving of this habit which destroys true love to God. We trust that no other theory but the latter will find a place for publication in our church paper, the Herald of Truth. We as a Christian people will then herald forth doctrines upholding the truth and courageously fight against any theory encroaching upon the genuineness of the truth as well as attempting to place the love of the divinity on a level with the love excited and cultivated through the influence of novel reading.

We would hardly deem an exposition of this subject a necessity, but when we find that some of our own people are not altogether free from this habit, and when the press condescends to publish in a local newspaper an article written by some one who affixes his or her name as "Novel Reader," declaring that love, the highest attribute of the divinity, is not trained and cultivated through any other channel than novel reading, we are simply trying to be satisfied without putting forth an effort to overthrow such an erroneous doctrine.

Speaking of love in general terms we define it as a mysterious force or faculty of the mind. It is excited by beauty or worth of any kind, or by the qualities of an object which communicate pleasure, sensual or intellectual. It appears to lie dormant until excited, when quite frequently it becomes abnormal and uncontrollable, especially that baser affection excited by novel reading.

It is evident, then, that the courses in which love is cultivated determine to a certain extent the classification of love. We speak, therefore, of the love of amusement, the love of books, the love of money, the love of country, the love between sexes, the instinctive love—as the love of the mother for her child, and above all the love to God. Love as an attribute of the divinity is an infinite pathos manifested by God towards humanity. "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13).

The love as an attribute of humanity is, however, to be considered, and to discuss this subject from a religious point of view, we very readily see that such incentives as will promote the love to God must be sought. The love to God must then be cultivated first and above any other affection. The love to God is, therefore, the first duty of man and this springs from just views of his attributes or excellence of character which afford the highest delight to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and a position of true and continued obedience is its inseparable effect.

How, then, can we cultivate this love to God by novel reading? It is needless to say which class of love is cultivated by novel

HERALD OF TRUTH.

127

reading. The very definition of novel, viz., "new," is opposite from "Give me the old, old story of unseemly things above." While there may be in the hero of the so-called good novel some good attributes, yet we find that the victories are gained in a manner contrary to the course taken when prompted by a reverential fear and a true love to God. Even if the novel be read with the intention of obtaining as much of the good as may be in it, the reader must wade through a lot of trash until he reaches that which may be of value to him.

It is this trashy literature, therefore, that preys upon the morals of those who indulge in this soul-destroying habit. This literary parasite absorbs all desire for reading any solid matter. The novel reader will, therefore, look upon reading matter that requires thought with as much aversion as a Christian does on a prize fight. That baser affection is often excited to the extent that it becomes abnormal and sometimes uncontrollable. The desire for theater-going is increased more and more, while church-going out of a right motive decreases. The novel reader is delighted more in reading the trashy literature and in looking at the indecent pictures of the Sunday newspaper than in reading that which is food to the soul. Novel reading leads the soul away from God and cannot, therefore, cultivate love to God. We must, then, first and above all cultivate love to God.

Coming again to the question as to the manner of cultivating love to God, we very readily see that literature, associates, etc., which set forth and possess attributes of the divinity must be sought. No other literary work can be pronounced equal to the Bible which teaches us that God is love. In order to arouse the affections of mankind to operate in the plane of the God-like, it is necessary to teach the Bible to the young. Paul tells Timothy also to continue in the things learned from the scriptures. "To continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15).

We trust, therefore, that all may plainly see that the highest standard of Christian character which comes through love to God is only obtained by adhering closely to things pertaining to God, and that novel reading is contrary in its effects.

New Holland, Pa.

SEMI-ANNUAL CONFERENCE.

The spring session of Virginia conference will be held at Weaver's (Mills District) on the second Friday in May (May 12th), 1905. Visits are always appreciated on these occasions, and any who may desire to come by rail will arrive at the station (Harrisonburg) by writing to Elias or Samuel Brunk at same place.

C. H. BRUNK, Sec.

MARRIAGES.

Kaufman—Hartzler.—At Menno, Milford Co., Pa., on March 5, 1905, by A. D. Zook, Amos I. Kaufman and Ella B. Hartzler.

DEATHS.

OBITUARY.

Deacon David Westenberg died at his home near Annville, Lebanon Co., Pa., on March 16, 1905; aged 82 Y., 4 M. He was married to Sarah Gassert in 1844. She died in 1882 and in 1884 he was again married, to Caroline Bender. To the first union were born four sons and four daughters; three died in infancy and one son passed away two years ago. He is survived by a sorrowing companion, four children and a number of grandchildren and great-grandchildren. In 1857

he was ordained to the office of deacon and served faithfully in that capacity until death. He was a loving father, kind neighbor and a faithful Christian. Funeral services at the home by Martin Heeser and Jacob Ebersole and at the church by Jacob N. Brubacher and Martin Rutt. Text, Psal. 62:9-12.

Holdeman.—D. S. Holdeman was born in Columbiana Co., Ohio, on Sept. 16, 1825, and died at his home near Mondridge, Kan., on April 6, 1905; aged 79 Y., 6 M. He was married to Mary Ann Kelm in 1847. To this union were born seven children, three of whom preceded him to the spirit world. He is also survived by 93 grandchildren and 63 great-grandchildren. He spent his life in a consistent Christian manner. He was widely known, having assisted the Russians in making settlements in Kansas. Funeral services were held at the house by Tobias Urruh and Jacob Dick. Text, Rev. 14:13. Deceased was for a number of years a bishop in the Holdeman branch of the Mennonite church.

Manhart.—Rebecca Boyer was born in York Co., Pa., May 17, 1852, and died near Ipava, Ill., March 30, 1905; aged 51 Y., 10 M., 13 D. She was united in marriage with Lewis H. Manhart on Christmas Day, 1885. To this union were born two daughters. Her illness was catarrhal fever superinduced by la grippe. She is survived by her husband, two daughters, an aged mother, four brothers, two sisters and many friends who mourn their loss. She was a member of the Reformed church. Funeral services were held on April 22 by Pre. J. G. Lowrie of Ipava, and Eld. Chas. Riddis. Interment in the family lot at Ipava.

Long.—Benjamin Long, Jr., died of dropsy at his home near Landis Valley, Lancaster Co., Pa., on April 6, 1905; aged 67 Y., 3 M., 23 D. He is survived by his widow, one son and three daughters. He was a loving husband, a faithful father and a faithful member of the Mennonite church for many years, having served in the capacity of trustee for some time. Funeral services on the 10th, conducted by Bish. Noah Landis and John Lefevre. Text, Dan. 12:13.

Jackson.—On April 1, 1905, at her home in Orrville, O., after a lingering illness of many months, which was borne with patience, Sister Susan Martin Jackson; aged 63 Y., 8 M., 13 D. She was united in marriage to James Jackson, Sept. 19, 1867. Her husband was a faithful father and a faithful member of the Mennonite church for many years, having served in the capacity of trustee for some time. Funeral services on the 10th, conducted by Bish. Noah Landis and John Lefevre. Text, Dan. 12:13.

Kanagy.—Sister Nancy Kanagy, wife of Bro. Eli Kanagy, died suddenly at her home near Belleville, Pa., April 4, 1905; aged 10 Y., 5 M., 25 D. She was stricken by paralysis about a year and a half ago. She was confined to the house most of the time. On the morning of her death she became suddenly ill and soon passed away. In early life she became a member of the Amish Mennonite church and through life was a Christian, noted and loved for her many good qualities. Her aged husband, a daughter and several sisters survive her.

Gerber.—On March 26, 1905, near Shanesville, Ohio, Katie Ann, daughter of A. W. and Malinda Gerber; aged 8 Y., 4 M., 23 D. She leaves to mourn her early departure, father, mother and one brother. She is only gone before. A large concourse of friends attended the funeral services on the 28th, conducted by Bish. M. A. Mast and S. H. Miller. Text, Matt. 9:24.

ITEMS.

The boundary dispute between Costa Rica and the new republic of Panama has just been adjusted by peaceful arbitration.

America's philanthropist, Andrew Carnegie, gave \$30,000 to the DePaul university at Greencastle, Ind., last week for the erection and equipment of a library.

The city of New York is installing a series of automobile coaches on Fifth avenue that have the appearance and almost the capacity of trolley cars. These automatic carriages will be thirty feet in length and six feet wide, carrying thirty passengers each. They will be operated on a regular schedule.

A law has recently been enacted by the legislature of Pennsylvania instituting a system of humane education in the public schools. It includes kind treatment to birds and animals and prohibits experimentation with any living creature in any public school. Our youths as well as older ones need education against the cruel treatment of God's innocent creatures.

The negro population of the United States has increased from 6,850,000 in 1880 to 8,840,000 in 1900.

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,

Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—
hundreds of Homesteads taken and some good ones
still to be had in the

Mennonite Quill—Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.

Pre. H. S. CRESSMAN, Goshen, Indiana.

Pre. DAVID GOERZ, Newton, Kansas.

Pre. H. P. KREHBIEL, Newton, Kansas.

GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our
office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE.—For cheap landseekers R. R. rates ad-
dress or inquire at our office, 305 Jackson Street,
St. Paul, Minnesota. The Canadian Northern Rail-
road now complete to the Reserve. tf

WELSH MOUNTAIN INDUSTRIAL MISSION.
Financial Report for First Quarter, 1905.

RECEIPTS.

Contributions.—Geo. W. Park, \$5; Kinner Mis-
sion Meeting, \$2; Holdeman's S. S., \$9.50; Louisa
Snively, \$5; a Brother, \$1.10; Doylestown Cong.,
\$24.50; Sen. Eby, \$5; Scotland Cong., \$5; Harry
Witmer, \$1; Annie Witmer, \$1; B. F. Charles, \$5;
a Brother, \$105; a Brother, \$55; J. K. Kauffman,
\$1; a Friend, \$10; Henry Hershey, \$5; Amos
Hershey, \$5; Friends, \$6.30; Total, \$322.40.
Received for Mds., \$1,185.49; for rent, \$15; for
labor, \$56.60; money borrowed, \$330. Total for
the quarter, \$1,931.76. Balance on hand, Jan. 1,
\$12.27. Total, \$1,944.03.

EXPENDITURES.

Paid for Mds., \$1,198.38; for labor, \$121.96; for
sundry expenses, \$36.04; for machinery and fix-
tures, \$18.81; for order, \$1; for rent, \$2; borrowed
money returned, \$320. Total, \$1,906.19.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Littiz friends, clothing,
\$1.15; Paradise Sewing Circle, clothing, \$9.65;
Henry Snively, clothing, 76c; S. H. Musselman,
meat, \$1.35; New Holland Machine Works, repairs
on engine, \$1.25. Total, \$17.25.

Gratefully acknowledged.

NOAH H. MACK,
New Holland, Pa. Supt. and Treas.

FINANCIAL REPORT OF CANTON MISSION.

Had on hand, Jan. 1st, \$12.55; received from the
Brech. young people, \$5; Bible Cong., \$7; two
families at Archbold, O., \$13; Fulton Co. Cong.,
\$12.04; Walnut Creek S. S., \$10; Oak Grove Cong.,
\$10; Friends, \$10.10; our S. S. collection, \$10.54.
Total, \$129.27.

Paid for sisters' room rent to April 1st, \$16.50;
brethren's room rent, \$28; groceries and provisions,
\$36.84; coal, \$19.85; two bulletin boards,
\$4.90; printing, \$3.75; clothing for poor children,
\$8.10; telephone and express, \$1.70; sundry in-
cidental, \$8.10. Total, \$127.74. Due the brethren
for advances, \$7.47.

We also wish to acknowledge the receipt of
two boxes and a basket of clothing sent by the
Fulton Co. Cong., and a box of provisions from
Littiz, Pa.; also to tender our thanks to all who
have brought us provisions of various kinds, and
trust that the Lord will bless them.

Gratefully acknowledged.

J. A. LIECHTY, Supt.

BRETHREN'S
Plain Clothing

If you want

RELIABLE GOODS, made up
in a first-class manner and
at reasonable prices, we can
satisfy you.

When you buy from us
you GET what you want.
When you buy from your
local dealer, as a rule, you
TAKE what you can get.

We always
guarantee Satisfaction

and refer to our many patrons,
some of whom will be found in
nearly any community where the
Brethren reside. Samples of cloth-
ing from which we make our clothing,
measuring blank, tape line and
rules for ordering will be sent on application.
Our rules for self-measurement are so simple, any-
one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of
Bibles, Testaments, Hymn Books, Sunday School
and Miscellaneous Books, Sunday School Reward
Cards, Mottoes, etc. If you want anything in this
line write us, and we will send you full description
and price. Or send for a catalogue, from which
you can select what you desire. Address, Men-
nonite Publishing Co., Elkhart, Ind.

BONDS FOR SALE.

The Mennonite Publishing Company has still
some of those First Mortgage Gold Bonds for sale.
These bonds run ten years from May 2, 1904, and
bear five per cent. interest, payable in gold if de-
sired, annually or semi-annually. These bonds
make a good, safe investment, and we hope our
patrons and friends will avail themselves of the
opportunity to secure them. For further particu-
lars apply to

Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth.

A sixteen-page, illustrated monthly. Size of
page, 11x15 inches. This paper is especially
adapted to the wants and aid of the young people
of all classes. It is non-sectarian, and gives val-
uable and inspiring articles on educational, religious,
missionary, scientific and kindred subjects. It is
especially designed to cultivate and encourage a
taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample
copies will be sent free on application. Agents
wanted to canvass for this paper, to whom large
commissions will be allowed. Good workers can
make good wages. WRITE FOR TERMS. We
want an agent in each neighborhood.

MEYERSON PUBLISHING CO.
Per JOHN F. FUNK, Pres.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in
the world selling to consumers exclusively.

WE HAVE NO AGENTS

but ship anywhere for examination
and approval, guaranteeing safe
delivery. You are out nothing if
not satisfied as to
style, quality and
price. We make 200
styles of vehicles
and 60 styles of har-
ness.

No. 118. Blue Car. Driving Wagon with
7 1/2 inch rubber tires. Price complete
\$48. As good as new for \$20 more.

No. 119. Blue Car. Driving Wagon with
7 1/2 inch rubber tires. Price complete
\$48. As good as new for \$20 more.

Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 27, 1905.

Vol. XLII No. 17.

EDITORIAL NOTES.

On another page will be found an excel-
lent article on "The Resurrection" by Bro.
S. G. Shetler of Johnstown, Pa. It was in-
tended for the Easter number of the Herald,
but reached us a day too late to appear last
week. We could not afford to lay it aside.
Bro. Shetler treats the subject in his usual
brief, pointed style and we are assured that
it will be both interesting and beneficial
reading a few days after Easter.

Spring Conferences.—In this issue of the
Herald will be found announcements giving
the time and place of meeting of all our
spring conferences except that of the East-
ern District (Ohio and Pennsylvania) Amish.
This conference will meet on June
1st and 2d, at one of the churches in Hol-
mes Co., Ohio, but we are unable to get com-
plete data for this week. A complete an-
nouncement will likely appear next week.

Minister Passes Away.—On April 20th
there passed from his labors on earth to his
reward in eternity, our aged ministering
brother, Christian C. Snively of Shannon,
Ill. Bro. Snively was a man of remarkable
activity in the work and faithfulness in his
calling. He served the church in a minis-
terial capacity for more than thirty years.
Our sympathies are extended to the be-
heaved friends and congregation. We hope
to be able to publish a full obituary next
week.

The Lancaster Conference was held at the
Rohrerstown M. H., on Friday, April 14th.
Our informant states that the session was
largely attended, a deep interest manifested
in the work of the conference, and peace
and harmony prevailed throughout. Such
reports are a source of much gratification
to the brotherhood. When peace, harmony,
interest and life are dominant among the
leaders of the church, profitable results may
be expected from the workings of the body
in general.

We publish a list of tracts on the last page
of this week's issue. These tracts are for
free distribution and we trust many will
avail themselves of the opportunity to get a
good supply of these excellent tracts and
distribute them in such a way that their

silent messages may do the work for which
they are intended. Many a soul has been
brought to the light of salvation through
the instrumentality of a good tract. The
tracts are free, but a small amount to cover
cost of postage will be accepted.

Quite a number of our people from Water-
loo Co., Ontario, have recently gone to the
new Mennonite Reserve in the Quill Lake
district, Saskatchewan and Assiniboia,
Northwest Territory. Bro. E. S. Hallman
of Berlin, Ont., accompanies them as their
minister. Bro. Hallman expected to leave
for the new settlement on April 25th. His
address for the present will be Humbolt,
Sask., N. W. T. Those who have been at
the place speak very favorably of the loca-
tion. We trust it will prove a successful
venture to our people, both from a temporal
and a spiritual standpoint.

The first regular services at our new mis-
sion located at No. 701 Pacific Street, Kan-
sas City, Kansas, were held on Easter Sun-
day. Bro. J. F. Brunk, formerly of the
Home for Friendless at Hillsboro, Kan., has
been appointed superintendent and has
moved with his family into the mission
building. Several other workers have also
joined the mission family. Bro. Geo. J.
Lapp began a series of meetings on Sunday
evening and will remain with the mission
workers for some time. May the Lord of
Missions especially bless the work in Kan-
sas City.

"Notes from Dhamtari" by Bro. Ressler,
is an interesting feature of the Mission page
this week. The description of the efforts
made to "keep cool" by closing their houses
in daytime in order to keep out the heat,
coming to us just at the time when the
ground is white with frost and the editor
sitting close to the steam radiator trying to
keep his feet warm, makes us realize one
contrast between Elkhart and Dhamtari.

We trust the jungle trip will do Bro.
Burkhard good in more than one way and
that if he should meet a royal tiger (?) he
will be able to satisfactorily demonstrate,
even to the superintendent of the India mis-
sion, the proper quality of nerve and aim un-
der such an ordeal.

Bro. Kaufman has undoubtedly joined the
ranks at Dhamtari ere this. May the Lord
abundantly bless our brethren and sisters in
their arduous work in India.

The General Conference.—We have re-
ceived inquiries from time to time concern-
ing the General Conference, when and where
it will be held, whether it has been dropped
altogether, why nothing is said in the col-
umns of the Herald about it, etc. According
to custom, last fall would have been the
regular time for holding the General Con-
ference, but by mutual agreement it was
concluded to extend the time of meeting
one year longer, so according to present ar-
rangements that body will meet some time
during the present year. We have no defi-
nite report from the committee, but it is
generally understood that it will convene
some time in October. Discussions on the
subject will be in order later, but it might
be well for those conferences that meet in
the spring to make a note of the fact that
this is the time to appoint their delegates if
they desire representation in the General
Conference.

Nine of the children at the Orphans'
Home at West Liberty, Ohio, have made a
public confession of the Savior and are now
members of the church. Bro. Metzler writes
very encouragingly of the progress they
are making in the Christian life. They take
their turns in leading the family devotions
and also give the regular scripture lessons
to the class in the evening occasionally. The
true Christian character developed in the
children that have spent any length of time
at the Home follows them as they go out
into life and has been frequently noticed by
those who have adopted them into their
families. Youth is the time when the seeds
of character are sown and we trust that God
may continue to bless the work and teach-
ing in the Home, that when these children,
deprived of parental care and training, go
forth into the world they may have laid in
their hearts and minds the foundation upon
which to build a character that will tell for
usefulness in the service of God and their
fellow-men.

Simplicity and Truthfulness.—That sim-
ple truth is its own and best vindication
was a fact recognized by our Lord and Mas-
ter in all his sayings. In all his teachings
his language was simple, plain and direct.
He made use of very few adjectives or
qualifying phrases to emphasize his points.
He was the embodiment of truth itself and
his statements needed no explications and for-
eign explications to substantiate them.

Christ's attitude toward all things was
that of simplicity and candor. He was sim-

ple because he was truthful. In both his words and his example, he taught his followers to pattern after him. It is a mark of truthfulness to-day to be simple, candid, sincere in all we do and say. The farther people get from the truth, the more expedients they will employ in their endeavor to impress the people with their declarations. They seem to attempt to make up in volume what they lack in truthfulness. A genuine Christian will give a hearty "yes" to all that is true and a decided "no" to all that is false. He needs no pledge or oath to make sensible people accept his statements. It was when Peter tried to make the enemies of Christ at his eventful trial believe a lie that he resorted to swearing as a matter of emphasis. Jesus teaches us not to swear at all, but to let our affirmation be a simple "yea," and our denial a brief "nay." When enlightened men get beyond this point in their testimonies, there is reason for doubting their statements. The same thing is true of the milder forms of swearing; when a person punctuates every sentence with an emphatic "sure," "honest," "upon my word," you need to take an inventory of the value of that individual's "word" before absolutely trusting him in matters of grave importance.

It is not our words that carry conviction, it is character. Character stands as the reinforcement of our words. It is only when character is wanting that it becomes necessary to pile up adjectives. People do not measure the value of a statement by the glitter and high-sounding euphony of the words and phrases employed, but by what they know of the character and truthfulness of the author. When a man's life and character are all right, his words become "living epistles," but where character is a minus quantity, the statements, be they ever so rhetorical, finely phrased and profusely qualified, are but "idle tales" and carry with them no conviction. While they may tickle the fancy, interest the intellect and touch the senses, they after all fail to reach the heart or impress the being. As in music it is the man behind the instrument that gives effect to the sounds it produces, so in speaking it is the character behind the words that gives effect to what is said. It is Christ-like, it is manly, it is the most potent means of producing conviction and results, to be simple and truthful.

PERSONAL MENTION.

Bro. George Lambert of Elkhart is on a trip to North Dakota, Nebraska and Colorado.

Bro. A. D. Wenger of Millersville, Pa., is expected to begin a series of meetings at Vineland, Ontario, on May 1st.

Bish. Jonas Blanch of Johnstown, Pa., who had been ill for six months, is again able to attend and take part in the services of God's house.

Bro. Abram Metzler of Martinsburg, Pa., preached a missionary sermon at the quarterly mission meeting held at Kinzer, Lancaster Co., Pa., on April 12th.

Bro. Daniel Kauffman of the "Gospel Witness," Scottsdale, Pa., has returned to his home at Versailles, Mo. He will be busy for some time holding the spring communions.

Bish. S. W. Bender of Vandalia, Ill., assisted in the funeral services of David Kauffman, father-in-law of Bish. Daniel Beachy, at the home of the latter near Arthur, Ill., on Sunday, April 9th.

Bro. C. W. Miller of Canton, Kan., visited the congregation in Osceola Co., Mich., during the first week in April. He also preached a sermon for the congregation at White Cloud, Mich., on his way home.

Pre. Jacob Gingrich and wife, formerly of Canada, but lately of Biglerville, Adams Co., Pa., are at present visiting with their children in Elkhart, Mishawaka and Goshen. They think some of locating at Elkhart.

Bro. A. C. Kolb, of the book department of the Publishing House, who has recently been touring Ohio and western Pennsylvania, returned to his desk on April 22d. He reports a pleasant trip, hospitable entertainment by the brotherhood and success in his work.

Bro. W. P. Coffman, who was for a number of years foreman in the composing department of the Publishing House, but for the last few years connected with the Times Printing Company of South Bend, has gone to Los Angeles, Calif. If the country suits him, he will take up a claim in the new Mennonite settlement at Victorville and his family will follow him in a few weeks. We wish him every success.

For the Herald of Truth.

THE RESURRECTION.

By S. G. Shetler.

The resurrection was a subject for the prophets, for Christ, for the apostles, and even by some who erred, such as Hymeneas. Being so important, let us reconsider it as we near its anniversary.

The Prophecy.—David speaks of the Holy One's not seeing corruption, and Daniel says that there shall be an awakening. Christ himself frequently talked about his resurrection. Though the disciples understood it not, yet they remembered his words after their fulfillment.

Importance.—Though the crucifixion was a great act, yet the resurrection was still more important. Upon it depends all the rest of the gospel. Paul says, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15: 14). Likewise would our service be vain, if the grave should ever claim us as its victims, "O grave, where is thy victory?"

The First-fruits.—"But now is Christ risen from the dead, and become the first-fruits of them that slept." "Christ the first-fruits: afterward they that are Christ's at his coming" (1 Cor. 15: 20, 23). As Christ was an example for us to follow, so shall we be raised like him. His resurrection should ever cause us to think of his coming. What a wonderful day that will be! At Christ's resurrection only some of the graves were opened (Matt. 27: 53), but at his coming all shall be opened.

The Human Side.—When we look at this side we are made to cry out, "Poor, wretched man that I am!" The disciples understood not and doubted. The besetting sin, unbelief, which is alike for all, found its way into the hearts of the disciples (John 20: 9; Luke 24: 45; Luke 16: 14).

The chief priests and Pharisees appealed to Pilate for security of the grave. Pilate's words, "Make it as sure as you can," could not stay the strength of the angel. The soldiers as a watch are on duty, but when the angel laid hold on the stone, they became as dead men. What is humanity in comparison with God?

Four Great Witnesses.—First, Nature. Several times did nature participate in declaring Jesus the Son of God. At his birth the star went before the wise men. When he was crucified the earth quaked and the rocks rent. A great earthquake introduced the resurrection of Christ.

Second, Angels. The angel of the Lord rolled back the stone and sat upon it. John says that two angels were sitting inside of the sepulcher. Both the angel on the outside and the angels on the inside talked with the women and assured them that Jesus was risen.

Third, Disciples. On eleven or twelve different occasions was Christ seen after his resurrection. Luke says in Acts 1: 3 that he showed himself by many infallible proofs.

Notwithstanding these great witnesses, there are people to-day who do not believe the resurrection. "Blessed are they that have not seen, and yet have believed."

Fourth, the Watch. "Some of the watch came into the city, and shewed unto the chief priests all the things that were done" (Matt. 28: 11).

Their very counseling and framing a lie stands as a monument witnessing his resurrection.

Subject for Conversation and Preaching.—"And they talked together of all these things." People are ever watching and ready for a new subject upon which to plait their tongues, but the resurrection is too good for conversation. In fact, some people know more about the Japanese or Russian soldiers than they do about the soldier at Christ's sepulcher.

Read Paul's argument on the resurrection recorded in 1 Cor. 15; Peter's sermon (Acts 2: 31, 32). What a theme for sermons to-day? Compare some of your themes used with the resurrection theme. Let us hear more of the resurrection of Christ and less of the present-day popular themes.

Erroneous Views.—When Paul preached at Athens, the multitude listened until he mentioned the resurrection (Acts 17: 32). Then, as to-day, some showed their converted hearts by mocking. The view held by the Sadducees was that there is no resurrection. Hymeneas and Philetus overthrew the faith of some, because they taught that the resurrection is past already (2 Tim. 2: 18).

A Crowning Act.—Many a joy and blessing is experienced by the true follower of Christ, but during his earthly life these are mingled with trials, temptations, sorrows,

pains, tribulations, perils, persecutions and such like. Death ends the conflict and corruption lays hold of the mortal part of man.

Glorious resurrection! Then shall mortal put on immortality; corruption, incorruption; sorrow turned into joy; tears wiped away; death unknown. Then shall the crowns be given. Surely the resurrection is the crowning event of events.

Johnstown, Pa.

For the Herald of Truth.

THE DEVOTIONAL COVERING.

By a Sister.

The spiritual meaning of this ordinance is beautifully illustrated in the experience of Vashti, queen of Shushan, as written in Esther 1. Ahasuerus, the king, made a feast for all his princes and servants. In connection with his palace was a beautiful garden where the mighty men of foreign lands were seated at a banquet eating and drinking excessively. Also Vashti, the queen, made a feast for the women in the royal house which belonged to the king. By reading the original story of this banquet we notice the great preparation made for it, the decoration of the garden, fine shrubbery, rare meats, fruit, melons, and wine.

All its features were in harmony and proved a grand success until the seventh day, when the king whose heart was merry with wine commanded that Vashti, the queen, be brought in the presence of this merry company of kings, princes and people, unveiled, that they might behold her beauty, but there was a principle in Vashti's soil of greater wealth than the realm of Persia. (See 1 Pet. 3: 4.)

Her righteousness, holiness and modesty arise within her and prompt her to disobey the drunken king. Now the scene is changed. The king is infuriated, Vashti is robbed of her estate and position and is driven away in poverty, homeless and friendless, but silent.

It is that principle of a meek and quiet spirit possessed by Christian women that calls for a token, an outward sign or form of veiling. The holy women of old practiced it and according to the trend of the scriptures summed up in 1 Cor. 11, we embrace this mark of humility and obedience as an ordinance. We will then look at it from that point of view. If we observe this ordinance in the spirit and in its deepest meaning it (as all other ordinances) proves a blessing to us, also a protection.

(1) It keeps us from the inconsistency of wearing man's head-dress and from immodest apparel which do not harmonize with the sign of humility.

(2) It has in a measure influence over our conduct, because it is unbecoming for women to be veiled and then usurp authority, rule over all (the husband included), and to go from house to house telling all and even more than they have seen and heard.

(3) It keeps us from places of vain amusements and from "the house of laughter." It would not be becoming to appear upon occasions of this kind wearing the sign of a spirit of humility and sacrifice, and to appear in public unveiled would be even less becoming.

Some who are not willing to accept our form, reason as follows: It is too light, too small, the head is only half covered, it is not a covering or veil. But if we would use heavier goods and more of it others would say it is worn to protect the body, hence destroy the spiritual meaning and effect. There is a difference in the protection of the spirit and the body, viz: that which is

for the spirit (because of the angels) will not protect the body from heat and cold. Neither will that which protects the body suffice for the spiritual covering. We realize more of the power if we observe this ordinance in our every-day life and during all religious service.

Does not the courage of Vashti, the queen, the veiled, the sacrificed, give us firmness and a determination to live out this principle with all its beautiful accompaniments? Jesus, our spiritual king, will not banish us from the society of angels and our glorified friends. "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city" (Rev. 22: 14).

Dalton, Ohio.

For the Herald of Truth.

MY LIFE.

By S. F. Coffman.

(Written for his mother-in-law, Magdalena Mann, on her fifty-fifth birthday.)

My lot has been the common lot of man,
My years have run the common course of all,
My portion is not great nor better than
The common portion that to each may fall.

My years are half a century and five,
Full swift these passing days of pilgrimage;
Yet must I ever on and upward strive,
Gainst hosts and powers a constant conflict wage.

Has plentiful life e'er had its charms for me?
And wealth with gaudy garb my vision filled?
Have pleasures gay e'er filled with ecstasy,
And earthly glory through my being thrilled?

My soul has sated been with poverty;
Afflictions in my path were thickly strewn.
My lips have sung the mother's lullaby,
A mother's sorrows oft my heart have wrung.

And yet my cup has not too bitter been;
My days have brightened oft with shining sun.
Though shadows dark abide in thoughts within,
A glorious brightness now my soul has won.

How long my heart for its eternal rest!
How thrills my soul for spirit's sweet release!
Awaiting now those joys, within my breast
I daily sing my songs of joy and peace.

A little longer will I trust and wait;
It may be soon my couch will be the sod.
In distance near I see the pearly gate,
Within whose portals I shall meet my God.
Vineland, Ont.

FILIAL AFFECTION.

Sol. by Mareld Culp.

"Honor thy father and thy mother: that is the first commandment, which is the duty of the Lord thy God giveth thee." If there is anything that is truly gratifying to the hearts of parents, it is the love and affectionate regard of their children. It is a crowning blessing of a long life to be thus cared for in old age.

It is a spurious sort of Christianity that neglects this command, which in its fulfillment promises a long life to him who obeys. The commandment is simple and straight: It cannot be interpreted in any way to mean other than "honor thy father and thy mother." And yet it is nothing unusual to hear children say they were brought into the world without their consent, and it is the parents' duty now to take care of them, not their duty to take care of the parents. But the text does not say, "Honor thy rich, influential and provident parents—we must take them as they are, high or low, rich or poor, good or bad—they are the only parents

we have, or ever can have, and it is our duty to show them kindness and consideration for the relation they hold to such worthy people as we deem ourselves to be. It never made a father or mother better or kinder for their children to be disobedient and lacking in their love toward them.

I once heard a young man bemoaning his father's thriftlessness and inability to set his boys up in business. Well, what ailed this man? Had he not paid his debts? Yes, did he spend his money for tobacco or rum? No; he was a good sort of a man. Did he spend his money for fine clothes? No, did he live in luxury? No. Well, what did ail him then? Nothing except that he had raised and educated seven boys and so he was kept poor. And so in his old age not one wanted to provide for him—strangers must do that.

Another similar instance, but a somewhat happier one. This was a family of ten boys and girls whom the parents were often hard beset to provide for as well as they would like to have done. They struggled along, however, under their burdens and managed to pay their debts and keep the respect of their neighbors and friends. By the time the children were all married they were too old to work much, and in raising such a family had not accumulated much property. The mother soon died and left the aged father alone. There was only one of the ten children who offered him a home. She lovingly took him in and made him happy in his last days. This circumstance proved to be a verification of the promise of "long life" for those who honor their father and mother. For only the tender-hearted daughter who ministered so affectionately to her father, remained.

It may be that if parents were more particular not to allow their young children to be saucy and disobedient to them (or any one) the children would carry more respect for them into mature years. Children should be taught from youth to respect older ones. Old people are often so placid and calm in their appearance that the young forget that they have feelings to be pleased, or to be wounded. I am loath to think they would neglect and desert their old parents and be so lacking in their filial affection as they frequently are, if they could just understand how their cruelty is robbing the old people of the last joys of life and banishing them to their graves.

Children may know some day—when they are aged and infirm themselves—what it is to be spurned by those for whose sake they have borne the heat and burden of many and many a day. There is a saying that "cruelty, like the chickens, comes home to roost." Oh, we would advise all young people to "honor thy father and thy mother,"
Wakarusa, Ind.

MILDNESS OF SPEECH.

Not a year ago I heard a good sermon, but unfortunately it was delivered in a scolding style, but for which it would have passed as an excellent discourse. O brethren of the church! as you value souls be careful of your words when speaking for Christ. Remember that he made a reputation for mildness of speech. Of course I know that feelings are back of expressions, and if your temper is ruffled it will be impossible to use kind words, hence the importance of going into the spirit of the Master. Having that, it will be easy to speak kindly. Give your hearers all the fresh, green food that they can consume, and leave the results to the Lord.—H. R. Holsinger, in "Brethren Evangelist."

HERALD OF TRUTH.

Thursday, April 27, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 2, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Paconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICE.

The Farmer's Encyclopedia.—A handbook of general information. A complete book of reference on The Horse, His Education, Shoeing, Diseases, The Farm, Dairying, Cattle, Sheep, Swine, Poultry, Bee-keeping, Home Medicines, The Secrets of Good Cooking, Invalid Cookery, etc. Comprising 640 pages and 600 illustrations. By D. Magner, author of "The Art of Taming and Educating Horses," and "The Standard Horse and Stock Book." The above book is one that is of great value to every farmer and owner of stock, and a book of 640 pages filled with information of such great value for \$1.50 that it seems almost like giving it away. One must set this book to be convinced of its value. Every farmer should have a copy. He would often save many times the price of the book in consulting it in cases of emergency. Sent by mail prepaid. Address,

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Quarryville, Lancaster Co., Pa., April 18, 1905.—Greeting.—Our ministering brother, John W. Swarr, has been afflicted with sciatic rheumatism for some time, which makes it difficult for him to look after his ministerial duties as well as he would wish. Many of our young people are moving out of our district and as we have quite a number of aged brethren and sisters our services have not been so well attended, but we still have reason to praise the Lord for all his goodness to us. On April 30th we expect to commemorate the suffering and death of our Lord at our meeting house and the following Sunday at Providence. Our conference was largely attended and great interest was manifested; peace and love prevailed. (In April 2d our Sunday school at Mechanic Grove was reorganized with E. B. Kendig, superintendent; J. M. Swarr, assistant; S. L. Nissley, secretary; Levi G. Swarr, treasurer; S. L. Nissley, chorister, and Amos B. Miller, assistant.

The New Providence Sunday school was reorganized at the same time with Frank Baldwin, superintendent; John Camber, assistant; Amos Shank, secretary; Aaron Ressler, chorister. May the grace of God

HERALD OF TRUTH.

and his divine Spirit be upon this work that all may heed the teachings of the Word to the saving of their souls. A. B. M.

Farmersville, Pa., April 16, 1905.—Beloved in the Lord, Greeting in his name: As it was not convenient for me to attend church services to-day, I concluded to spend the time in reading, prayer and writing to the readers of the Herald. Let us all earnestly read what the columns of the Herald of Truth contain and be sure and not miss the good things. To those whom I met at the Philadelphia Mission and at other places in the East, I would say, May the Lord bless you all and may our hearts be like the alabaster box, that as its fragrance filled the house when it was poured on the Savior, so may our deeds lead many from darkness to the blessed light of the gospel. May the Lord be especially with those who are suffering affliction. "We must through much tribulation enter into the kingdom of God" (Acts 14:22). May the young people who attend the Mission continue to strive to follow the Master. Read the "Fiery Furnace" chapter, Dan. 3. "Happy is he that hath the God of Jacob for his help." The Lord keep us all. LIZZIE M. WENGER.

Penn. Lancaster Co., Pa., April 19, 1905.—Dear Herald Readers, Greeting:—Sunday school was organized at the Erb M. H. on Sunday, April 16th. The following officers were elected: Superintendent, Harry W. Weaver; assistant, Henry F. Keist; secretary, Henry H. Bomberger; treasurer, Alfred Dubble; librarian, E. L. Buchwalter. Communion services will be held at this place on April 30th. May all lend their assistance to make our Sunday school a success and a glory to the cause. COR.

Millersburg, Ohio, April 17, 1905.—Our church and Sunday school are in a prosperous condition, only our meeting house is beginning to be too small to accommodate the congregation. Bro. L. D. Miller, one of our ministers, is in poor health. Bro. J. S. Gerig, of Smithville, Ohio, preached for the brotherhood at the Walnut Creek M. H. on last Sunday morning and in the evening he filled an appointment for us at Martin's Creek. S. D. M.

Larned, Kan., April 14, 1905.—Bro. Geo. Lapp left our place last week, after he had labored here for sixteen days in our new house of worship. During his stay six persons were added to our number, for which we feel thankful to our heavenly Father. We now have a membership of seventeen. We will organize our Sunday school April 30th. We are very thankful to all who helped us in putting up our house, as it is completed and paid for. We cordially invite our traveling ministers to stop and preach for us. We expect Bro. Lapp here again before he leaves for India. May God bless and keep all his children, is our prayer. D. S. KING.

Schellsburg, Pa., April 11, 1905.—Dear Herald Readers, Greeting:—The Lord has again watched over us and given health during another winter, for which we are very thankful. We have, however, witnessed some sad scenes as it was our lot to spend much time in the sick room. How sad it is when sickness comes into a home where Christ is not confessed. I visited a home where both father and mother were more than sixty years of age and living without Christ. They thought that a moral life was all that was needed, but when the mother was cast on a bed of sickness and realized

April 27,

that she could not recover, oh, how she lamented that she had spent all her life in sin! She seemed much concerned about her soul and plead for mercy. She is now gone to meet a just God. Her companion wants to live for Christ. Pray for him. We have had no meetings here since last November, but as spring is here we will again have regular preaching; our first meeting will be on the last Sunday in April. We ask an interest in the prayers of all God's children that we may remain faithful. EFFIE HOOVER.

Dalton, O., April 17, 1905.—Dear Herald Readers, Greeting in the worthy name of Jesus:—"Blessed is the man that walketh not in the counsel of the ungodly." We have reason to rejoice that there are still some that are willing to forsake the way of the ungodly and accept Jesus the meek and lowly Lamb of God as their Savior. There are thirteen precious young souls who have been under instruction for some time in the Sonnenberg congregation and will be received into church fellowship by water baptism on Good Friday. They need the prayers of all God's people that they may be faithful to Him whom they have chosen. We have the assurance in God's word that "there is joy in the presence of the angels of God over one sinner that repenteth." Why should there not be joy among God's people over the repentance of the above number of sinners? "As we have therefore opportunity let us do good unto all men" (Gal 6:10). Counsel meeting was held at the same place on Sunday, April 16th, and peace has been declared by the brotherhood; and if the Lord wills, communion services will be held on April 23d. May the Lord grant that we may partake of these sacred emblems with a consecrated heart and not be as unworthy partakers (1 Cor. 11:27). We ask an interest in your prayers. COR.

Blooming Glen Congregation, Bucks Co., Pa.—Dear Brother and Herald Readers, Greeting in the Master's name:—As there has been no correspondence from this place for some time I thought I would send a few items again. On March 5th we were favored with a visit by Pre. Noah Hunsberger of Waterloo, Ontario, Canada, and on March 12th Pre. M. S. Steiner of Columbus Grove, Ohio, was with us. Pre. Hunsberger was again present. Such visits are always appreciated and make the bonds of brotherhood stronger.

The attendance at our Sunday school is fairly good. Teachers' meetings are progressing nicely, there being usually a good attendance.

Communion services for this congregation are to be held on May 28th, if the Lord will. WM. D. FRETZ.

For the Herald of Truth.

MISSION MEETING REPORT.

The regular quarterly meeting of the Mennonite Sunday School Mission was held at Kinzer, Pa., on Wednesday, April 12th. At 9:30 a. m. the meeting was called to order by Supt. John H. Mellinger, and after singing, Bish. Eby read Psalm 51 and offered prayer.

Jacob H. Mellinger of the Welsh Mountain Mission was called to the chair and presided over the meeting.

Bish. Eby preached the opening sermon from 2 Thess. 5:22. "The Great Commission," was discussed by Henry Hershey of Intercourse, Pa., and A. D. Wenger of Millersville, Pa.

1905.

After some singing the meeting adjourned until 1 p. m.

After a half hour's song service, prayer was offered by C. M. Brackbill. Abram Metzler, Jr., of Martinsburg, Pa., preached a missionary sermon from 2 Kings 2:9.

H. H. Good of South Boston, Va., spoke of "The Southern Field," and S. M. Book-walter and John H. Moseman, both of Lancaster, spoke of "Gospel Liberty."

A. A. Ressler acknowledged the receipt of \$321.75 for the use of the India Mission and Orphanage since the last quarterly meeting.

General Superintendent Mellinger appointed the following workers: At the Monument—Superintendent, E. E. Kenegay; assistant, Jacob S. Eby; chorister, Jonathan Kauffman. For Mt. Pleasant—Superintendent, Amos A. Ressler; assistant, Simon J. Ressler; chorister, Reuben Buck-walter.

The singing during the day was in charge of B. F. Herr and J. S. Denlinger.

Many beautiful and inspiring thoughts were given out by the various speakers and all were encouraged to press on in the Lord's work.

The meeting was closed at 3:30 with the Doxology, Lord's Prayer and the benediction by Bish. Eby.

AMOS A. RESSLER, Sec.

For the Herald of Truth.

REPORT

Of the Sunday School Conference Held at the Baden Mennonite Church, Baden, North Dakota, March 19, 1905.

The meeting was opened at 10 a. m., with devotional exercises, led by Isaac Mast of Surrey, N. D. S. M. Zook was elected moderator and J. I. Byler and Amos Ogburn, secretaries. J. M. Hartzler was appointed chorister.

First Topic, "The Relation of Sunday School and Church," was discussed by S. M. Zook, Daniel Kauffman and I. T. Zook. The Sunday school and the church were established for the same purpose. The Sunday school is a good place to train the young for work in the church. The Sunday school is to the church what the nursery is to the orchard.

Second Topic, "How to get Children into the Sunday School." By J. M. Hartzler and a few voluntary talks by workers. The Sunday school was established for the benefit of children, consequently a school must have children in order to be a Sunday school. Get the children interested, then try the parents. Do not expect too much of the children at first. Encourage them in their work. Keeping old pupils is just as important as getting new ones.

A few minutes before noon were devoted to singing and short talks.

Third Topic, "The Sunday School Teacher." Discussed by Frank Bobbs, D. B. Kauffman and J. I. Byler. A successful teacher must be a regenerated person and baptized by the Holy Ghost; must love the cause and the children; must be one who loves and enjoys the study of God's word. The letter versed in the laws of teaching the better able the teacher will be to make his class helpful and interesting. The teacher should be wide awake, ever awaiting opportunities to do good in every way possible. The teacher should live out his own teaching seven days in a week.

Fourth Topic, "What is the Relation of the Sunday School and the Home?" By Alpha Kauffman, Amos Ogburn and Sister

HERALD OF TRUTH.

Bobbs. The home is the place to begin the work of teaching. It is the kindergarten of the Sunday school. In the home the first truths should be taught about God. The right kind of home teaching has more influence than the Sunday school since it has the child all the time and the Sunday school has it only one hour a week.

Recitation by Stella Sharp.

Fifth Topic, By Lewis Morningstar, Isaac Mast and Nettie Sharp. Presents are good to create interest in little children. The best of care should be taken in the selection of presents. Good books and scripture cards are among the best. The presents should not be given simply to those who excel, but to keep up the right kind of interest.

After the discussion by the regular speakers, time for general discussion was allowed. Several talks of interest were given.

Both old and young seemed to enjoy the meeting. All did what they could to make the meeting interesting. After the reading of the report of the committee on resolutions, the evening was devoted to the first regular services in the new church. During the day the house was well filled with those who seemed interested in the teaching of the gospel.

J. M. Hartzler of Surrey preached the sermon in the evening. The co-operation of all present helped to make the meetings of the day a success. J. I. BYLER, Secretary.

'TIS YOU.

The world is waiting for somebody,
Waiting and watching to-day;
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question, "Who?"
"Tis you, my friend, 'tis you!"

The world is waiting for somebody,
Somebody brave and generous heart,
With a gift of deed or song.
Do you doubtfully question, "Who?"
"Tis you, my friend, 'tis you!"

The world is waiting for somebody,
The sad world, bleak and cold,
When wan-faced children are watching
For hope in the eyes of the old.
Do you wonderingly question, "Who?"
"Tis you, my friend, 'tis you!"

The world is waiting for somebody,
And has been years on years,
Somebody to soften its sorrow,
Somebody to heed its tears.
Then doubting question no longer, "Who?"
"Tis you, my friend, 'tis you!"

The world is waiting for somebody,
A deed of love to do,
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Selected.

For the Herald of Truth.

THE JOY OF SPRINGTIME.

By C. E. Bender.

The gentle bluebirds have now been with us for several weeks. What cheerful hangers of springtime these happy songsters are! They flit about, visiting again the box in the garden, or hole in the post or in the apple tree, their houses of last year. They warble and chant early in the morning telling us to cheer up and smile, for sweet summer is coming again.

Why are we not cheerful? "A merry heart doeth good like a medicine." In fact it is oftentimes better than medicine. Learn how to tell a soul-cheering story. A well-told story is as welcome in a sick-room as the sunbeams. Do not go about with a long

face, croaking to every one about your troubles. The world is too busy to pay much attention to your ills. If you do not see any good in the world, do not make others miserable by complaining of the evil constantly. It is a noble virtue to hide your pains under a pleasant smile. Behold the beautiful in nature. Look up and live. Take the advice of the bluebird and learn to be cheerful. The cheerful person is always welcome, but the hypochondriac is wanted nowhere.

Grantsville, Md.

WHAT CHRISTIANITY IS WORTH.

Did you ever seriously ask yourself what Christianity is worth to you—to you, personally, whether you have openly named yourself among its followers or not? What is it worth to you to have been born in a land like this, with the education, the freedom, the hopes, the outlook which only that one thing has made possible? What has it been worth to you to be trained in a home where honor, integrity, and a stainless name are counted above purchase? What have the teachings, the restraints, the sanctions of Christianity been worth to you in the formation of character, in the ideals of life it has given you, in the hopes that, dimly or clearly, reach to earth's boundary and beyond? What would you take in exchange for all these things, if by the barter every vestige of their influence must pass out of your life, your history, and your soul?

It is well for every one to take account of stock occasionally, and some quiet day, when you are counting up your possessions, ask yourself these questions and see what answer they will bring. Then when you have honestly set your value upon them, hold to it in word and deed. If the church stands for the things you approve, support it; if there is a word of God, consult it; if Christ is indeed the Lord, give him your allegiance, and let no carping voices sway you.—"Wellspring."

THE NEW BIRTH.

There are some who confound the new birth and baptism, claiming that when one is baptized he is born again. But that were to shut the door in the face of the thief on the cross. Opportunity for baptism was denied him by the very circumstances of his position. Yet he must have been born again, for did not our Lord assure him a place in his kingdom although he had said, "Except a man be born again he cannot enter into the kingdom of heaven." That one may be baptized yet not be born again is proved by the case of Simon Magus, who professing conversion, was baptized by Philip, but to whom Peter said, "I perceive thou art in the gall of bitterness and in the bond of iniquity."

Having seen what it is not, it remains to say, the new birth is that act of God in which he comes into our soul with his life-giving power. It is no act of mine, but only the act of God.

In promising a new heart God promises to make man a new creature whose whole manner of life and thought shall be different from what it once was, so that the Apostle Paul can speak of the believer as a new creature in Christ Jesus.—"Christian Instructor."

The more faithfully one apprehends that for which he is apprehended by God, "the loftier his purpose is, the more sure will he be to make the world richer with every enrichment of himself."

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
 Lancaster.—662 Rockland St., Lancaster, Pa.
 Canton.—1369 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St.
 Kansas City.—Cor. 7th and Pacific Sts., Kansas City, Kan.

For the Herald of Truth.

NOTES FROM DHAMTARI.

By J. A. Ressler.

Again we must ask our friends to pardon us for the delay that has occurred in answering letters. The present time seems to be one of particular work in other directions and letters will simply have to wait until the risk is over. Sickiness in addition to the increased duties complicates matters and still duty seems relentless. Can you wait a little longer for your private letters?

The warm days are upon us and we find it best to close the doors in the middle of the day to keep out the heat. As it is essential that we have air to breathe in even the hot part of the day it is a good thing to have plenty of room for the storing of air that is gotten in the cool morning. We are trying to keep calm and easy about the work these hot days, but it is hard to keep really cool when there are so many things waiting to be done.

Bro. Burkhard is still on his jungle trip. He reports an enjoyable time and will probably stay a week or two longer. Lina and I are trying to fill in vacancies at the Sundargan compound. There are over 250 boys and as there have been only two workers here for the greater part of the past year it can easily be imagined that there are a great many nooks and corners that have not received the attention they would have if it had been a physical possibility to look after them. The work at Sundargan needs your prayers.

We are looking forward eagerly to Bro. Kaufman's coming. If all has gone well he should be here in a little more than a week. That will mean one more human helper to assist in "holding down the situation," and the time now seems so grave and serious that we are very glad to have the near prospect of this addition to the working force. May God bless him.

The school examinations passed off nicely and things are in a fair running order again with the new organization of classes and work. It causes us to think seriously as we see these young men and women passing the higher classes and getting ready to pass out into the active duties of life and yet needing so much of depth of character in order that they may stand. But it is so the world round and granting these young people the same conditions we believe that they would compare favorably with young people of any race. God is able to keep them, too.

A meeting house is under construction at the Leper Asylum. It will not be a palatial structure with memorial windows and a towering dome, but only a roof with columns of rough brick to support it. But this will be much better than the open air they have had before, especially in the rains and in the hot sunshine of the season now upon

us. Most of the work is being done by the lepers themselves. This gives them exercise and saves expense.

Dhamtari, C. P., India, March 29, 1905.

For the Herald of Truth.

KANSAS CITY MISSION NOTES.

Finally, by God's grace, the mission in Kansas City is started. The work of moving into the building and furnishing the rooms was begun on Monday, April 10th by Bro. and Sister Brunk, Lula and Mabel (adopted girls). Sister Sadie Hartzler arrived Tuesday and Bro. Geo. J. Lapp arrived Friday morning. The whole week was spent in putting down carpets, placing furniture, hanging window shades, etc. There were no services on Sunday, the 16th, but the day was well spent in attending services at the Brethren church and mission. We are so glad for the warm feeling that exists between the Brethren and us here. To cooperate with the plain people of other denominations will mean much toward establishing the cause.

The first prayer service will be held on Thursday evening. The first preaching service will be held next Sunday at 3 p. m. Sunday school at 2. Bible reading or preaching in the evening. A series of meetings will be begun Sunday evening, April 23d, and continued as long as God so leads. Pray that God's grace may be shown to many unsaved and that there may be an ingathering for him. We appreciate the kindness of those who have contributed so liberally for the work here. Seventy-five dollars were donated by three different brethren, each giving twenty-five dollars, to furnish three rooms. There are three rooms to furnish yet. Should God move upon some hearts or churches to furnish the other rooms, it will be gratefully received. One brother has kindly volunteered to furnish the butter as it is needed. A fund could be established for buying flour or bread, another for meat, another for milk, etc. This is simply suggestive and all such contributions, whether for support of workers or for charity, will help in carrying on the work. Fifty-five dollars and fifty cents were donated for where-ever needed. It would be well, when donations are sent in, to mention what they are for, especially if there is any preference, as it will aid us in making out the monthly report.

We expect several other sisters soon to help in the work. Our prayer is that God may keep us near him. Pray for the work and visit us. We appreciate your presence.

THE WORKERS.

Kansas City, Kan., 701 Pacific St.

HE LIVED FOR OTHERS.

Upon the grave of John Howard, the philanthropist, is engraved the simple but expressive words which stand at the head of this article. "He lived for others." Is not this, after all, the great purpose of life? Can there be an aim above this? Is not the whole duty of man, one way or another, directly connected with this? The birth, life, sufferings, death, resurrection, and intercessions of Jesus Christ were and are for the sake of others. He was rich, but for the sake of others he became poor. For the sake of others he laid aside the glory which he had with the Father, and for a time was clothed with humanity. Paul says, "No man liveth unto himself." That is, no man liveth unto himself. No man who understands the real purpose for which he was brought into the world, will live for himself. He who has no thought above himself, who

seeks by hook and crook to make everything turn to himself, will have a sorry life of it. John Howard was not only a good and useful man, but he was a happy man. His happiness in a large degree grew out of consciousness that he was the means of making others happy.

The early life of Howard was a melancholy one. His near relatives were all dead. The world around him seemed cold and cheerless. He thought within himself that there was nothing in this world worth living for. He left his room with the fixed purpose in his mind of putting an end to his miserable existence. Passing along the street he met a little girl who was thinly clad and shivering with cold. As he was passing she reached out her thin hand and imploredly said, "Mister, will you please to give me a penny? mother is almost starved." Having some change in his pocket, and concluding that he would have no further use for it, he gave it all to her.

The amount being so much more than she had asked for, and more than anybody else had given her, she hardly knew what to do or say. She caught hold of his hand and kissed it, and said, "O Mister, I thank you. This will buy so much bread; my poor mother will not be hungry any more. Won't you go with me to see my mother? I know that she would like to thank you. Forgetting for a moment the purpose in his heart, he went with her. When they came to the door the little girl threw it open, and bounding across the room to her mother she held out in her hand the money, and said, "See here, mother, what the gentleman gave me; now you won't be hungry any more, and you will get well. You won't die, mother, will you? I told the gentleman to come and see you, for I knew you could thank him better than I could." Amazed and bewildered, the mother looked at him as he was still standing at the door, and then beckoned him to come to her; and when he approached she poured into his ear such words of gratitude as only a mother under similar circumstances could do.

This was his first lesson in living for others. But it was not the last. He was a noble specimen of humanity, and of Christianity, too. His dying pillow had not a thorn in it. While he lived for others, he lived for himself, and in helping others, he helped himself.

Now what are the practical lessons which this subject should teach us? We know how the human character is formed, and how the faults and vices which degrade it, and which afflict the world, are generated. Let us pity their unhappy victims; let us have mercy; pour, if it be possible, the light of knowledge on their minds, and in this, by obliging them to witness its excellence in our own dispositions, the love of goodness in their hearts. In the family and in the world let us be what our views of philosophy and religion ought to make us: forbearing, generous, just; the interlopers, the offenders of others' rights; the uniformed, the servants of our own vanity; the masters of ourselves, the servant of all. Let us endeavor at all seasons and by all means to diffuse the blessings of knowledge; do no labor too protracted or too severe, which may terminate in the removal of an error. Let no calumny or invective excite in us a spirit of resentment, or force from our lips a harsh expression. Make those whom we strive to enlighten feel that we wish them to embrace our views, only that they may be inspired with the same cheerful, amiable and benignant spirit of which our hearts are full; rejoice in the good that is; live but to labor to increase it; believe that every

event is so arranged by infinite wisdom and almighty power, as to perform its necessary measure in securing its ultimate triumph. This is true philosophy; this is a genuine Christianity; this is the true way to live happiest; this is living for others, even as the blessed Savior lived for us. There is need of great, good, self-sacrificing men, men of large hearts and broad views, who, while they are not indifferent to themselves, will look after the present and future good of those about them. This will be the grandest preparation for glory, and honor, and immortality.—"Zion's Watchman."

SPRING CONFERENCES.

The annual conference for the Ohio district will meet near Elda, Allen Co., Ohio, on May 25th (fourth Thursday). Bishops to meet at 8 a. m., ministers at 9 and the general meeting to begin at 10 o'clock. The brotherhood in general is invited to be present.

JOHN BLOSSER, Sec.

The Eastern Pennsylvania conference will meet at the Franconia M. H., Montgomery Co., Pa., on Thursday, May 4th.

The annual conference for the Ontario district (Canada) will meet at Berlin, Ont., on Thursday and Friday, May 25th and 26th.

The semi-annual conference for the Markham district will meet at the Wileman M. H., near Markham, Ont., on Friday, May 5th.

The Amish Mennonite Conference for the district of Indiana and Michigan will be held at the Forks church near Middlebury, Ind., on June 8 and 9, 1905. All questions for the conference should be sent to D. D. Miller, Middlebury, Ind., not later than May 1st, so that a program may be arranged and sent to the different ministers previous to the conference. All are cordially invited to attend.

D. D. MILLER, Cor. Sec.

The Mennonite Annual Church Conference for the Illinois district will convene at the M. H. near Culom, Ill., on Friday, June 2, 1905. The Sunday School Conference will be held at the same place on Wednesday and Thursday immediately preceding the church conference. A cordial invitation is extended to church and Sunday school workers from other districts to meet with us.

JOHN C. BIRKBY.

The spring session of Virginia Conference will be held at Weaver's (Middle District) on the second Friday in May (May 12th), 1905. All are invited. You will be met at the station (Harrisonburg) if you write to Elias Brunk at same place.

C. H. BRUNK, Sec.

MARRIAGES.

Atkinson—Rice.—On Saturday, March 18th, at the home of the bride's parents, Bro. and Sister Henry M. Rice of Deerpark, Wis., were united by Pro. Jacob Rush, Bro. Howard Atkinson of Dublin was married to Sister Hannah Rice.

DEATHS.

OBITUARY.

Deacon Herman Bentler was born in Saxony, Germany, Dec. 5, 1821, and died near Elm Dale, Kent Co., Mich., April 9, 1905; aged 83 Y., 4 M., 4 D. He left Germany at the age of 22, coming to this country. He remained at Buffalo, N. Y., for two years and then settled at Berlin, Canada, where he was married to Lydia Croft in 1847. To this union were born two children, a son dying in infancy and a daughter, who afterward became the wife of H. Leatherman of Campbell township, this state. His wife died in Berlin in 1850, and in 1853 he was married to Catherine Smith. To this union were born nine children, two of whom preceded him to the spirit world, the remainder live in various states of the Union. He is also survived by twenty-five grandchildren and nine great-grandchildren. His second wife died in 1888. Bro. Bentler moved to Berlin, Kent Co., Mich., in 1850, having become a member of the Mennonite church when a young man, he was ordained to the office of deacon at the organization of the church at Berlin, and served in that capacity until the time

of his death. He was much esteemed by those who knew him, and his demise is mourned by all, but he left the assurance that he has gone to that better home "not made with hands, eternal in the heavens." Funeral services were conducted by C. G. Wenger and Isaac Weaver. Text, Matt. 25:13. Interment in the Mennonite cemetery at Berlin.

Longacre.—Elijah Longacre was born in Chester Co., Pa., May 5, 1905, and died of old age at his home in Lebanon, Pa., March 19, 1905; aged 80 Y., 10 M., 14 D. He was married three times. His first wife was Catherine Gabel. Four children were born to this union. His second wife was Anna Miller, who became the mother of two children. His third marriage was with Emma Shoffstall, who with the three children born to them survives him. He united with the Mennonite church when a young man and remained faithful to the end. He was of a kind, gentle disposition, having many trials and afflictions to endure, yet bore all without murmuring or complaining. The funeral services were held at the house of the departed on March 22d, conducted by Jacob N. Brubacher and Henry Risser in the English language and David Westenberg in the German. Text, Rom. 6:7. A large concourse of neighbors and friends gathered to pay their last tribute of respect to the departed one. The body was shipped to Pottsdam, Pa., the next morning and taken to the East Cemetery M. H., where further services were conducted by Jacob Hunsberger from Psal. 91:1. Interment in the cemetery adjoining.

Miller.—Abraham E. Miller was born July 25, 1862, and died at his home near Middlebury, Ohio, April 12, 1905; aged 40 Y., 8 M., 18 D. He had been troubled for some time with heart failure and four days before his death he suffered a stroke of paralysis. After this he was in a pitiful condition, being unable to speak or make his wants known. In 1885 he was married to Lydia Y. Miller, who, together with five children, his aged parents, three brothers, two sisters and many friends mourn his departure. He was a member of the Martin's Creek Amish Mennonite congregation, where funeral services were held on the 14th, conducted by Fred Martin in the German and S. H. Miller in the English language. Text, Heb. 11:10.

Zehr.—Bro. George Zehr died at his home near Hopeville, Ill., April 13, 1905; aged 27 Y., 2 M., 24 D. He was married Jan. 15, 1889, to Fanny Whitrig, who, with three small children, survives him. He also leaves his mother and two brothers. He was a member of the Amish Mennonite church, an earnest Christian, whose place in church and Sunday school was seldom vacant, we believe he would have been a great blessing to the church. Funeral services in German by Joseph Ehl from Matt. 24:42, and in English by Sam. Garber from Phil. 1:21.

JOHN C. BIRKBY.

Maest.—Lydia Stueley was born in Williams Co., Ohio, Dec. 21, 1867; she was married to John Maest, Dec. 13, 1901; died March 15, 1905; aged 37 Y., 2 M., 24 D. She leaves her parents, two brothers, her husband and two small children. In her youth she gave her heart to God and united with the Amish Mennonite church and remained a faithful member to the end. She was buried March 17th at the A. M. burying-ground near Hopeville, Ill. Funeral services by John Ehl and the writer.

JOHN C. BIRKBY.

Zimmerman.—Christian Zimmerman was born Aug. 8, 1819, near Basel, Switzerland. He came to this country about 1850 and lived in Cass Co., Mo., for many years. He was a member of the Synamore congregation of the Amish Mennonite church of that county. Nearly four years ago he came to the Old People's Home near Rittman, Ohio, and remained there until his death. He was a devoted Christian, and his funeral services were held April 15th, services at the Home, Bros. Ben. Gerig and C. Z. Yoder officiating. Interment in the Paradise cemetery near Smithville.

Sommer.—On April 11, 1905, at his home near Dalton, Wayne Co., O., Isaac Sommer; aged 51 Y., 7 M., 21 D. Bro. Sommer was born in the vicinity of Dalton, O., on Dec. 23, 1853. He united with Jesus in his early years and was a faithful member of the Mennonite church at Sonnenberg. He leaves a wife, three sons and three daughters, two brothers, three sisters and a large circle of relatives and friends to mourn his departure. Funeral services on the 17th, conducted by C. A. Amstutz and L. Buchwalter. The former in German and the latter in English. Text, Eph. 2:13, 20.

Baum.—Bro. Abraham Baum was born Feb. 18, 1836, and died of paralysis at his home near Bloomington, Bucks Co., Pa., on March 21, 1905; aged 69 Y., 1 M., 3 D. He was married on April 5, 1856, and was the father of one son and one daughter. He preceded him to the spirit world. Bro. Baum had not been in full standing as a mem-

ber, but some time before his death he expressed with tears his desire to have his matters adjusted and was accordingly received into full membership. Funeral services were conducted at the Blooming Glen M. H. Sermon at the house by Pre. Peter Loux in German and the M. H. by Pre. H. G. Anglemeyer in English, from Isa. 38:1. His wife, one son, two daughters, a number of grandchildren and a few great-grandchildren survive him.

ITEMS.

The supreme court of Ohio has decided that a guessing contest on the outcome of elections as conducted by the newspapers is a lottery and consequently prohibited by law.

A prominent Russian paper states that 4,000,000 Jews are being held in towns where they pay ninety per cent. of the taxes and yet are allowed no part in the municipal government. It further states that the shameful oppression of the Jews and Tartars is demoralizing the entire country. No wonder that country has war without and insurrection within.

It is stated that the first patent ever issued by the Chinese government was recently granted to a citizen of Nanking for an incandescent lamp.

It is stated that President Castro of Venezuela has signed a charter granting a tract of 76,000 square miles of land to a colony of Boers and Irish. The land is to be covered with mahogany wool and underlaid with coal and gold.

Governor Mickey of Nebraska has signed a bill prohibiting the manufacture and sale of cigarettes and cigarette paper within the state. A similar law went into effect in Indiana on April 15th.

The automobile craze is not yet abating. During two local exhibitions recently held in New York more than twelve million dollars worth of automobiles were sold and contracts made for nearly that many more.

The Osage Indians, who number about eighteen hundred persons, have on deposit with the national government nearly \$200,000, the proceeds of land sold. This amount bears interest at 5 per cent. per annum. They still own over 1,500,000 acres, or nearly as many as the white man. Each of the Osage Indians has a share in the land, and the tribe is realizing a fine income from this source. The Osage nation is one of the richest nations per capita in the world.

The astronomical observatory at Harvard is mounting a sixty-inch telescope on the east side of Observatory Hill. When completed, it is claimed, this will be the largest telescope in actual use in the world.

The Prison Gate Mission.—At No. 192 Elm St., New York City, is located a mission with the above significant name. The purpose of this mission is to give the liberated prisoners a home until employment can be found to assist them in securing honorable employment; to encourage them in the pursuit of a better life, and above all to lead them to accept the Savior. It has done much for the ex-convicts, who as a rule are mistrusted, despised, turned down and driven back into crime. Information will be given and contributions thankfully acknowledged by the superintendent, John J. Munro, 192 Elm St., New York City.

FOUNDERS DAY.

May 16, 1905, will be the anniversary of the founding of the Elkhart Institute, now Goshen College. Appropriate exercises will be held at the College building at Goshen. An all-day program has been arranged, including discourses on the purpose, work, history, prospects, etc., of the school. The future educational work of the Mennonite church and the relation of the college and church will also receive attention. All interested in the welfare of the school and the educational work of the church are cordially invited to be present.

FINANCIAL REPORT.

Of the Mennonite Evangelizing and Benevolent Board for the Month of March 1905.

RECEIVED.

Evangelizing.—Berea Cong., Mo., \$50; Local Mission Board, Mo., \$25.22; Total, \$75.22.
 Chicago Mission.—A Sister, Kalona, Ia., \$4; Mahoning and Columbiana Cos. (O.) congregations and Sunday school, \$8.81; Vicinity of Litzia, Pa., \$2; A. R. Miller, 50c; Alpha Cong., Minn., \$1; Berea Cong., Mo., 50c; Alpheus Buzzard, \$1; Friends, \$6.80; J. R. Shank, 50c; M. Yutz, 50c; David Mann, \$1; J. J. Tyler, \$1; R. M. Miller, \$1; Bro. Shank, Mo., 50c; a Brother, \$3; Bright Side Sisters Circle, \$2; rent, \$23; Bro. Insurance, \$574.50. Total, \$616.15.
 Indiana Mission.—Cullom (Ill.) S. S., \$100; Zion Cong., Goodland, Ind., \$1.52; A. R. Miller, \$1.25;

rifices, these Penitentes furnish the Christian worshiper material for meditation and instruction. Their consecration, devotion, and zeal are worthy our consideration. Again, as they spare no efforts to demonstrate the literal crucifixion, so the enlightened follower of the lowly Nazarene should employ every means to crucify the

carnal man and walk in newness of life. "They that are Christ's have crucified the flesh with the affections and lusts."

Crusade Against Profanity.—More than six years ago a young minister of a New England town, shocked by the great number of people in the towns and country about him who indulged in the wicked habit of profanity, determined to use his influence in a practical way against the evil, and at once started a crusade to check it. He not only used his voice and pen in testifying against this sacrilegious evil, but he organized an anti-profanity league to expedite his work.

The purpose of this league is to instigate and execute ways and means by which the sinfulness and foolishness of the habit are brought before the public and the individual, and practical plans are suggested by which it may be overcome. The movement met with immediate and liberal endorsement; it spread with remarkable velocity, reaching every state in the union. The organization of this crusade stimulated a like effort in England and to-day hundreds of ministers are giving definite Bible teaching on the subject and preaching strong sermons along this line. Anti-swearing literature is being profusely distributed and marked results are manifest in many places.

Taking the name of the Lord in vain is one of the great sins against which the Bible testifies, and one that God especially mentions in the decalogue of commandments written by his own finger on the tables of stone, and yet it seems to be so lightly considered by the majority of people at this age of the world. Children in early youth acquire the habit of using profanity, and sad to say, often from their parents; they use it on the playground, in the stores, on the streets, everywhere, until it becomes second nature to them and remains with them for life. Many young men (and sometimes young women also) who are considered respectable punctuate and emphasize their sentences in ordinary conversation with vulgar oaths. But the saddest and most deplorable feature about this universal habit is that it finds its way into the vocabulary of professed Christians, who thus desecrate, shamefully, the very name of Him whom they avow to love, worship and adore. What inconsistency! What degenerate Christianity! What wretched example!

While we are not especially making a plea for the organization known as the Anti-Profanity League, we do wish to appeal to preachers, Sunday school workers, parents and all interested in pure morals and exemplary living to marshal your forces against the demoralizing habit of profanity. It may be necessary for some of you to begin at home; there is no better place on earth to begin. Then carry it into your business, about your work in the shop or on the farm, especially when working with intractable horses. Let your voice of protest and appeal be heard in the services in the house of God. Give a Bible reading on the subject; preach

against it; we do not remember of every hearing a sermon specially directed against profanity. Every oath uttered will bring guilt and punishment upon the individual using it, for Jehovah himself says, "The Lord will not hold him guiltless that taketh his name in vain."

PERSONAL MENTION.

Bish. Jonathan Kaufman and wife of Hubbard, Ore., are visiting at Hutchinson, Reno Co., Kan.

Bro. John Blosser of Rawson, Ohio, preached for the Blanchard congregation on Sunday, April 23d.

Bro. Peter Summer of Metamora, Ill., conducted services for the congregation at Gridley, Ill., on Sunday, April 16th.

Bro. Samuel Yoder of Elkhart attended the communion services at the Yellow Creek M. H., Elkhart Co., Ind., on Easter Sunday.

Bro. A. B. Kolb returned to Elkhart from Austell, Ga., on April 26th. He will continue his work as editor of the Young People's Paper.

Pre. Joseph Zook, formerly of Allensville, Pa., is now located with the little congregation on the Warwick river in Eastern Virginia. He recently visited the isolated members in Princess Anne county, Virginia.

Bro. Henry L. Eby, M. D., formerly of Elida, Ohio, but who has spent the last few years in Europe completing a special course on the eye, ear, nose and throat, has just returned from the Old Country and is spending some time with his parents near Columbus Grove, Ohio. Bro. Eby has not definitely decided on a location, but we understand that he is viewing both Lancaster, Pa., and Goshen, Ind., to that end.

For the Herald of Truth. THE SONNET PSALMS.

By Oliver Olden.

PSALM I.

Blest be the man that walketh in the right,
Nor standeth in the way of sin and wrong,
To whom the Lord's own law is sure delight,
To whom no scornful scoffing doth belong;

Whose every meditation, night and day,
Is centered on the true and living Word—
Prosperity shall follow in his way,
Good fortune on his actions be conferred.

But like unto the chaff before the wind,
Keen driven round about, the wicked are;
No place shall they among the righteous find,
Nor stand before the sacred judgment bar.

The virtuous way by God is clearly known—
Ungodly men shall reap what they have sown.
New York City.

Nothing so decisively proves that we are among those who will serve God 'day and night in his temple' for ever, as the evidence of our practical life in the house of God. Give a Bible reading on the subject; preach

For the Herald of Truth.

THE PREACHER.

By J. S. Hartzler.

The field for ministerial work is enlarging day by day and the cry for help along this line is heard from almost every quarter. Not only the Mennonites, but almost every other denomination is complaining of the lack of efficient workers. New fields are opening, old fields find that the kind of work that our grandfathers did, although it was what was needed for their time, will not answer present needs. More direct and continued teaching is necessary. The world is setting many more traps than formerly to catch the unwary and the church must keep pace in the furtherance of her cause to keep the truth before the masses, "and so much the more as ye see the day approaching."

When the workman realizes that there is a great need of more laborers he should be the more careful to use every opportunity possible for self-improvement, so that he may in some measure make up for the deficiency. It is with a view to helping the younger and less experienced ministers to accomplish this end that this article is written. Below are a few hints which if closely followed will do something toward making the present working force a greater power in the world.

First, no amount of study, eloquence or magnetism will take the place of a clean heart filled with the Holy Ghost in effective teaching of God's word. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Second, study God's word. A preacher may be posted on every other subject, if he does not become familiar with God's word he will not be a success. In order to do this he will need many helps in getting the proper interpretation of the scriptures, but let it be remembered that no interpretations are quite so effective and not quite so sure to be right as those which he gets while on his knees with an open Bible before him pleading for a divine interpretation of a certain scripture that is needful for his own and his fellowman's spiritual welfare.

Third, do not imitate in preaching. Many ministers try to imitate some one whom they consider to be a success, and think that to speak or make gestures, or even to look like their ideal, will bring the desired result. They do not seem to know that the secret of success lies much deeper than in mere actions put on, and their efforts become apings rather than elements of success.

Fourth, be careful in the selection of your text. The devil said some things that are recorded in the scriptures, and frequently some one will take one of his sayings as a text. That old serpent is not long in showing the sinner that the preacher is preaching from a text which had its origin in the regions of the damned. Select a text that came from God, his Son, or some man who spoke or wrote under the directions of the Holy Ghost.

Fifth, do not misinterpret the text. A scripture may have many applications, but it has but one interpretation. Wrong interpretations may be given, (a) by ignoring its connections. How many times do we hear the text, "Touch not, taste not, handle not," used in condemnation of the liquor traffic. True, the liquor traffic is wrong, but this text is no proof of that fact; see context. (b) By misunderstanding the text. "Wherefore he is able to save them to the uttermost that come to God by him," is often used to

prove that no one is so far down in sin that God can not raise him out of his condition and bring him into the family of God. The real meaning of the text is that God will further on the salvation begun in the individual to the full extent of saving. (c) By so spiritualizing the text as to destroy its original meaning. "What meanest thou, O sleeper," is often used as a text to awaken the sinner from the sleep of sin. This can not help but impress the sinner that the minister is trying to make the Bible say something about the condition of the sinner which he knows it does not say, and thereby weakens the minister's sayings which point out the actual conditions. This might be carried still further, but this will suffice to show that misinterpretations of scripture texts are not conducive to the best interests of the cause.

Sixth, do not use weak or far-fetched points of argument. Many strong sermons have been very materially weakened by one or two poor or far-fetched points of argument. Those who oppose the theme under consideration can usually find the weak places in the argument and will keep their eyes and thoughts on that part until the effect of the whole sermon is lost. Better have one or two strong points well developed with the poor ones all left out than to have half a dozen additional points which those who "oppose themselves" will select as points for condemnation of the whole sermon.

Seventh, preach the gospel. There is a tendency on the part of some preachers to make their sermons appear scholarly, especially when they have an audience of more than ordinary intelligence. They do this by weaving in all the science, literature, history and philosophy that their limited vocabulary contains. Let it be remembered that the highly intelligent usually have some kind of educational work during the week and on the Lord's day they want to hear the pure and unadulterated word of God. On the other hand, those who are not so intellectual do not attend the preaching service to add to their store of worldly knowledge. All want Jesus Christ and him crucified, so that the preacher who preaches anything else misses the actual desires of the people and, what is infinitely more, the will of his heavenly Father.

Eighth, be plain, simple and definite. If the minister is well enough educated so that he can find words of not more than two syllables to express his thoughts he should use no others. A sermon which is so clear in thought and simple in word that the child can grasp it, is the one which will be best received by all.

But I must stop. Long articles are little better for me and I believe for most other people as well.

Goshen, Ind.

For the Herald of Truth.

GLORIFYING GOD.

By A. K. Kurtz.

We are commanded and exhorted in God's word to glorify God. He demands supreme obedience even to the forsaking of our nearest kindred; but if we forsake anything for his sake he always gives something better in exchange. In 1 Cor. 10:31 we read thus: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." A positive command; one that requires some wisdom and judgment to obey. Not every one takes time to think of this plain command in every-day life. It takes some watching on our part or we will do the very opposite.

The reason why we should glorify God is given by Paul in 1 Cor. 6:20, where he says, "Ye are bought with a price, therefore glorify God in your bodies and in your spirit, which are God's." When we purchase anything for a stipulated price we call it our own, for the reason that we have satisfied the former owner by paying full value, and by common custom or law it becomes ours to use and enjoy. So Christ has bought us, has given the Father full satisfaction for the great debt of sin that had been resting on us since the fall of Adam. And the price paid was his own precious blood. Realizing then that we have been bought at such a great price, who dare say that we do not owe all to God and the best we can do is but little compared to the great price he paid for us? But how little we are willing to deny ourselves in order that he may be glorified! Not even leaving off those things that are injurious to the body, such as liquor-drinking and tobacco-using, which are two of the most inconsistent things for a professor of religion to spend the Lord's money for that can be mentioned. Where is there any cross-bearing when the appetite for such unnatural—we wanted to say, food, but it is no food, for God has not created one organ in the whole body that requires these stimulants and narcotics to properly perform their functions, but to the contrary are an injury to all of them. The appetite for such things comes not from the hands of an all-wise Creator, but from the instigator of all that is evil and contrary to natural and moral laws, and where the Holy Spirit has the right of way in the heart, there will be condemnation, because there is not a line between the lids of the Bible that will justify self-indulgence of any nature whatever. Christ teaches the very opposite— "Take my yoke upon you and learn of me." "He that taketh not his cross and followeth me is not worthy of me," etc.

There are among other things done by professing Christians who do not glorify God, feasts of various kinds that tend to nothing else but gluttony. When we glorify God in our bodies we eat to live, and do not live to eat and drink.

Fride that manifests itself in so many ways, is another crime against God that Satan uses to side-track people from the highway of holiness where they cannot glorify God.

We are doubtful whether there ever was a time in the history of the world when the gospel as now received was so ready to be received by the heathen who are so ready to be converted. Read an account of missions in any of the heathen countries and the cry is for more workers to help reap the fields already white for the harvest. Then to make use of the Lord's money for that which is not bread and can never satisfy the hungering soul instead of using it to take the gospel to the heathen who are so ready at the present time to accept it, is certainly wicked. Do we ever think of how many souls might have been brought to the light by a judicious use of the money spent for tobacco and cigars to be smoked and spit away? And for the unnecessary ruffles, puffs and laces, and the endless paraphernalia used to ornament the body, which should be the temple of the Holy Ghost instead of a walking statue for the goddess of fashion to decorate? Let us remember that we are only stewards of our Lord's goods and some day we will be required to give an account of our stewardship here.

We cannot glorify God and be out of harmony with the Word.

It requires no sage or man of letters to convince us that these things are wrong and can never glorify God. A little prayerful meditation, with a desire to please God

and obey his word, will soon convince the honest mind that we cannot serve ourselves and glorify God at the same time.

These lines have been written with no other motive than to glorify God and help some one who is addicted to a bad, filthy habit (as some are willing to admit, but claim to be powerless to break off). I shall ever remember the gentle rebuke given the writer by an old saint in regard to the use of tobacco and how it pierced to the heart and brought conviction so strong and pungent that I could not rest until by the help of God I was able to quit its use. To say that we cannot break off from any bad habit is to deny the power of God "to cleanse us from all filthiness of the flesh and spirit," and fail to accept the benefit of the atonement.

How can we who love the Savior take a look at him as he hangs there on the tree in all his agony of soul and pain of body, suffering everything that is possible to suffer to save the world from sin, then use the very means God gives into our hands that are so much needed to bring salvation to the heathen, for nothing else but self-gratification, without any thought of wrongdoing or compunction of conscience, is indeed something we cannot understand or harmonize with scripture-teaching, or with that spiritual enlightenment that we may possess when led by the Spirit.

Smithville, O.

For the Herald of Truth.

NECESSITY OF REPENTANCE.

By Wm. H. Eash.

The Bible teaches in many places the necessity of repentance. "Repent: for the kingdom of heaven is at hand," was the beginning of the preaching of John the Baptist and also of Christ. When on the day of Pentecost the people were convicted by the power of God and asked what they should do, Peter answered by telling them to repent. Christ tells the Galileans (Luke 13:3) that unless they repent they shall perish.

What else is there for a sinner to do but to repent? They cannot be saved in their sins, and unless they repent of their sins, how can they get rid of them? Repent—accept God's proffered mercy—this is man's part of the work that reconciles him to his God. One sin unrepented of will shut us out of the eternal kingdom.

Davidsville, Pa.

ARRESTED HIS ATTENTION.

The story is told of a young man stopping at a hotel who received an invitation to attend a certain church. He glanced at it and threw it away. The clerk put it into a fresh envelope and left it in the box. At supper he had the invitation the second time. He again threw it away. The clerk put it into a new envelope and sent it to his room. At bedtime he had his third invitation. He was astonished, but threw it away. The clerk put it into another envelope and at breakfast the young man had the fourth invitation. He then made up his mind that if a church would send him four invitations in less than one day it was time for him to go and see what it meant. He went and was won to Christ. A pastor at the close of a long and successful ministry said, "The great majority of those who have come unto Christ during my labors have done so through personal invitation or influence."

HERALD OF TRUTH.

Thursday, May 4, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Northwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1902.

BOOK NOTICE.

"The Johanne Books," is a biblical volume containing the writings of John—his Gospels, three Epistles and the Revelation—together with an excellent introduction to each book; giving its import, time of writing, leading features, subject outline, etc. The subject matter of the text is marginally indicated on each page, making it convenient to refer to any special subject readily. The book contains an appendix of valuable explanatory notes and a tabulated synchronism of ancient history, showing contemporary events in the various nations during the period covered by the sacred writings. The volume is completed by a list of references made to the Bible by modern literary writers. The book is well-printed on fine paper, bound in limp cloth and sells for 60 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Newkirk, Kay Co. Okla., April 23, 1905.—During the fall and winter several families from Sterling, Ill., moved to Oklahoma and located at this place. A few weeks ago we met and decided to hold a Sunday school. The school was organized at a private house and to-day we met in the schoolhouse with forty-five present. It is very encouraging to find the people, many of whom do not attend church services, so ready to sanction the work of the Sunday school. We would be very glad to have some of our ministers stop and hold meetings for us. Our number is small at present, but when those who intend to move here next fall arrive, we will have a membership of about fifteen. We will be glad to give information to any others who think of locating at this place. We are looking forward to the time when we can have our own place of worship.

J. F. WEBER.

Goshen, Ind., April 21, 1905.—On March 26th we reorganized our Sunday school at the Clinton Brick M. H. The following officers were elected: Superintendent, Frank Gardner; assistant, D. H. Coffman; secretaries, Maud Harshberger and Celesta Kauffman; chorister, John Beachy; assistant, Daniel Coffman. Our school is evergreen. On April 16th eight young souls were received into the church by water baptism. Bish. John Garber officiating. Our

HERALD OF TRUTH.

counsel meeting was held on April 21st. Peace and unity was expressed by the members. The Lord willing, we will hold our communion May 14th. Brethren and sisters of neighboring congregations are invited to be with us at that time. Communion services are announced for Emma on April 30th and Shore on May 7th. COR.

Greentown, Ind., April 24, 1905.—Greeting in Jesus' name. On Friday, April 21st, we held our preparatory services. Peace and harmony prevails throughout the brotherhood. On Easter Sunday, the commemoration of the suffering and death of our Master was observed. At the same time the ordinance of feet-washing was also observed. These sacred services bring us into a closer relationship with our blessed Master, and should make us more willing to sacrifice self, and follow him in all his ways. Our resident bishop, E. A. Mast, officiated at these services. Sister Polly Lantz, who has been seriously ill for some time, is much improved and it is hoped that she will speedily recover her former health. IRA MAST.

From Johnstown, Pa.—On April 2d, four of our Sunday schools were reorganized for the summer. Bro. Titus Blough is superintendent at the Blough M. H.; Bro. L. D. Yoder at the Kaufman M. H.; Bro. H. H. Mishler at the Stahl M. H.; Bro. D. H. Yoder at the Weaver M. H. In the Thomas district the brethren have adopted the wise plan of having an evergreen Sunday school. Bro. Samuel Thomas is superintendent for the present year. May God bless every officer, teacher and pupil of all our Sunday schools. In the Stahl district Bro. S. G. Shetler conducts a Bible reading each Sunday evening. The brethren of the Thomas district also have a Bible reading. I know of but one teachers' meeting in the five districts. I believe it would be advisable to have a teachers' meeting in all the districts; they are a great help to the teachers. On May 7th communion services will be held in the Thomas congregation, and on the 14th in the Weaver congregation. An invitation is extended to all who wish to be present. Should any come by rail, and notify the writer, they will be met at the station in Johnstown. LEVI BLAUCH.

Garden City, Mo., April 19, 1905.—On April 14th Bro. D. F. Driver of Versailles, Mo., and Bro. Peter Unzicker of Cullom, Ill., came here. While with us they presented a number of sermons, earnestly admonishing us to stand by the plain gospel truths. May we by God's grace give heed to the words and ever stand true to God and the church. Four precious souls were admitted into church membership; one by water baptism, one by letter and two reclaimed. Communion services were also held on Sunday. Let us ever earnestly pray for the work everywhere, for "the effectual fervent prayer of a righteous man availeth much." COR.

From the Stumpdown Congregation, Lancaster Co., Pa.—Dear Herald Readers:—On April 2d our Sunday school was reorganized with the old officers and teachers all being retained. Superintendent, Bro. George Musselman; assistant, Bro. Chris. Shaeffer; chorister, Bro. Aaron Groat. Bro. Musselman was not able to be present, owing to an attack of appendicitis, from which he was suffering, but has recovered now. The counsel meeting was held after church services, at which it was decided to procure the new Hymnal for use in our services hereafter.

May 4.

Saturday afternoon, April 15th, baptismal services were held, at which time four applicants were received into fellowship by water baptism. Sunday, the 16th, communion was held, Bish. Isaac Eby officiating. A large number remembered their Lord and Master by partaking of the sacred emblems and in feet-washing. May the dear new disciples and all who live in our Master's steps until called up higher and may we hear him say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." One of the aged and faithful members, Bro. Abram S. Herr, was recently taken from our midst to the home above. LIZZIE M. LANDIS.

Surrey, N. D., April 20, 1905.—Dear Herald Readers, Greeting in Jesus' name.—On Sunday, April 9th, we reorganized our Sunday school for another year with the following officers: Superintendent, Bro. John M. Hartzler; assistant, Bro. E. H. Fox; secretary, Sister Emma E. Yoder; chorister, Sister Maude Zook; assistant, Bro. David Kauffman. We ask an interest in the prayers of all God's children for the work at this place. LOMIE G. ZOOK.

Waynesboro, Va., April 19, 1905.—Counsel meeting was held at Spring Dale on Saturday, April 15th. All present expressed themselves to be in peace and union. If the believers are truly bound with the strong cord of love as one body in the Lord, there need be no fear of trouble and much good can be done, for in union there is strength. Votes were taken for two choristers, which position was vacated by Bro. S. H. Weaver's death. The vacancies are many, as the departed brother had so faithfully served for quite a while. The brethren Timothy Wenger and Fred Driver were appointed. Our Sunday school is interesting and prosperous. May all pray that much good will be done for the cause of Christ and his church. COR.

From Canton, Kansas.—Sunday, April 16th, was a glad day for believers at this place. We had the pleasure of witnessing the baptism of five young converts and two who had fallen away again renewed their covenant with God and the church. The communion and washing of the saints' feet were also observed. Seventy-nine participated in these sacred ordinances. Bro. G. R. Brunk was the officiating minister. May the blessing of God be upon all Herald readers. FANNIE LANDES.

Goshen, Ind., April 26, 1905.—Dear Readers of the Herald:—While we have not much to report it may be of interest to many to know that the instructors for Goshen College for the next school year (with the exception of the music teacher) have been secured. The following are the instructors and some of the subjects they are expected to teach: President N. E. Byers, Mathematics; Philosophy; E. J. Zook, History, Greek; D. S. Gerig, German, Latin; S. F. Gingerich, English, Education; B. F. Thut, Natural Sciences; Anna H. Kauffman, Grammar, Geography; W. K. Jacobs, Book-keeping; Nancy B. Kulp, Shorthand; Anna E. Yoder, Oratory; J. S. Hartzler, Bible; I. W. Royer, Bible Extension Work; Rudy Senger, Bible Correspondence. The prospects for next year are favorable.

While the attendance in Sunday school, church and Young People's meeting is not as large as it was a few months ago (because of some leaving for their homes and

1905.

others spending their Sundays in the country), the interest has been good.

Bro. Jacob Gingerich of Pennsylvania preached for us on Easter Sunday. Bro. J. S. Hartzler preached at the Clinton (Brick) church. The Sunday previous Bro. S. H. Rhodes visited the small congregation at Pretty Prairie near Sturgis, Mich. Bro. I. W. Royer is expected to conduct a series of meetings at Barker Street about the middle of May. COR.

Ottawa, Ohio, April 26, 1905.—To all the Brethren, Greeting.—The congregation at Blanchard has been much revived. Eleven converts were received into church fellowship by baptism on the 23d. The congregation has been without a resident minister for nearly twenty years. There was a time when they had a bishop and a minister. The efforts in the past three years have been richly blessed, and the congregation much encouraged. Steps have been taken to ordain a deacon and a minister in the near future. The brethren John Blosser and M. S. Steiner officiated at the baptismal services. This would be a good place for families desiring homes at reasonable figures to locate. Land is not so high as in older sections of the State. Sugar beets are grown successfully in the rich black soil, which makes a nice income on a small place. The church now numbers about forty-five, and a few more families would give much courage to those who are here. The Lord bless his work. COR.

QUERY DEPARTMENT.

What is the Christian's duty toward the great evil of intemperance? Should we allow it to rage, or should we all vote for prohibition?

When and where did Christ wash his disciples' feet? B. W. B.

Answers to Queries by J. S. Shoemaker.

A. K.—What is the difference between insuring buildings or stock, and life insurance? Insurance companies, whether they insure property or life, as a rule are organized for the selfish purpose of building up the fortunes of a few men. Mutual fire insurance companies, however, are an exception to this rule; they are organized for the sole purpose of assisting one another in replacing buildings or stock in case of loss by fire. Life insurance companies are organized for the express purpose of making money or merchandise of human life, and these companies have no conscientious scruples in robbing the policy holder of his hard-earned money while he lives, and when he is dead seek for a flaw to evade the payment of the policy.

We do not wish to be considered an advocate of any kind of an insurance company, except the King's Insurance Company, of which Jesus Christ is the Underwriter. Nevertheless I see a vast difference between insuring property in a mutual fire insurance company, and insuring one's life. Buildings or stock have a market value and can be insured for what they are really worth, and in mutual fire insurance companies property is usually insured for three-fourths its value.

Human lives cannot be valued in dollars and cents, hence cannot be insured according to market value, but usually the health and financial standing of a man is taken into consideration when a life insurance policy is written up.

Property insurance is a system by which

HERALD OF TRUTH.

the policy holder is enabled to replace his property if he should sustain a loss by fire, thus the poor man by the mutual help of others can rebuild that which the flames have consumed.

Life insurance is a species of gambling by which the policy holder (especially if he is poor) is robbed of a comfortable living, and when death overtakes him (sometimes mysteriously because of the policy) his life cannot be restored, and frequently the insurance money proves a greater curse than blessing to the lucky (?) heirs.

Buildings are insured, not for the purpose of making money, but to protect against financial loss caused by fire.

Life is insured both by the company and the individual for the express purpose of financial gain, the individual expecting his family to draw more out than he paid in; an unrighteous desire of getting something for nothing.

The principles upon which life insurance companies are founded are certainly contrary to the spirit of the gospel, and those who insure their lives turn aside from the teaching of God's word and the guidance of the Spirit. If every one were filled with the spirit of sympathy and true charity there would be no need of property insurance; the rich would be constrained by love to bear the poor man's loss, and thus be faithful in bearing one another's burdens.

L. C. K.—What is meant by the term, "baptized for the dead" (1 Cor. 15:29)?

This sentence, "baptized for the dead" written by Paul to the church at Corinth, is one of the "some things" of which Peter makes mention that are "hard to understand" (2 Pet. 3:16).

Paul certainly did not mean to say that there were those in the church at Corinth who had been baptized to benefit their friends after being dead; he would not have passed such an error by without his disapproval. The sense of what Paul meant to convey by the term, "baptized for the dead," is not made clear and positive to our mind; it is, however, evident that he wished to strengthen his argument on the certainty of the resurrection. Various explanations have been given by Bible students, all, however, of a conjectural nature. We herewith give a few explanations to be accepted for what they are worth.

1.—Paul seems to continue the argument made in verse 19, where he says, "If in this life only we have hope in Christ, we are of all men most miserable." Because since our open confession by baptism we have been exposed to all manner of hardships and suffering, and even death itself, on the part of a frowning, scoffing, wicked world, and all to no purpose if the dead rise not.

2.—If the dead rise not (as some assert) then Christ is not risen, and if Christ be not risen, then he is still numbered among the dead, and those who were baptized in his name, were baptized in the name of a dead Christ, hence of no avail for joys in the hereafter, but rather a means of incurring persecution in this world.

3.—If there is no resurrection, there would be no advantage in being baptized "for the dead," or as a means of preparation for death in the way of outward submission to Christ, and thus be exposed to innumerable dangers, and death itself, which was inflicted upon many in the apostolic age because of their allegiance to Christ.

4.—It seems more clear from Paul's arguments that he meant to show how unwise it would have been for any one to have been induced to be "baptized for the dead," that is, having been willing to openly confess their allegiance to Christ by baptism

through the influence of those who had died as martyrs, thus exposing themselves to reproach and bitter persecution, standing "in jeopardy every hour," if after all (as some claim) there is no reward for sufferings in a resurrected life.

D. W. L.—Please give an explanation of Matt. 7:6. What are the "pearls," and who are the "swine"?

The Master's language in this verse is figurative. "Pearls" represent that which is precious and costly, "swine" that which is filthy, low and degraded.

The "pearls" here spoken of by our Lord, represent gospel truths, admonitions, wise counsels, and reproofs. The "swine" are typical of hardened, brutish, sensual, profane and incorrigible sinners, who when reproved, admonished and warned, do with hatred and contempt reject and despise all the "pearls"—the counsels and reproofs—and with abusive language seek to "rend" the kind reprover.

Swine will turn from "pearls" in a rage to "rend" the giver, because they cannot eat that which is offered; in like manner hardened, profane and brutish sinners cannot receive and digest gospel truths, because they have been given over to reprobacy of mind, hence all spiritual food, the gospel "pearls," are disgusting to their tastes and should be withheld. No sinner, however, should be classed among the "swine" until he is known to have hardened himself against God and the truth, after which it is unwise, useless, inconsistent, and even hurtful to administer words of warning, reproof and correction, because the result would be of greater harm than good. Freeport, Ill.

For the Herald of Truth.

ANNUITIES.

The Mennonite Evangelizing and Benevolent Board has received considerable encouragement recently through the kindness of certain brethren and sisters in Pennsylvania and Virginia who have invested in annuities.

As stated in the Herald of Truth some time ago, this form of investment offers special inducement to those who have funds to invest, on the income of which they must depend for what they need for their natural lives, and which they wish to donate to some worthy cause afterward.

A considerable sum has been invested thus within a short time, with good prospects for more soon.

There are a number of advantages by this plan that cannot be secured by loaning money in the usual way.

It is free from taxation and enables the investor to be his own executor, thus saving lawyer's fees and administrator's expenses. It brings a regular income through life, and after death will form a fund that will produce an annual income for general mission and church work.

If the donor desires to help any particular cause it can be so specified in the agreement and the money applied for whatever purpose the giver prefers. Home and foreign missions and evangelistic work can thus be provided with a permanent endowment fund without any loss or inconvenience to any one.

Those interested can receive further information by addressing the secretary of the Mennonite Evangelizing and Benevolent Board, Goshen, Ind. Full information regarding the rate of income, how to apply and other necessary information will be cheerfully given. C. K. HOSTETLER, Sec. M. E. & B. B., Goshen, Ind.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Loechy, Supt., 2901 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

CHRISTIAN MARRIAGES IN INDIA.

Indian Christians are getting into new difficulties as regards marriage. The young men cannot earn large incomes, commensurate with the altered conditions of living, and they are afraid of taking upon themselves matrimonial responsibilities. Communities like the Goanese, Parbhus and others have the system of giving dowries along with their girls. It helps the marriage, but it keeps out many poor girls from the chances of marriage. On the whole it is not a desirable custom, and happily is not yet introduced among us.

To Adam and Eve was the blessing given, "Be fruitful and multiply, and replenish the earth and subdue it." The Jews had to maintain their supremacy in Palestine, and they believed that it was a curse to remain unmarried. Hindus have similar ideas. But Christianity, while recognizing that the marriage state is honorable, sets the celibate life on a different platform. This idea is already having an effect on Indian Christians, and marriage is not now the goal of all of them. As Hindus, it was considered essential for a girl to be married; it is not so now. Many in the pursuit of education or in finding a career have practically shut themselves off from matrimony. The existence of unmarried women fired with the desire of doing good to the world is certainly desirable; but in this stage of the Indian Christian community when it has yet to establish itself, it is a question whether celibacy leads to the edification of that community. As regards men, they must earn enough before they can marry, and they should not unnecessarily increase the requirements of life, but as soon as possible, they should try and settle down.

While Hindu reformers are clamoring for fixing a higher limit of age for marriage, the Indian Christian has quietly established in practice what others are hoping for. But in all good things, there is a fear of their being overdone. In villages the Christian marriages are regulated by the provisions of the Indian Christian Marriage Act, but the sudden transition in the more refined circles must bring its own penalty. While aiming at ultimately fixing a higher age for marriage, any rapid change is sure to leave physical and moral effects on the people. We are brought up in the atmosphere of infant marriages; we have the hereditary inclination; we are living in a warm climate. All these things must differentiate us from Western Christians, and we cannot take the latter as the sole standard for our guidance. Then while a country or community is undergoing the process of reform, it happens that a few individuals go beyond the common level. Although they gain to some extent and shine better, they have to pay the penalty for this isolation, especially in the matter of marriage. It is far better in the

HERALD OF TRUTH.

long run to go along the general line of progress hand in hand with the rest.

Are mixed marriages desirable? Yes and no. From the militaristic point of view they are highly desirable, especially towards the unification of the human race. But India presents a complex problem in this respect. There are political, racial and caste considerations at the bottom. Instead of speculating as to the practical benefits of such unions, let us see to the facts. Suppose an Indian goes to Europe and contracts a marriage there and after a while comes back. In what situation does he find himself? He cannot mix properly among his own people. The ruling race cannot look favorably on such a connection and his wife will be made to feel her isolation. Hence however faithful they may be to each other, it is on the whole most ungenial to both the parties. Sometimes Indian Christians are united in wedlock to Eurasians, but that often results in the loss to the Indian Christian community. No doubt it will be a happy day for India when the Christians of many races, who call India their home, will unite into a strong Christian power in the country. But while praying and wishing for such a consummation, we must face actual facts. The racial difficulties will demoralize the church of Christ in India so long as the essential Christian spirit is subordinated to political and other considerations. If our present effort is to foster a strong Indian Christian community in this land, if it has to work out its own salvation, fighting and struggling against difficulties, if the Eurasians and other races resent the idea of unification with them, then it is a clear loss when such a leakage occurs. However easy and profitable it may be for the few to merge themselves into other communities, it is highly desirable that they should try and subordinate their own interests for the sake of the many, even if they are conscious that a number of people in that community do not at present deserve such sacrifice. In Indian Christian matters, we have often to ignore the present but toil on with the hope for the future generations.

There is also the question of intermarriage among the various castes from which our people have descended. Christianity in the ideal recognizes no race or caste, but when people come to actualities, these lofty dreams are greatly modified. I am one of those who believe that a gradual mixture of the various castes of Indian Christians will in the future create a strong Christian community. But these things should never be forced nor be made occasions for promoting bitterness of feeling; time and circumstances will work out the design which God has mapped out. Converts have in many cases married women from castes other than their own, and this mixing process will go on and on. But in doing this, social considerations, effects on the progeny, and the actual merits and demerits of the parties concerned must settle the problem. When a matrimonial alliance is to be made, it must be preceded by serious consideration and nothing should be done that is likely to cause regret to the contracting parties afterwards. We are emerging from the domain of caste, but the molding of each particular family must weigh with us. We are in this matter in the experimental stage and we must proceed with caution. When mixed marriages are likely to be beneficial both from a physical and intellectual point of view, they should be encouraged.—"Bombay Guardian."

Note.—The above is an extract taken from a careful and elaborate discussion on marriages in India written by an Indian Christian. While the writer treats the subject

from a local point of view, the extract, nevertheless, contains teachings on this sacred relation that can be profitably applied in a general way.—Ed.

THE CLOUD-BAPTISM.

Sel. by A. Nold.

Paul addresses the Corinthian Christians: "I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." They were thus baptized unto a leader. In like manner are all Christians baptized unto their leader, the Lord Jesus Christ.

The apostle speaks of the relation which the Israelites sustained with God in their history of forty years of journey through the wilderness. The "cloud" and "sea" are figures standing for the relations sustained by the Christian with his God while passing through the wilderness of life. The "cloud" through which the "fathers" passed refers of course to the way in which God led them, from time to time and place to place, as they journeyed along through the wilderness. The passing "through the sea" refers to the Red Sea, when God caused the waters to dry up so that they crossed in safety on dry land.

The cloud stood for separation. The fact that God stood over the people of Israel in the daytime as a pillar of cloud and at night as a pillar of fire characterized them as peculiar; that is, as a special people. It formed as it were a special canopy over their heads. It represented God, as Jesus said he himself felt toward Jerusalem, as "a hen that gathereth her brood under her wings." For the Israelites it meant a coming out from among the Egyptians, separating themselves from their oppressors, getting out from under the yoke of bondage to live by themselves alone. It showed them that God was their God, and that he had a special purpose for them, a definite plan which characterized them as different from all the other nations of the world. Whosoever the shadow of that cloud fell, there were they to abide as though under the shadow of God's wing. The cloud circumscribed all their manner of life and all their doings. In that enclosure they were to live and move and have their being as though in the very presence of God.

Likewise was it to be their protection. God thereby was their refuge and their hiding place. There were they protected from their enemies. As long as that cloud hovered over them no danger could draw near them.

It was as a way of protection. And while it cast deep darkness in the face of their enemies, before the Israelites it cast a great light. The cloud at once became to the enemy a stumbling-block, and for the chosen ones a "kindly light" which led them to the haven of safety. It was the cloud that led them in the sunlight of God's love, it brought them to the green spots of the earth. They could not go astray while led by such fatherly guidance. Nor could they suffer hardships while protected by such an almighty Power. That cloud screened them from the scorching rays of the sun by day, and at night became their guide, glory and defense. It was out of the cloud that God spoke to Moses, for God dwelled in the cloud. That cloud led the children of Israel to victory and the enemies to defeat.

In this way they were baptized in the cloud and in the sea. By this is meant that they were all put under the leadership of Moses. They were subject to Moses and

under obligation to follow him and obey him as the mouth-piece of God. By this baptism they were brought out of one condition into another. They were separated from the condition of bondage to that of freedom, from a people roaming at large to a people with a definite purpose. But while they were thus baptized unto Moses, ultimately it signified a baptism unto God. And in this way it was but a type of that last and fuller baptism unto Christ.

Baptism is still a mode of initiation into the kingdom of God. But with every baptism of water and the Spirit comes also the baptism of the cloud. To be baptized into Christ is also to be baptized with his baptism. Jesus asked his disciples, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" And when he asked his disciples that question he implied that that baptism was not an easy one, but that it meant the cloud-baptism. But what is the cloud-baptism except that it is hardship and suffering? For Christ it meant suffering and afflictions. For him it meant the garden of Gethsemane and cruel Golgotha. And for every true disciple of his it means nothing short of his cross.

For the children of Israel to be baptized unto Moses it meant Canaan, but it was Canaan by the way of the wilderness. For Christ, baptism meant the crown of glory, but it was winning the crown by the way of the cross. And all along that way was the presence of the cloud. The cloud was present all the way from Egypt to Canaan. And for every Christian there will be the cloud from the condition of sin to final victory and salvation. For the Christian every persecution, every suffering, every anguish is a cloud-baptism, for it is separating him from the world to the presence of his God. There is not a grief which rents the soul. There is not a sigh, there is not a sob, there is not a tear but brings the child of God nearer to his Father. And the baptism of agony, the baptism of the cloud is but the night before the dawn, is but the somber gray of the morning which heralds the glory of the day. And yet Christian men and women have asked the meaning of their sorrow. Why, Paul says, "I would not have you ignorant that our fathers were all under the cloud." And because they were under the cloud and were baptized therein they knew that they were of a truth the chosen of the Father. And it is that we may know who we are, and that we are indeed of the family of God that God permits us to come under the cloud of sorrow and affliction and asks that therein we be baptized. So, mourning soul, think not that your griefs are to be as the parching rays of the sun to dry you up, but rather are they the morning dew which give life and refreshment.

We have said that the cloud of which Paul speaks stood for the children of Israel as a mark of separation, separating them from the world to be a special people to God. So we take that cloud as a figure which typifies to us those gloomy days in our lives when we, too, seem to be under the shadow of a cloud. And we say it is that by which God calls us more completely into his service and to be a special people unto him. The mark of suffering also becomes unto us the mark of distinction. Just in proportion to our afflictions should we feel that we are led by the hand of Jehovah.

Then, too, such clouds are the Christian's spouse. Is it strange doctrine that in the clouds of sorrow we recognize our safety? For the true child of God, affliction proves that which brings him closer to his God. The more darts Satan hurled at Job, the more secure was that faith in his Maker

HERALD OF TRUTH.

which kept him from straying away. There is no cloud, however light, but that it brings us into fellowship with God, and fellowship with God means security and peace in the world, and in the world to come eternal life.

And wherein lies the Christian's source of nourishment? The Israelites, on their journey through the wilderness, "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ." Yes, Christ was the solid rock of ages gone by, and will ever remain the rock that abides during the ages to come.

"Rock of ages, cleft for me,
Let me hide myself in thee.
Let the water and the blood,
From thy ripen side which flowed,
Be of sin the double cure,
Save me, Lord, and make me pure."
—T. W. Reisch.

Leetonia, Ohio.

For the Herald of Truth.

NOTES AND COMMENTS.

By Cephas.

XIX.

As from the seed the plant doth grow,
And from the fount the brooklets flow,
So from the power of Christ within
A holy life alone can spring.
Then seek not in more outward things
The blessing which religion brings.
Religion of the heart
Must life and peace impart;
All "moral works" are dead without
Religion of the heart.

"So you think, 'If the heart is right all is right?'" Rather say, 'If the heart is wrong all is wrong, and unless the heart becomes right in the sight of God, everything will remain wrong, yea, even all our boasted righteousness will be as filthy rags before Him.' A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

No one should be a member of the Mennonite church who does not believe that her doctrines are in accordance with the teachings of the Bible, but to say that the doctrines of the Mennonite church are founded on the Bible is not saying that the Bible is founded on Mennonite doctrine.

Paul felt more concern about getting people to have faith in Christ and confess Him than he did about getting them to subscribe to any particular confession of faith. "Believe on the Lord Jesus Christ and thou shalt be saved." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The Christian religion is not a negative, no-harm religion; it is a positive, doing-good religion. Hence in determining our course and conduct it is not enough to ask, Is there any harm in this or that? But the real question is, Will it do any good? Jesus went about doing good.

What is known as the non-resistant doctrine is not founded on "sickly sentimentalism," but on the eternal principle that God is able to take care of his people, and as Judge and Arbitrator has pledged himself to see that justice is done. "Vengeance is mine, I will repay, saith the Lord."

"He that saveth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall find it." Giving is living. To receive and never give brings stagnation and death, even as the Dead Sea receives the waters of the river Jordan, but having no outlet has become a poisonous pool, devoid of animal and vegetable life.

"Other foundation can no man lay than that is laid, which is Jesus Christ." When Christians learn to look more to Christ as

the real basis of union in his church and less to minor things, wherein men will always hold different opinions, as hindrances to that union, there will be less striving about and starving on the husks of religion, and more growth in spiritual life, and better work done for the advancement of his kingdom.

Virginia.

For the Herald of Truth.

DEATH OF AN ONLY SON.

By a Sister.

Oh, my son, my only son,
How hard it is to part!
May Thy will, Thy only one,
Be said from mother's heart.
It will not be long, dear son,
Until I, too, can come.
Thus we are gathered one by one,
To our eternal home.
Oh, how happy there to be,
Where we shall never part.
And sing God's praise eternally,
And no sadness pierce the heart.

And now, dear son, I say good-by,
Till I shall meet you in the sky.
Lord, make me patient, but how I long
To join the happy, blood-washed throng.

On the hillside far away,
His body sweetly rests to-day;
Over his cold and silent grave
The pine-tree boughs do gently wave.
There the birds can come and sing
Songs of praise to Christ our King;
Then with rejoicing let us say,
We shall sing God's praise some day.

His body lies beneath the sod;
We trust his soul has gone to God;
While in this world we still must roam,
But hope to gain that heavenly home.
Waynesboro, Va.

ANNUAL BOARD MEETING.

The annual meeting of the Mennonite Board of Charitable Homes and Missions convenes at the Mennonite Old People's Home near Rittman, Ohio, May 23, 1905, at 10 a. m. Members of the Board should make a special effort to be present. A number of important propositions for the extension of the charitable and mission work of the church are coming up for consideration. We extend also a cordial invitation to members of the various mission interests of the church to meet with us. Those coming by rail to either Orrville or Rittman, will notify Bro. D. C. Amstutz of their arrival, and they will be provided conveyances to the place of meeting.

M. S. STEINER, Pres.
D. C. AMSTUTZ, Sec.

SPRING CONFERENCES.

The Annual Conference for the Ohio district will meet near Ellida, Allen Co., Ohio, on May 25th (fourth Thursday). Bishops to meet at 8 a. m., ministers at 9 and the general assembly to begin at 10 o'clock. The brotherhood in general is invited to be present. JOHN BLOSSER, Sec.

The Annual Conference for the Ontario district (Canada) will meet at Berlin, Ont., on Thursday and Friday, May 25th and 26th.

The Amish Mennonite Conference for the district of Indiana and Michigan will be held at the Forks church near Middlebury, Ind., on June 8 and 9, 1905. All questioners for the conference should be sent to D. D. Miller, Middlebury, Ind., not later than May 1st, so that a program may be arranged and sent to the different ministers previous to the conference. All are cordially invited to attend. D. D. MILLER, Cor. Sec.

The annual Sunday School Conference for the district of Ontario (Canada) will meet at Berlin on May 22nd and 24th, 1905. The program for the conference will be met at the station or at any point along the trolley line running by the church. Write to Benj. Shoemaker, Berlin, Ont.

The spring session of Virginia Conference will be held at Weaver's (Middle District) on the second Friday in May (May 12th), 1905. All are invited. You will be met at the station (Harrisonburg) if you write to Elias Brunk at same place. C. H. BRUNK, Sec.

The Mennonite Annual Church Conference for the Illinois district will convene at the M. H. near Culom, Ill., on Friday, June 2, 1905. The Sunday School Conference will be held at the same place on Wednesday and Thursday immediately preceding the church conference. A cordial invitation is extended to church and Sunday school workers from other districts to meet with us.

J. S. SHOEMAKER.

The Eastern Amish Mennonite Conference will meet at the Walnut Creek M. H., Holmes Co., Ohio, June 1st and 2d. The bishops and executive committee are requested to meet the day previous to arrange the work of the conference. A cordial invitation is extended to all who have a desire to attend. For further information write to Moses A. Mast, Walnut Creek, Ohio. C. Z. YODER, Sec.

DEATHS.

OBITUARY.

Pre. Christian C. Shively was born near Willow Street, Lancaster Co., Pa., Feb. 18, 1831; died at Shannon, Ill., April 20, 1905; aged 74 Y., 2 M., 2 D. He was united in marriage with Anna Burkholder, daughter of Bish. Abraham Burkholder of Lancaster Co., Pa., March 15, 1853. To this union were born nine children, six sons and three daughters. Two sons died in their infancy. The wife and seven children are left to mourn the loss of a loving husband and a kind and indulgent father. Those who survive are Christian, Amos, Marek, Frank, Mrs. Henry Gsell, Mrs. Robert Sherk, all of Shannon, Ill., and Mrs. John Snyder of Glidden, Iowa. Bro. and Sister Shively went west with their family in the year 1865, and located on a farm near Shannon, Ill., where they resided until eight years ago, when they retired from the farm and moved to the village of Shannon, where they resided at the time of his death. He united with the Mennonite church in 1857, and was ordained to the ministry at Freeport, Ill., in 1875, in which capacity he ably and faithfully served as long as his health would permit. His preaching was plain and practical, his faith in Christ unswerving, his life was exemplary. Love, kindness, patience, zeal and humility were the chief characteristics of his life. He was loved and highly esteemed by all who knew him. In his death the family have sustained the loss of a true husband and father, the community a faithful friend and neighbor, and the church a noble Christian worker and faithful minister of the gospel. A large concourse of sympathizing friends attended the funeral services which were held in the Brethren church in the village where he lived. Services were conducted at the house by William Kryder and at the church by John Nice and J. S. Shoemaker, assisted by Pre. Roland and Pre. Reiske. Text, 2 Tim. 4:7, 8. J. S. S.

Bair—Annie Hershey Bair died March 17, 1905, at Kulltown, York Co., Pa., aged 54 Y., 11 D. Sister Bair was a faithful member of the Mennonite church, and bore her six years of bodily suffering without much murmuring or complaining, giving to those around her a strong sermon on patience. Services were held at the house by J. M. Herr, who also conducted the services at the M. H., assisted by Reuben Bair and H. H. Loose. Interment in the cemetery adjoining.

Yoder—On April 16th, in Upper Yoder Twp., Cambria Co., Pa., of consumption, Anna, daughter of Tobias and Lovina Yoder, aged 17 Y., 7 M., 4 D. She had been a member of the German Baptist church for about two years. Funeral services were held on the 19th by Frank Deitz and Albert Berkley.

Harris—Monroe Harris was born in Howard Co., Ind., Sept. 25, 1833, and died of a complication of diseases near White Cloud, Mich., April 20, 1905; aged 71 Y., 5 M., 25 D. He united with the Mennonite church in 1901 and remained a faithful member to the end. He is survived by his father, one sister and a host of friends. Funeral services on the 23rd by J. P. Miller and J. C. Springer, from Rev. 12:1 and Psal. 39:4.

Basinger—John C. Basinger died of apoplexy at his home near Columbus Grove, Ohio, on April 18, 1905; aged 70 Y., 5 M., 22 D. He leaves to mourn his departure, four children, 25 grandchildren and many friends. He was a faithful member of the Swiss Mennonite church for more than fifty years. Funeral services were conducted by J. B. Bare and M. S. Steiner.

Smith—On April 5, 1905, the icy hand of death plucked from the home of Bro. and Sister Joseph D. Smith their youngest daughter, Emma Ethel, aged 2 Y., 3 M., 13 D. She was but a short time, at first suffering with inflammatory rheumatism which ended in apoplexy meningitis. While it seems mysterious that one so young in years should be taken from our midst, yet the sorrowing ones submit all things to Him who knoweth and doeth all things well, and await the time when the mists are cleared away and we all shall under-

stand. Whoever can in a trying hour turn his weeping eyes to heaven has lost nothing, but has gained all that is necessary to supply his needs. Funeral services were held at the house and also at the Roanoke church, after which the remains were laid to rest in the cemetery near the church. Services by Andrew Schrock, Peter Somers and Peter D. Schertz. Text, Matt. 5:24 in German, and 1 Cor. 15 (first part of chapter) in English. BEN. SCHERTZ.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us, you GET what you want. When you buy from your local dealer, you take a chance. TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 15; \$4.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

PRICE LIST OF THE CHURCH AND SUNDAY SCHOOL HYMNAL.

Word Edition.	
Per copy, postpaid	\$.20
Per dozen, not prepaid	2.00
Per 100, not prepaid	16.00
50 at 100 rates.	
Music Edition—Limp Cloth Binding.	
Per copy, postpaid	\$.60
Per dozen, not prepaid	5.40
Per 100, not prepaid	40.00
50 at 100 rates.	
Cloth Binding.	
Per copy, postpaid	\$.70
Per dozen, not prepaid	6.60
Per 100, not prepaid	50.00
50 at 100 rates.	
Leather Binding.	
Per copy, postpaid	\$.85
Per dozen, not prepaid	8.40
Per 100, not prepaid	65.00
50 at 100 rates.	
Prices net, cash with order. Always mention whether books with the German Appendix are wanted. Address,	
J. S. Shoemaker, Freeport, Ill., or	
Mennonite Publishing Co., Elkhart, Ind.	

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

We Have No Agents

but ship anywhere for examination and approval, guaranteeing safe delivery. You are out nothing if not satisfied as to style, quality and price. We make 20 styles of vehicles and 40 styles of harness.

Our large Catalogue is sent free. As good as new.

No. 628, Leather Top Buggy with Leather Control Bars and 16 inch wheels. Price complete \$15. As good as new.

No. 327, Canvas Top Surrey. Price complete \$12. As good as new for \$10 more.

Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.

CANADA

Free Homesteads to Settlers and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY & MANITOBA LAND CO., Ltd.,
Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill—Lake Reserve

In Southeast Saskatchewan and Northeast Assiniboia.

For information regarding these lands write to:
WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE—For cheap landseekers R. R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve. If

SEND FOR THE PAMPHLET BEARING THIS NUMBER.

No. 43.

It tells of FARM CONDITIONS in Eight Southern States now attracting wide attention from Home-seekers and Investors, and reached by the Southern Railway and Mobile & Ohio Railroad. It contains information every farmer and every man looking for a new location should study. Write for No. 43. Address, M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.; or Chas. S. Chase, Agent, 722 Chemical Building, St. Louis, Mo.; or M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BUFF WYANDOTTES

I have a pen of ten hens and one cockerel of very good stock; eggs to produce the equal of these cost from three to five dollars per 13 eggs. I will sell a limited number of sittings at \$2.00 per 15. I also sell Lee's Incubators and Brooders and poultry supplies. If you are interested in poultry send a 2c stamp for "Mandy Poultry School and Common Sense Poultry Talk."

AMOS H. KANAGY,
Milroy, Pa.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 11, 1905.

Vol. XLII. No. 19.

EDITORIAL NOTES.

Praying should always precede planning.

The success of the many depends on the fidelity of each.

Spiritual things are comprehended only by the spiritually minded.

An open confession is the first step toward a relieved conscience.

Self-sacrifice does not include the sacrifice of right and the principles of right.

We should pray as though all depended on God, but work as though all depended on us.

In the shadow of the cross are often concealed God's greatest mercies and brightest blessings.

The Lord often delays his answers to our prayers, not so much to punish us as to test and purify our faith.

If Satan cannot overcome us by the efforts of our enemies, he will often resort to the influence of our would-be friends. Be wise and beware.

He who makes the pleasures of a carnal life his chief concern will have the sting of conscience to suffer here and be refused admission to eternal pleasures yonder.

A number of reports and other matter intended for this issue, among them a very interesting sketch of the Mennonite Old People's Home, had to be left over for next week.

We are glad to publish a letter from Bro. J. N. Kaufman this week. Bro. Kaufman reached Bombay on April 4th in good health, good spirits and happy in the Lord. We hope to hear shortly of his joyous meeting with the dear ones at Dhantari. The Lord bless them all.

Twenty-nine persons made the good confession during the meetings held at Sugar Creek, Ohio, during the latter part of April. The services were conducted by the brethren S. H. Miller and A. W. Mast of the Walnut Creek congregation. The congregation at Sugar Creek is much revived.

The brethren of the Shenandoah Valley, Virginia, have formed a local organization to be known as the "Virginia Mennonite Board of Missions and Charities." The object of this Board is to receive, hold and properly disburse donations and bequests made to the church for mission and charitable purposes. Donations of this nature having been offered made the organization necessary. See explanation in the correspondence from Dale Enterprise in this issue of the Herald.

The article found on the third page this week, entitled, "The Man with the Compass, or the Cruiser," is written by one who with several others has done missionary work among the lumbermen of the Northern pineries for several years. They have some thrilling experiences among these rough, though as a rule, kind-hearted men. Any one desiring further information concerning the work, or who is desirous to assist the cause in any way, should write Bro. Ramseyer, who will gladly answer your inquiry or acknowledge your gift.

There never was, is not now, nor never can be a moral excuse for a saloon. Intoxicating liquor corrupts the morals, ruins the character and destroys the reason of its victims. It furthermore deceives, pauperizes and damns. The true servant of God can not, dare not, will not compromise in any way with this monstrous evil. It is the enemy of the home, the state and the church, and every enlightened Christian is the enemy of the saloon. Brother, you cannot countenance the saloon without betraying the cause. On which side is your influence? Think of it. Pray over it. Follow directions.

While the editor is comfortably sitting in the spacious and busy office of the Saskatchewan Valley & Manitoba Land Company, Winnipeg, Manitoba, Canada (May 4th), writing this note, a storm is raging on the outside. This morning there was enough snow in the streets to make sleighing, but during the day it was converted into slush; as evening approaches, however, the snow storm increases and is taking on a real winter aspect. It is hoped that by morning when our company of twelve leave for the new settlement in the Quill Lake Mennonite Reserve in Saskatchewan, the storm will have abated. All well and enjoying the trip.

The daily papers recently contained the welcome news that upon Easter Day the Russian ruler issued an imperial ukase granting religious toleration to all his subjects. Nevertheless later reports convey the unwelcome news that certain religious classes are being persecuted as relentlessly as ever. Likewise not long ago the Czar professed to let down a number of bars in the censorship. But a few days ago, two copies of Menno Simons which had been sent by the Publishing House to customers in Russia were returned, having been refused admission to the country by the censor. The same is true of the Martyrs Mirror. While the United States was supposed to be in sympathy with Russia the entrance of these books was not questioned, but now that popular sympathy in this country sides with Japan, the censor takes the truly Russian style of showing his displeasure. But those books are going to Russia just the same—only they will have to be reshipped by friends—in Germany.

The North Dakota Brotherhood.—A few years ago a number of brethren and sisters from the Big Valley in Mifflin Co., Pa., formed a settlement at Surrey, North Dakota. Bro. Isaac Mast was ordained as their minister before leaving Pennsylvania. This congregation has steadily grown until now they have two thriving little congregations, one at Surrey and the other at Baden. Last fall two more ministers and also a deacon were ordained.

We notice in a recent issue of the "Belleville (Pa.) Times" that a number more from the Valley have gone to North Dakota this spring and will become a part of the Surrey congregation. The brotherhood at Baden have just recently built a house of worship. At Surrey a meeting house will be built this spring. Both congregations have been admitted into the Missouri-Iowa conference.

It is commendable that our people who seek new homes in the West where land is plentiful and cheap, keep the colonization idea in view and put it to practical use. It is not right nor necessary that a brother isolate himself and family from the church and all church privileges; the responsibility of such a move is too grave. Let enough go together to form the nucleus of a congregation, organize a church, establish regular services, and if the country is worthy of settlement by our people there will be no trouble to induce others to join you. Thus you will be able to perpetuate the doc-

trines we hold dear, save your own family to the church and be in position to do direct mission work in the settlement. It is not to be hoped that much permanent work can be done without an organization. May the North Dakota brotherhood prosper in both the temporal and the spiritual life.

PERSONAL MENTION.

Gospel Preaching.—Sober, earnest, thinking ministers all over the land are awaking to the fact that in preaching nothing can take the place of the plain, simple, practical teachings of the gospel and that no other kind of preaching will hold the masses, to say nothing of the soul-hunger that must go unsatisfied without it. This is the way in which N. D. Hillis, pastor of the Plymouth Congregational church, Brooklyn, N. Y., expresses himself on the subject: "We have been preaching cold self-culture so long that we have well-nigh forgotten how to tell the story of Jesus Christ. We have preached about the things that have interested us and not interested other people. We have had too many sermons with subjects rather than with objects. Systems of economics, culture, politics and ethics we have preached, instead of telling men about the saving grace."

It is the avowed purpose of the minister of the gospel to preach the gospel. The gospel is God's message of love, grace and salvation to man; it is the good news from a far country; its principles are the plan of salvation, based upon "Christ and him crucified"; its story to troubled, sinful, lost humanity is, "Saved by grace," and its hope to all is the power of the resurrection. Any sermon that does not in some way and to some degree proclaim this message is a failure. Take Christ and his redemption away and you remove every element that characterizes a gospel sermon. Without these you may have a good lecture, a moral essay, or an instructive oration, but it is not preaching the gospel.

The editor recently listened to one of the most scholarly lectures given under the guise of a sermon that it has been our privilege to hear for a long time. It was delivered by possibly the best informed and most thoroughly educated minister in the city—it was a literary masterpiece; it was logical, psychological, and we almost said pseudo-logical, at least anything but theological, for that would include the word of God, and throughout the entire discourse the name of the Deity was not once mentioned nor any direct reference made to the text or any other portion of the scripture. It contained food upon which a healthy intellect might thrive, but which meant starvation to a hungry soul.

Brother, preacher, let our watchword be, Back to the Bible! If need be, refer to history, science, philosophy and the signs of the times to illustrate its truths, but get your foundation and the framework of the superstructure of your sermon out of the life-giving Word; brace it well with prayer, and trust in the Holy Spirit to direct you in the manner of its presentation. Then will God's blessing accompany our preaching

and the message will not return unto us void, but the divine Author will see that it accomplishes that which he please and prosper in the thing whereunto he sent it (Isa. 55:11).

Change of Address.—Pre. Jacob Hershey, from Dover, Pa., to No. 1342 West York, Pa.

Bro. M. S. Steiner expects to go eastward again soon on an evangelistic tour. The Lord bless the preaching of the Word.

Bro. C. H. Byler of West Liberty, Ohio, visited the congregation at Surrey, N. D., the first week in April and preached several sermons which were much appreciated.

Bro. L. J. Lehman and wife of Cullom, Ill., have returned to their home after spending some time in the Southwest. We trust the trip was beneficial to Bro. Lehman's throat.

Our aged bishop Michael Yoder, whose health has not been so good during the winter, we are glad to note is able to be out and about the work of his calling. On Easter Sunday he worshipped with the congregation at Belleville, Pa.

Bro. C. Z. Yoder of Weilersville, Ohio, preached for the inmates of the Old People's Home on Sunday, April 23d. Two members of the Oak Grove congregation, of which Bro. Yoder is a minister, have recently been admitted into the Home.

Bro. Peter Jansen of Jansen, Neb., well known by many of our people as the founder of the "Big Quill Lake Mennonite Reserve" in Saskatchewan, Canada, spent Sunday, April 30th, the guest of Bro. J. F. Funk and the editorial staff of the Publishing House.

Bro. J. B. Gingrich, formerly of near Preston, Ontario, where he was ordained to the ministry, and later of Biglerville, Pa., where he and his wife spent a few years with their eldest daughter, has moved to Elkhart, where one of the daughters, Sister Nancy (wife of Bro. Levi) Hosteler resides. Bro. Gingrich preached at Elkhart at the morning services, April 30th. We bid our brother and sister a hearty welcome.

Bro. M. B. Fast, editor of the Mennonische Rundschau und Herold der Wahrheit, accompanied by the editor of the Herald, left Elkhart on the 2d of May for a visit to the churches and new settlements of our people in Saskatchewan, Canada. Bro. Bender will also visit the congregations in Alberta and make a short stay near Herbert, Assiniboia. The editor pro tem wishes for them a very pleasant outing—and for himself a similar trip some time.

THE SONNET PSALMS.

By Oliver Olden.

PSALM II.
Against the joining bonds of God's elect
The high and mighty rulers set their rage,
And all their wily powers they engage
The cords of holiness to eject.

But God from point of vantage will select
Divine retaliation, to restore
The kings to proper attitude once more,
And vex them, as his own he doth protect.

Be wise, ye earthly monarchs, in your reigns;
Serve ye Jehovah, with ascending fear,
Kiss ye the Son while affable remains

The soul of Him whose wrath is always near.
Cursed be the meditation that defains
The acceptance of his refuge dear.
New York City.

For the Herald of Truth.

CONSECRATION.

By Winnie Smucker.

What a wonderful world! Meditate upon it. What does it consist of? Study it. What does it mean to us? Consecration unto the Lord has pure love to God for the motive; perfect obedience as an essential, and holiness in its zeal. Full surrender is a requirement.

Every true Christian is consecrated to God and seeks to meet all these conditions. But if we become weak in our consecration, what will be the result? For instance, as we study the life of Moses we realize that he was a deeply consecrated leader of Israel and thus he had a powerful influence over the people. But we notice Israel's weakness in consecration unto the Lord; when Moses was on Mount Sinai communing with God, they drifted into idolatry, but were pardoned again when Moses interceded for them (Ex. 32:30-34). Moses then commands them to consecrate themselves unto the Lord (Ex. 32:20); they obeyed, and what was the result? With their lips they professed consecration and with their deeds proved their words, for we notice that they were so liberal in their free-will offerings for the tabernacle of the Lord that they were restrained, for they had given more than enough to accomplish the work. What a noble lesson for Christian professors of to-day!

Then, again, another beautiful picture of consecration is Joshua at the time of the besieging of Ai. They were not successful on account of Achan's transgression (Josh. 7:1). Israel was defeated and did not become victorious until the one transgressor among the many thousands of righteous was destroyed (Josh. 7:19-26). Does this not teach us that a sin (we may regard it as small as we like) dwelling within our hearts, is as great a hindrance to us as it was in the conquest of Ai, and therefore we are not wholly consecrated.

How needful then that we examine ourselves and ask God to search our hearts that we may know if there is an Achan abiding in the camp of our hearts, for as long as there is, we will be unsuccessful in battling for the Lord.

But if we prefer consecration unto the Lord, we will then be heirs of eternal life and abundant blessings already in this life will be ours, for the Lord himself has spoken through the prophet Malachi that if we consecrate ourselves unto him he will open the windows of heaven and pour such blessings upon us that we will not have room enough to receive them. How true! Can we not tell by experience that the Lord always blesses with the measure overflowing? Consecration is the measure which we bring

to him to be filled with blessings. A deeper consecration unto the Lord, and our joy will be unspeakable and the lost souls will be led into the fold of Christ.

O Jesus, Lord, thy dying love
Has pierced my conscience heart;
Now take my life and let me prove
How dear to me thou art.

Wauson, Ohio.

For the Herald of Truth.

THE MAN WITH THE COMPASS,
OR THE CRUISER.

By H. E. Ramseyer.

He is the man whose steps in a practical way mark the unexplored timber regions first. He examines the trees; how tall they are, how many of them on the square acre; if their limbs come down low; what kind of bark they have, if smooth and fine grain, it indicates a fine grade of timber; if coarse and rough, it indicates the same kind of timber. He also takes special notice as to whether many of the trees look sickly, as such would produce a poor quality of lumber.

This man's outfit consists of flour, bacon, beans, tea, salt and occasionally some canned goods. He knows how much he needs each day and he figures on spending about six weeks in exile. The goods are packed in a large pack-sack and this with his blanket to roll up in at night, makes the outfit weigh about 120 or 130 pounds. With his pack on his back and snow-shoes on his feet he travels through the woods day after day, examining and estimating the timber.

Sometimes two cruisers join together and use dog teams to pull their toboggans loaded with provisions and blankets through the forest. They travel through the trackless forest with no road or path and nothing to guide them but the compass. They find no settlers' huts to spend the night or to have a chat to cheer them on their way. They take their course much like a ship would as it ploughs its way toward a certain port which it expects to enter. When night comes they stop, unpack such things as they need, make a fire, boil tea, fry bacon, warm beans and sit down on a log or in the snow and eat their supper with a much better relish than the millionaire is able to eat his choicest meats and finest fruits. When supper is over, not much time is consumed in washing dishes. A big fire is built and wood is made ready to replenish the fire during the night if necessary. Balsam boughs are cut and piled on the snow, others are placed in a slanting position, planted in the snow; the blankets are spread upon the boughs and the bed is soon made up. Then with their feet to the fire and their faces under the slanting boughs for protection, a good night's sleep is enjoyed under the starry skies with the thermometer below zero.

In the morning, long before the sun is up to smite on the frozen, snow-bound North, this cruiser is up cruising around in the frying-pan with a spoon. It is time he has his breakfast and is off.

The following story was told by one of these men about two years ago when we met him in a logging camp on the Little Fork river in northern Minnesota. I had gone to this large camp for a gospel service after supper. The Lord was very near that evening.

Men were led back to the time when in their boyhood days they had knelt around mother's knee and said their prayers. Many had grown gray in years and their lives were blackened by sin. Mother had said, "Jack,

be a good boy, build up a strong character, become a useful man and remember your dear old mother."

But Jack had wandered from place to place; the men he had associated with were old hands and hardened in sin, and Jack, the poor fellow, gradually gave way to these influences, went from good to bad and from bad to worse until his downfall was complete. His whole past now comes before him; his heart is smitten with sorrow and his bosom swells with emotion; the gospel message brings light and hope and shows him the way out of his sins—the way of the cross on Calvary. He lifts his heart in prayer to God and declares, "God helping me, I will be a better man, and I will remember my mother. O mother, could I to-night press my aching brow on your loving bosom and ask you to forgive me and pray for me!"

After the meeting was over I went to the Wanigan for the night and found that here the Lord had done more work for me to do and I thanked him for his loving nearness in this out-of-the-way place. But God is everywhere.

Well, several of us sat around the fire of U. . . ., the cruiser, and told bits of stories mingled with our ideas of the true life here and the great hereafter. All at once the cruiser, whose heart was touched with the finger of God's love, began to relate one of his experiences as a cruiser. He said in part: "I usually cruise alone, but several years ago my younger brother joined me on one trip. He thought he was able to endure as much hardship as I could. We packed up well with provisions and loading them on toboggans to be hauled by dogs, we started out in good spirits."

Day after day we penetrated farther and farther into the forest of the northern pineries. Unusually much snow fell, which lay loose several feet deep on the ground. Our work took us much longer than we had expected; traveling was hard through the loose, deep snow; our provisions got very low; we ate just enough to keep hunger partly satisfied, but finally our last bit had vanished. Our dogs were almost starved and fagged out, and an awful snow storm was upon us. We were chilled through and made very slow progress. At last my brother sank fainting into the snow. I aroused him and tried to impress upon him the fact that we must keep going or we would both perish. He staggered a little further by my support, but after falling the second time, I could no longer arouse him. I wrapped our blankets around him and tied him on the sled. I was almost overcome and realized that I had lost my bearings and knew not in which direction to go.

We were on the banks of a lake. I hitched all our dogs to this one toboggan, putting my faithful dog Major in the lead and tried to make him understand that we were lost and he must find the way out. He looked up into my face and seemed to realize in part our position. After giving him the word several times without indicating the direction he was to take, he looked back at me and started out, taking just the opposite direction that I should have taken. I said nothing, for I was lost.

I followed the toboggan as best I could in the blinding snow across the lake, up a steep bank and soon the dogs came to a standstill and going forward to ascertain the cause of the halt, I found we were in front of an Indian hut. What joy filled my heart! I found the way to the door, but just as I entered I fell fainting to the floor.

After the Indians had brought me back to consciousness, I told them about my brother. (Here the cruiser's voice choked

and tears filled his eyes. He was soon able, however, to resume his story.) They brought him in to the fire, worked over him, gave him some hot tea to drink and after a time he opened his eyes and asked for something to eat. But the faithful old squaw would give him but a little at a time.

It was several days before we were able to resume our journey and we felt so grateful to the Indians that we gave them the new harness with bells that our faithful dog that had saved our lives wore, because they had taken such a liking to it. When the dog discovered that he had on an old harness without bells, instead of the new one, he refused to pull. We had to whip him along, but he would not eat and soon died of a broken heart. After this I traveled alone; my brother would not take another trip with me.

Some time ago I traveled on the Nebraska range; here I met another cruiser who had spent a quarter of a century exploring and estimating timber. His name was Sealy. We engaged each other in conversation. He seemed so glad to meet a missionary. I had a few comfort-bags with me. These contained needles, thread, yarn, buttons, bandages and salve. I also had some tracts, a New Testament and a small hymn book. I gave him one of these bags. The first thing he drew out was the Testament. He opened it and read a while, then turning to me with tears in his eyes he said, "I have been looking for a book like this to help me pass the time when I am alone, and now I have one." Our meeting together will not soon be forgotten.

Superior, Wis.

For the Herald of Truth.

SAFE WITH HIM.

By Fannie Landes.

When troubles like a surging tide
Break in upon my soul,
In his pavilion I may hide,
Safe while the billows roll.

The angry waves may dash and foam
Around my small, frail baggage;
They only bear me on toward home,
Beyond the shadows dark.

The Savior is my pilot true;
He guides me safe along.
He whispers words of courage, too,
And fills my heart with song.

"Let not your heart be troubled, child,
No harm shall thee befall."
My Pilot says, in accents mild—
The ruler He, o'er all.

Canton, Kan.

SHUN CONTROVERSY.

One fatal hindrance to our heavenly walk and conversation is our too frequent disputes over lesser truths. A disputatious spirit is a sure sign of an unsanctified spirit. They are usually men least acquainted with the heavenly life who are the most violent disputers about the circumstantialities of religion. Yes, though you were sure that your opinions were true, yet when the chiefest of your zeal is turned to these things, the life of grace soon decays within.

Let every sure truth even have but its true proportion, and I am confident that the hundredth part of our time of contention would not be spent as it is spent. I could wish you were all men of understanding and ability to defend every truth of God; but still I would have the chiefest truth to be chiefly studied, and no truth to shoulder out the thought of eternities. The least controverted points are usually the most weighty, and of more necessary and frequent use to our souls.—Richard Baxter.

HERALD OF TRUTH.

Thursday, May 11, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CHURCH AND SUNDAY SCHOOL HYMNAL.

The Mennonite Publishing Company has orders to get out another edition of the Church and Sunday School Hymnal. All copies of the Hymnal will hereafter contain the German appendix. The price is the same and it facilitates the work of binding very much, besides there will be no cause for making a mistake in sending out the books. Many of our customers fail to state when ordering whether the German appendix is or is not wanted; we always use our judgment under such circumstances, but do not always succeed in sending what is wanted. There will be no cause for misunderstanding along this line after this.

BOOKS AT A BARGAIN.

The History of the English Bible, by T. Harwood Pattison, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary, with illustrations. The book is 588 inches in size, contains 281 pages, fine readable print, good paper, bound in cloth. Regular retail price, \$1.25; will send you this copy prepaid for 75 cents. It is a little showpiece on the outside, otherwise as good as new in every respect. The subject matter is treated in twelve chapters, as follows: 1. Early Manuscripts; 2. John Wycliffe; 3. William Tyndale; 4. Coverdale and the Great Bible; 5. Queen Elizabeth and the Bishop's Bible; 6. Authorized Version, etc. In his preface the author says: "In the following pages I aim to tell the story of the English Bible from Anglo-Saxon times to our own day, and to trace some of the influences which it has exercised upon our intellectual, natural and spiritual life," etc. It is the story of the translation and, so to speak, the development of the English Bible, and it is not only an interesting story, but a very valuable one, and here we give you the opportunity to secure a nice book written by an able author at a price far below the usual cost. If this appeals to you, send at once, as some one will surely want it.

The Very Words of Our Lord and Savior Jesus Christ, gathered from the four Gospels according to the authorized version (1611), with marginal quotations from the revised version (1881), also with an index

HERALD OF TRUTH.

of passages and subjects. Second edition. Published by Henry Frowde, London. This is a complete collection of all the sayings and teachings of Jesus. The author says: "It will, we hope, be of use to many, and especially to invalids; to those who have but little time to spare; to those who are tossed to and fro by the conflicting opinions and doctrines of men." The book contains 116 octavo pages, is bound in cloth, and is an excellent, convenient and instructive little volume for everybody. Price, 75 cents. Reduced price, by mail, 50 cents.

The Life, Teaching and Works of the Lord Jesus Christ, arranged as a continuous narrative of the four Gospels, according to the revised version, by Henry Frowde, London. 158 octavo pages, bound in cloth. Price, 75 cents. Reduced price, 50 cents. This is a most excellent and useful book. It gives the true history of Christ, and is a work that should be in the hands of every Bible student. Of the above three books we have only one copy each. Any one desiring it had better send their order early. Address,

Mennonite Publishing Co., Elkhart, Ind.

TO WESTERN CANADA.

Pre. E. S. Hallman of Berlin, Ontario, Canada, writes to the Saskatchewan Valley & Manitoba Land Co., Ltd., under date of April 13th, as follows:

"Hundreds of people were at the station on Tuesday when our train moved out with eleven freight cars, packed with stock and household effects for the Quill Lake Mennonite Reserve in Western Canada. Every one passed off nicely. I myself am leaving on the 25th of this month and a few more may accompany me by that time. I am waiting for maps and pamphlets; the people are anxious for them."

Besides the above, a large number have left Kansas for the same destination.

The Berlin (Ont.) people reached Winnipeg safely. They were joined at Port Arthur by eight more cars and were given a special train by the Canadian Northern Railroad, consisting of twenty cars of live stock and household effects and two coaches. They left Winnipeg for their new homes in the Mennonite Reserve on the evening of the 15th.

Israel Cressman, a well-known merchant of Berlin, was with the above party and will at once open up a store of merchandise.

The spring in western Canada is very early this season, and prospects are good. Settlers are coming in as never before, and those of our people who intend to avail themselves of the free homesteads or cheap lands should do so at once. Homesteads within easy distance of railroads will be very scarce after this year, and lands for sale are advancing very rapidly in price.

The Canadian Northern Railroad has obtained a charter from the government to build from Regina north to Humboldt, right through the heart of the Reserve, and the Canadian Pacific will also push its line through to Saskatoon. The Grand Trunk & Pacific will commence active operation at five different points in June. Their main line will come either through or just south of the Mennonite Reserve.

The next five years will see unprecedented development in western Canada and I firmly believe that before that time every acre of the good tillable land we are now selling so cheap will bring twenty dollars and more.

Those who desire more information should address the undersigned.

PETER JANSEN,
Jansen, Nebraska.

CORRESPONDENCE.

Gifford, Ind., April 27, 1905.—Dear Herald Readers:—We organized our Sunday school on April 16th by electing the following officers: Supt., Chauncey Zook; secretary, Ethel Walker; treasurer, Pora Baker; chorister, Mary Zook. Our school must necessarily be a union school. The attendance and interest last Sunday were good and we realized that the Lord was with us. Pray for us that we may be able to bring some lost one to the Savior.

MARY M. ZOOK.

Shoff, Pa., April 27, 1905.—We reorganized our Sunday school at Byerland and re-elected all the old officers except the secretary, which place was made vacant by the death of Bro. John Huber. The officers are: Superintendents, Benjamin H. Hess and A. H. Huber; secretary, G. K. Herr; treasurer, Jacob Thomas; chorister, Henry Hess. May the Lord direct the work to his glory.

On Sunday, April 23d, communion and feet-washing were observed by our congregation, Bish. Abram B. Herr officiating.

BENJAMIN H. HESS.

Salunga, Pa., April 25, 1905.—Dear Herald Readers, Greeting:—Baptismal services were held at Salunga on Saturday, April 15th, on which occasion ten persons were received into church membership by water baptism. Communion services were held the Sunday following. On Easter Monday Bish. J. N. Brubacher held communion for sixteen inmates at the Mennonite Home. Public services will be held in the Home as soon as it is completed, which will be about the 1st of May or the 15th of June.

On Good Friday six persons were added to the church at the Erisman M. H. by water baptism, Bish. Martin Rutt officiating.

Sunday school was organized at Chestnut Hill on April 23d with good prospects for an interesting school. On April 30th we contemplate organizing a Sunday school at Landisville. There has been no school at that place for a number of years. I think we should have a good Sunday school at every meeting house.

JACOB M. GREIDER.

Surrey, N. D., April 27, 1905.—To the Herald Readers:—On March 30th, Bro. C. H. Byler of West Liberty, Ohio, came to visit us and remained until April 3d. During his stay he preached four sermons which were very much appreciated. On April 23d our counsel meeting was held. Harmony and peace were expressed by the members and the communion was announced for April 30th. Ground is broken for our new meeting house, which we very much need. We hold our services in a schoolhouse, by 24, and have had as high as seventy in the audience. Bro. D. C. Plank and family are moving here from Pennsylvania this spring, thus adding several more to our congregation and Sunday school. We ask an interest in the prayers of God's children.

I. S. MAST.

Sugarcreek, Ohio, April 30, 1905.—Dear Herald Readers, Greeting in Jesus' name. We have again reasons to rejoice. Twenty-nine precious souls have made a public confession to forsake the world and live for Christ Jesus. Meetings were conducted at the Union church of this place by S. H. Miller and A. W. Mast of Walnut Creek. We have reasons to believe that the Spirit was with us. The brethren labored faithfully and expounded the word of God so earnestly that not only those who were out of the fold of Christ were moved, but it was food for

all of us, and our prayer is that the fruits may be manifest that the world may see the reality of living a Christian life and that a bright light may be kindled in our hearts and shine out for the good of others. Pray for our laborers that they may be steadfast in preaching Jesus Christ and him crucified, in purity and simplicity. Also remember those who have come out on the Lord's side that their aim may be to serve God here and enter heaven hereafter.

Cullom, Ill., April 29, 1905.—Dear Herald Readers, Greeting in the Master's name:—We are indeed thankful to our kind heavenly Father that we have once again had the privilege of having our ministering brother, Peter Unzicker, in our midst. He returned from the South last week, where he and his wife had spent most of the winter. Last Sunday he preached to us and very earnestly encouraged us to be faithful in the service of the Master. We felt to say with one of old, "Lord, it is good to be here." Pre-

seniger of the M. H. church preached for us a number of times this spring. We are also glad to say that Bro. L. J. Lehman is improving and we trust he will soon be restored to health again. Our Sunday school is well attended and much interest is manifested, for which we say, "Praise God, from whom all blessings flow."

COR.

Hydro, Okla., April 25, 1905.—Greeting to all Herald Readers:—On April 23d our little band of brethren and sisters met at the Mennonite meeting house, nine miles northwest of this place, and organized a Sunday school. The following officers were elected: Superintendent, H. H. Haas; assistant, Lewis Eichorn; secretary, Lena Miller; assistant, Esther Kreider. We have ordered the Mennonite literature and also use the Church and Sunday School Hymnal. As the members are somewhat scattered, we decided to have Sunday school every two weeks alternately at the church and at a schoolhouse, three and one-half miles west of here. We are in need of a minister at this place, and would be pleased to have some ministering brother come and see this country and locate here. We hope to have a series of meetings in the fall, if the services of a minister can be had.

COR.

Dale Enterprise, Va., April 24, 1905.—The Sunday schools in the Middle District have all been re-organized and are progressing nicely. The superintendents seem to be encouraged in the work, and we hope much good may be accomplished. The following named brethren were elected superintendents: Weaver's, J. R. Suter, and R. F. Swartz; Mount Clinton, C. N. Burkholder and Timothy Brunk; Bank, Abraham Simmers and Joseph Good; Pike, Perry Blosser and Daniel Good. Our counsel meetings have been held and peace was unanimously expressed by those present. We are now anxiously looking forward to the time when we can again commemorate the death of the world's Redeemer, Bro. Christian Good, who has charge of the West Virginia mission, is now on a three weeks' trip breaking the bread of life to the mountain people. This is the first visit there this spring, and a time that is generally looked forward to by those people with considerable anxiety and pleasure.

An organization has been effected in this church district to be known as the "Virginia Mennonite Board of Missions and Charities." The board is composed of the brethren Samuel Weaver, Jos. W. Coffman, Jacob D. Showalter, Elias Burkholder and S. M. Burkholder. Jos. W. Coffman is chairman and S. M. Burkholder, secretary-treasurer.

HERALD OF TRUTH.

The chairman, secretary-treasurer and Jacob D. Showalter comprise the executive committee. Object of the organization is to receive, take care and dispose of funds donated or bequeathed to the church. The necessity of this organization has been brought about through the liberality of some of our brethren and sisters who have made donations and bequests for the benefit of the church and mission work, and as there was no one properly authorized to receive and disburse such gifts, it was thought best to form an organization for that purpose. The purpose of this organization is not to work in opposition to any similar organization anywhere. We sincerely hope that every effort put forth in Jesus' name to honor God and save souls may meet his approval and be abundantly blessed. Should any special information be desired it will be cheerfully given by the secretary-treasurer, Dale Enterprise, Va.

COR.

Wellman, Iowa, April 27, 1905.—Dear Herald Readers, Greeting in the name of our risen Lord:—Counsel meeting was held at the West Union M. H. on Sunday, April 23d. One soul was reclaimed, two were taken in by letter and several public confessions were made. Peace and harmony were expressed by all, and if the Lord spares us, we will observe the suffering and death of our dear Redeemer on May 7th. We are very glad and thankful to our dear Father for convicting souls of sin and giving them the moral courage to confess them before God and man. These ask an interest in the prayers of God's people, and, beloved, let us remember them at the throne of grace, for the effectual, fervent prayer of the righteous availeth much. Young People's meeting was well attended in the evening. The topic was "Diligence." Many practical lessons were learned. May God give us grace to live them out in a way pleasing to him.

COR.

From the Salem Cong., Elkhart Co., Ind. Dear Herald Readers, Greetings:—As there has been no correspondence from this place for some time, I will send a few items, April 15 and 16, Bro. D. H. Bender of Elkhart was here and preached three very instructive sermons, for which the brotherhood was very thankful, and no doubt the sinners were also made to think seriously. April 29, preparatory services were held and at the same time one precious soul was received into the church by baptism. On Sunday following, communion of the Lord's supper was observed. Sixty-five members partook of the sacred elements. We were sorry that on account of sickness several of the home members could not be present, but those who were present seemed to be filled with perfect love, for which we can truly say, The Lord be praised. Bish. David Burkholder officiated at both services, assisted by Bro. Samuel Yoder and Bro. Jacob Christophel.

COR.

Baden, N. D., April 30, 1905.—Dear fellow-laborers and companions in Christ, Greeting in his name:—I have just come from Sunday school and from the hearing of God's word, and I was very much impressed with the thought and asked myself the question over and over, What good can I do to-day? And the thought came to me that I could write to our church paper something that might be an encouragement to one and all, and also that it might help to build up us in the most holy faith. We have our new meeting house completed and held our services Saturday evening, March 17, and on Sunday, March 18, held a Sunday school conference. A number of the brethren and sisters from the Surrey congrega-

tion were present with us. On the 26th of March we organized our Sunday school, also Young People's meeting. On Sunday, April 2, we held our first Sunday school. Since then we have been holding Sunday school at 10 o'clock, preaching immediately afterward and Young People's meeting in the evening at half-past six. We feel thankful to the congregations who have so graciously ministered to our necessity in sending us help. May the Lord abundantly bless you for it. One of our urgent needs is a chorister. I believe there are congregations who have one to spare. We would be very glad to have some one come and fill this vacancy. If any one feels impressed to come, do not delay, but come. The Lord has need of you here. May the Lord be with you all. Pray for us and the work here.

ALPHA KAUFFMAN.

For the Herald of Truth.

REPORT

Of the Sixth Quarterly Sunday School Meeting held at Churchtown, Cumberland Co., Pa., April 6, 1905.

The meeting was opened at one o'clock by devotional exercises led by Samuel Hess, J. M. Herr was chosen moderator and I. C. Hess and Grace E. Herr were appointed secretaries.

First topic.—"The present need of the Sunday school." Opened by Joseph H. Rupp, who said: "The greatest need of the Sunday school is workers, who will stand up and teach the Word, are constant in prayer and stand by the teachings of the Bible. 'Be wise as serpents and harmless as doves.'"

John P. Zimmerman—We must not show partiality to the pupils. Be present every Sabbath and live every day the same.

Sizzie J. Hess—There should be more consecrated workers who do more mission work. Do not depend on the Lesson Helps. Have more libraries and good periodicals.

H. W. Eshleman—If we believe in the plain, simple teachings of the church we will put forth every effort for the need of the Sunday school.

Second topic.—"Young people in the church and out of it." Edward Musselman: The fault that there are so many young people out of the church lies with the parents and not the pastor. The parents should take the children with them to all services.

Samuel Hess—"To the young people in the church, 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' Do not be a stumbling block for those out of the church. Let them see that they have something that those out of the church have not."

Third topic.—"True meaning of keeping the Sabbath holy." This subject was ably discussed by Harry Berkeheimer and Henry Eshleman, who said in part that the Sabbath day is desecrated to an alarming extent by the Sunday excursions, the many pleasure trips, etc., taken on the Sabbath day. Remarks by J. H. Rupp, Cora Zimmerman, Harry Knob and J. M. Herr.

Resolution, That a visiting committee of three be chosen by the superintendent of each Sunday school.

Fourth topic.—"Blessings received; added responsibilities." I. C. Hess, J. H. Rupp and Harry Knob gave very interesting thoughts on this subject.

Many beneficial and helpful thoughts were presented in the discussion of the meeting was interspersed with soul-inspiring songs. The meeting closed with prayer by Henry W. Eshleman.

SECRETARIES.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dharampur, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Lechly, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

LANDED AT BOMBAY.

Bombay, India, April 4, 1905.
 After leaving Naples we skirted along the Italian coast southward until we came to Messina, where the ship stopped to exchange cargo. To the south was Mt. Etna, an active volcano on the island of Sicily, its slopes being covered with snow. Passing through the Straits of Messina we next came in sight of Crete. Many years before Paul was shipwrecked near this island when he was on his way to Rome to appear before Caesar. The mountain tops of Crete were covered with snow.

On March 23 we arrived at Port Said, where we took on coal and also exchanged cargo. Up to this time the weather was so cool that the overcoat was quite comfortable on deck. Passing through the Suez Canal ships are not allowed to sail faster than about five knots per hour, as it is only three or four hundred feet wide. A greater speed would wash the sand from its sides, incurring a great expense to keep it dredged. When two ships meet in the canal one will be obliged to "tie up" and let the other pass. At Port Said we saw the Russian Baltic fleet at anchor on its way to the scene of military action in the East.

Somewhere near where the canal connects with the Red Sea is the place where the Israelites crossed on their way from Egypt to the Promised Land. Mount Sinai cannot be seen from the ship, but the Sinaiic range is plainly visible.

The ship stopped a little while at Suez and also at Aden. The sun is usually a conspicuous feature of a Red Sea voyage, but on deck it was quite pleasant, as there was sufficient breeze to prevent discomfort.

After almost a week's sailing from Aden we arrived at Bombay, April 4th, after being on the water about twenty-eight days and four days in Naples, Italy.

The voyage from New York to Bombay has been altogether a pleasant one. The time has worn away quite rapidly, good health, fine weather and good ship companies contributing their share to make the voyage a success. It occurred to the writer that the main reason, however, is the direct answer to prayer, as many hundred prayers were ascending to the throne of grace in behalf of this trip. Trusting that the church in America will continue to remember me in prayer, and relying on God for future guidance, I close this message with a "God bless you all."

Yours for service in India,
 J. N. KAUFMAN.

P. S.—Just as we entered the Bombay harbor we lost the propeller of our ship and were obliged to go ashore on a small tug. I am very thankful to God that this did not occur in mid-ocean.

J. N. K.

HERALD OF TRUTH.

For the Herald of Truth.

MENNONITE HOME MISSION.

Cor. Amber and Dauphin Sts., Philadelphia, Pa., May 4, 1905.

Dear Herald Readers:—We are glad for the promise, "In quietness and in confidence shall be your strength," these busy days.

There are quite a number of typhoid fever cases all about us. The Winkelspecht family have had three sick members at once—the mother and two daughters—which made it necessary for Florence to go to the hospital. She is improving slowly. Some of you remember her. Johnny Weckerley is also in the hospital with the fever, and Henrietta Fettes is still in another hospital with a sore foot, while May Gauger has suffered intensely from a sore thumb. In it all, we remember that the Captain of our salvation was made perfect through suffering, also that Jesus said, "My grace is sufficient for thee." Continue to pray for the work. The attendance and interest are good.

We acknowledge receipts of donations, money and provisions from different friends, and say again, "Blessed be the Lord who daily loadeth us with benefits."

Happy in His service,
 SISTER MARY.

For the Herald of Truth.

KANSAS CITY MISSION.

We do not wonder that Christ said, "The harvest is great and the reapers are few," when we find ourselves located at a point where within a radius of eighty rods are homes containing at least 3,000 people the large majority of whom are non-church goers. The people are of different clergies: principal, American; some German and Irish. There are a few colored families, also a few Catholics. There are some well-to-do families, also some very poor. Among the poor are those who were driven from their homes during the late flood, many of them losing all they had. In a general way our district seems to be prosperous and not as filthy and dirty as some, though there is much room for improvement. We find many people who are respectable and professors of Christianity; while on the other hand we find some of the very worst class. We find almost every faith—Roman Catholic, "Christian," Unitarian, believers in transmigration, etc.

Our work so far has been largely in a personal way. When Christ was on earth he went about from place to place seeking the lost ones. We have taken the same plan and have reason to believe it very successful. Up to the present 113 homes have been visited. As a rule we have been very kindly received, but sometimes the door was not opened. It was especially amusing at one home to see Bro. Lapp speak through a small opening in the door, telling the story of our business in the city and inviting the family to attend our Sunday school and preaching services. Behold, we stood at the door and knocked, but no man opened unto us. That home reminds us of a stony-hearted sinner.

We found several very poor homes, which we expect to help in a material way. Some without shoes upon their feet, not even a change of clothing fit to appear in public. One woman promised to come to our meetings, but could come only at night when her lack of proper clothing would not be noticed. Many more such cases might be spoken of. We simply invite you to "come and see."

Thirteen were present at our first session of Sunday school April 23rd. On the second

Sunday, April 30th, the number was increased to 32. The preaching services have been quite well attended. Though we have only begun and are scarcely known by the people, the total number present on last Sunday evening, April 30th, was 28. Interest is good. The meetings will continue through this week at least.

The free medical dispensary work is also worthy of note. We have secured the services of Dr. Orell of Kansas City, Mo., a practical physician, who will give his services free of charge to the needy afflicted in connection with the mission. We also expect to obtain privileges from a good hospital near the mission in which we may place those who need such care.

On the whole we have no reason to complain, nor be discouraged. The Lord is blessing the efforts. Our hearty thanks to all who have helped in any way, both those who live at a distance and also those of this city who have so generously opened their hearts and hands to prosper the work.

Report of receipts and expenditures: Total receipts by free-will offerings, \$271.35; total expenditures for living and furnishings, \$228.80; balance on hand, \$42.46. Estimated value of estates and clothing for poor received, \$40.20.

Bro. J. E. Hartzler is with us for a few days and is helping in the work during his stay in the city. Praise God for all his blessings. Pray for us.

WORKERS.

701 Pacific St., Kansas City, Kan., May 1, 1905.

QUERY DEPARTMENT.

Is it right for a person to have thousands of dollars on interest when millions of souls are perishing without Christ? F. M. M.

For the Herald of Truth.

REPORT

Of Quarterly Sunday School Meeting held at the Mennonite M. H. near Roseland, Neb., April 16, 1905.

Song service conducted by Edwin Eberole. Devotional exercises by D. G. Lapp. Lesson, Psalm 1.
 "Why do I study the Bible?"—Opened by John Schiffler. That I may know my duty towards God. To prove all things. As a safeguard against sin. "It is the bread of life. Because of God's promises."

D. G. Lapp.—It pictures man's real character. An unexcelled history.

C. Snyder.—It declares humanity. It enables us to teach others.

Emanuel Schiffler.—Reading the New Testament led to my conversion.

"Practical methods of doing efficient Sunday school work."—An essay was read on this subject.

D. G. Lapp.—The work should be carried on by Christians. There must be a thorough organization, every one in his place. Without zeal little good is done. Teachers adapted to classes. Special meetings of teachers and officers to encourage each other in the work.

"Present encouragement for believing the Bible."—Albrecht Schiffler. Its promises are sure. It comforts in time of sorrow.

Question Box.—Should we not teach a class without a special call from God? D. G. Lapp. Being placed before a class by the church, should be evidence of our qualification and duty.

Closing prayer by D. G. Lapp.

C. U. SNYDER, Sec.

May 11,

1905.

A SAINT.

Sel. by A. Metzler.

You trod no high, heroic way,
 No calendar your name enshrined;
 You were but faithful every day,
 Add tolerant and understanding,
 Men scorned the limits of your view,
 While you in patience, one by one,
 The homely duties sought to do
 That they had left undone.

The hearts their wider wisdom broke,
 Your gentle courage comforted;
 The sweet and cheery words you spoke
 Their hurry left unsaid.
 You hastened not in the bright morn,
 You hastened not at evensong,
 You spent no time in blame or scorn,
 Wherefore your day was long.

And your benignant presence still
 Our doubts and longings; but in sooth
 If you had longings unfulfilled,
 You sought no human rung.
 Serene and gentle year by year
 We knew you; if you went apart,
 It only made more loved and dear
 The garden of your heart.

Now, even as you came and went,
 In loving and in tranquil wise,
 You leave us, and the old content
 Is shining in your eyes.
 And timidly I see you stand
 Before the threshold all would win,
 Thill Christ himself shall take your hand,
 And bid you enter in.

West Liberty, O.

ANNUAL BOARD MEETING.

The annual meeting of the Mennonite Board of Charitable Homes and Missions convened at the Mennonite Old People's Home near Rittman, Ohio, May 23, 1905, at 10 a. m. Members of the Board should make a special effort to be present. A number of important propositions for the extension of the charitable and mission work of the church are coming up for consideration. We extend also a cordial invitation to members of the various mission interests of the church to meet with us. Those coming by rail to either Orrville or Rittman, will notify Bro. D. G. Amstutz of their arrival, and they will be provided conveyances to the place of meeting.

M. S. STEINER, Pres.
 D. C. AMSTUTZ, Sec.

SPRING CONFERENCES.

The Annual Conference for the Ohio district will meet near Elyria, Allen Co., Ohio, on May 25th (fourth Thursday). Bishops to meet at 8 a. m., ministers at 9 and the general meeting to begin at 10 o'clock. The brotherhood in general is invited to be present.

JOHN BLOSSER, Sec.

The Annual Conference for the Ontario district will meet at Berlin, Ont., on Thursday and Friday, May 25th and 26th.

The Amish Mennonite Conference for the district of Indiana and Michigan will be held at the Forks church near Middlebury, Ind., on June 8 and 9, 1905. All questions for the conference should be sent to D. D. Miller, Middlebury, Ind., not later than May 1st, so that a program may be arranged and sent to the different ministers previous to the conference. All are cordially invited to attend.

D. D. MILLER, Cor. Sec.

The annual Sunday School Conference for the district of Ontario (Canada) will meet at Berlin on May 25th and 26th, just preceding the church conference. Visitors will be met at the station or at any point along the trolley line running by the church. Write to Benj. Shoemaker, Berlin, Ont.

The spring session of Virginia Conference will be held at Weaver's (Middle District) on the second Friday in May (May 12th), 1905. All are invited. You will be met at the station (Harrisonburg) if you write to Elias Brunk at same place.

C. H. BRUNK, Sec.

The Mennonite Annual Church Conference for the Illinois district will convene at the M. H. near Clinton, Ill., on Friday, June 2, 1905. The Sunday School Conference will be held at the same place on Wednesday and Thursday immediately preceding the church conference. A cordial invitation is extended to church and Sunday school workers from other districts to meet with us.

J. S. SHOEMAKER.

HERALD OF TRUTH.

151

The Eastern Amish Mennonite Conference will meet at the Walnut Creek M. H., Holmes Co., Ohio, June 1st and 2d. The bishops and executive committee are requested to meet the day previous to arrange the work of the conference. A cordial invitation is extended to all who have a desire to attend. For further information write to Moses A. Mast, Walnut Creek, Ohio. C. Z. YODER, Sec.

DEATHS.

Denlinger.—On April 24, 1905, near Gap, Lancaster Co., Pa., of diphtheria, Mabel Elizabeth, youngest daughter of Bro. and Sister J. P. Denlinger, aged 5 Y., 3 M., 4 D. Mabel was a very bright child for her age. She would often repeat the Lord's Prayer and part of the twenty-third Psalm and thus brightened her short stay in this troublesome world. She was only a bud on earth to blossom in heaven. Our sympathies go to the fond parents, but there is comfort in the words of Jesus when he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." On account of the nature of the disease no public funeral was held. Isaac Eby conducted a short service at the grave in the presence of a few relatives and friends. The Lord comforted and preserved ones. M. K.

Stutzman.—Sarah Stutzman, nee Mast, died near Milford, Neb., on April 2, 1905; aged 74 Y., 4 M., 27 D. She was married to David Stutzman, Dec. 11, 1848. To this union were born fifteen children and eight sons and seven daughters. Her husband, one son and four daughters preceded her to the spirit world. She is survived by ten children and eighty grand-children. Mother Stutzman was a faithful and devoted member of the Mennonite church. She bore her afflictions with great patience, but longed to be at rest with Jesus. She was buried in the Fairview cemetery. Funeral services were conducted by Joseph Schlegel and Jacob Stauffer. D. B.

Gilbert.—John Gilbert of near Conover, Somerset Co., Pa., died April 19, 1905; aged 85 Y., 10 M. He was buried on the 21st in the cemetery adjoining the Thomas Mennonite M. H. Funeral services were conducted by L. B. Buehler, S. S. Shetler, Text, Job 19:25. He was a member of the Lutheran church for a number of years. He was the father of 7 children, 27 grandchildren and great-grandchildren. His wife preceded him to the spirit world a little over thirteen years ago.

Shifflet.—Catherine Shifflet died at the home of her son, P. M. Shifflet, near Dayton, Va., April 23, 1905; aged 68 years. Her health had been failing since the death of her husband, A. D. Shifflet, a few months ago. She was a member of the Mennonite church for a good many years. Funeral services were conducted at Weaver's M. H. by Jacob A. and Joseph F. Heatwole on the 26th. Text, Dan. 12:2. She was buried in the graveyard near by. She was the mother of thirteen children, eleven living, and all were present at the funeral.

Taylor.—William L. Taylor was born April 3, 1891; died of scarlet fever, Feb. 9, 1905; aged 13 Y., 10 M., 8 D.

Taylor.—Elyda Ann Taylor was born Jan. 9, 1888; died of scarlet fever, March 8, 1905; aged 17 Y., 1 M., 22 D. The above were children of Frank and Mary Taylor of near Lima, O. Elyda Ann was a member of the U. B. church. Buried at Salem, where funeral services were held. Bro. L. B. Buehler, S. S. Shetler, Text, 1 Cor. 13:2-3. Misses Brenneman (text, Gen. 42:14, latter clause), assisted by John Blosser. Of twelve children five and the parents are left to mourn. May they be fully resigned to God's will, with the blessed hope that there is a time coming when God's children shall meet in a land where death will not come.

Smith.—Nicholas Smith was born in Germany, Nov. 8, 1830; died March 26, 1905; aged 74 Y., 4 M., 16 D. He came to America in March, 1850, landing in New York City. He afterwards went to Ohio and from there to Lagrange Co., Ind. He deceased, with a party of three others, traveled with a mule team to Kansas and several other Western States. In the early fifties. Not taking the West at that time, they returned to Lagrange county in 1859. He was married to Elizabeth Hostetler; to this union were born ten children, of whom six, together with his wife, are left to mourn their loss. Bro. Smith was one of the first members in the Shore congregation. He will be greatly missed, as he was an earnest worker in both church and Sunday school. Funeral on the 28th at the Shore M. H. Services conducted by A. S. Cripe from Rev. 21:1, and 22:3. Miller in German and English. Text, Job 34:14, 15.

Y. C. MILLER.

Miller.—Catherine Stutzman was born in Pennsylvania in 1844; was married to D. B. Miller in 1862; died near Amish, Johnson Co., Iowa, May

1, 1905. She leaves a husband, eight children, eleven grandchildren, three brothers and three sisters to mourn her departure. Funeral was held at the Lower Deer Creek M. H. on May 3d. Services were conducted by J. P. Swartzendruber, from 1 Pet. 1:24, 25, "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever." Buried in the cemetery close by. Deceased was a member of the Amish church.

ITEMS.

The Mennonite Publishing Company has just received three large cases of Bibles and Testaments direct from Germany.

The largest bequest yet made to the Tuskegee Institute at Tuskegee, Alabama, was found in the will of the late Mary E. Shaw of Philadelphia. It bequeathed \$38,000 to the colored institution of which Booker T. Washington is president.

The empress of Germany has sent fifty-one diplomas, all signed by her own hand, to the nurses and employees of North Brother Island, N. Y., who distinguished themselves in the work of rescue during the disaster to the ship, General Slocum, in which nearly a thousand persons lost their lives last January.

The famous volcano, Vesuvius, is again active and the eruption is daily increasing. Terrific explosions are heard from the city of Naples and streams of red-hot lava are running down the mountain's side while the crater is emitting smoke, ashes and hot stone. The sight after night is intensely interesting, awe-inspiring and terrifying.

There are now about 9,000 men employed on the Irishman Canal.

It is estimated that the Easter collections in the churches in Manhattan and Brooklyn amounted to about \$300,000. In several instances individual donations of \$25,000 each were made.

George Ashcroft and his wife of Conception, Ohio, were both born on the same day, and it was their fate to leave this earth within three hours of each other. The wife being ill, the husband arose to put some extra clothes on her when he fell prostrate across its foot and immediately expired. The wife being shocked by her husband's death, she died a few hours later. They were wealthy people and lived on a farm.

The British House of Commons defeated a motion to establish a Catholic university in Ireland by a vote of 263 to 164.

Francis T. Lovejoy, the Pittsburg (Pa.) millionaire, will build a marble palace on his new home site in Colorado Springs, Colo., costing a million dollars. How many poor homes the unnecessary extravagance expended on this palace would make comfortable!

The census of the Indians in Canada last year showed a population of 107,978, a decrease of 255 from 1903. In Nova Scotia there was an increase, however, from 1,930 in 1903 to 1,998 in 1904.

John Alexander Dowle has closed negotiations and obtained options on a tract of 2,000,000 acres of land in the state of Tamaulipas, Mexico, where he proposes to establish a Zion City similar to the one near Chicago. It might be well for him to move to where he is so well known.

The constitution of the new republic of Panama disqualifies drunkards from voting. An example worthy the imitation of older and more (?) enlightened republics.

Russia is the only country whose revenue from the taxation of intoxicant beverages exceeds that of the United States. So much to our shame.

The convent at St. Genevieve, Canada, was destroyed by fire recently and four elderly women, one nun and nine children lost their lives. Four men were fatally injured.

Mary Thompson of Gardiner, Me., aged eighty-two and very wealthy, was secretly married to Fred T. Hammond, aged thirty-two. It is claimed that she has been in love with the young man ever since her fourth year. She is now a widow. Two more and she will have the Bible quota—"seven husbands."

Henry Phelps, the former associate of Andrew Carnegie and devoted to the cause of the creation of model tenements in New York, and has appointed as trustees of these tenements some of the most prominent citizens of the metropolis.

The city of Glasgow, Scotland, is considering a scheme by which the chronic drunkards of the corporation shall be banished to the small island of Shuna, one of the Hebrides group. The islet is owned by the city. From 1860 to 1890 it has been leased to a farmer for a number of years.

Germany has come to recognize the incompetency of railroad employees who drink intoxicating liquor. Herr von Biddle, the minister of railways

and transportation, has issued an order forbidding railway employees to drink intoxicants while on duty. He attributes one half of all railway accidents to the use of alcohol.

Evangelist Torrey announced at the close of the revival in London that 5,600 persons of all classes and creeds had made a public confession of the Savior during the meetings, while thousands of others had been privately converted and changed their mode of living. The evangelists will next go to Germany for a short series of meetings.

Ralph Voorhees of Clinton, N. J., whose large benefactions for religious and charitable objects are widely known, has just donated one hundred thousand dollars for the general use and purpose of the American Tract Society.

China is the most populous country in the world and its population is overflowing all its borders. The Chinaman is found in nearly every country in the world. According to late estimates there are at present 100,000 Chinamen in the United States, 47,000 in Peru, 40,000 in Cuba and Porto Rico, 27,000 in Hawaii, 40,000 in Burma, 74,000 in Cebu China, 20,000 in Borneo, 40,000 in Australia, 100,000 in the Philippines, 250,000 in the Dutch East Indies, 1,000,000 in the Straits Settlements and vicinity, and 1,250,000 in Siam, while about 28,000 coolies were transported to South Africa in 1901.

The seismograph at Johns Hopkins University, Baltimore, Md., shows that the recent severe earthquakes in India sent a tremor half way round the world. A very fine film had been put in a few hours before the shock occurred. On the strip of paper, about eleven yards long and two inches wide, is a series of irregular, wavy lines rising like a miniature mountain range from a long and otherwise perfectly straight line. From this record it appears that the shock first reached Delhi, more at about 3:15 p. m. April 24. The most noticeable disturbance took place at 8:52 and lasted about twenty-five minutes. The whole duration was about three hours. Figuring on the difference in time, the film shows that the first shock was recorded here approximately fifteen minutes after it shook India.—Exchange.

MEMNONITE ORPHANS' HOME.

Report for April, 1905.
Auditor Paulding Co., O. \$44; E. Miranda, Lipincott, O. \$7; Anna Weaver, \$1; Gerlie DeCoursey, W. Liberty, O. \$1; S. S. Yoder, Middlebury, Ind. \$3; Railroad Co., loss of applebush, \$1.80; A. M. Sunday school, Napoleon, Ind. \$12; Clerk of Courts, Bellefontaine, O. \$5; Jessie Neuffer, Chicago, \$2; J. W. Kauffman, W. Liberty, O. \$1.50; Isabelle McWhirter, Chicago, \$17.50; Friends, \$1; R. P. Plank, Bellefontaine, O. \$3; butter, \$1.53. Total, \$100.53.

Mrs. C. P. Steiner, et al. Beaverdam, O., box dried fruit, etc.; Crist, Bontrager, Urbana, O., six bushels potatoes; Sisters, Bellefontaine, O., shoes, quilt, flour, bread.

West Liberty, O.—J. H. Kauffman, nine bushels potatoes; Mrs. Smucker, sack flour, shoulder of meat; May Detweiler, 20 quarts canned fruit, etc.; Mrs. S. P. Yoder and Mrs. Bassett, clothing; Crist, King, two sacks potatoes.

Expenditures for month, \$61.87. Expenditures for year ending April 30, 1905, \$967.82.

Number of children in the Home, 27. Number of children placed during the year, 22.

Gratefully acknowledged.
A. METZLER, Supt.
West Liberty, O.

WHITE WYANDOTTES A SPECIALTY "BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per 15; \$4.00 per 50; \$7.00 per 100; fertility guaranteed. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

We Have No Agents
but sell anywhere for examination and approval, guaranteeing satisfaction. You are out nothing if not satisfied as to style, quality and price. We make 60 styles of vehicles and 60 styles of harness. One large catalogue FREE. Send for it.



No. 628, Leather Top Buggy with Leather Covered Bows and 14 inch rubber tires. As good as sells for \$35 more.
No. 377, Canvas Top Buggy, Police Carriage.
Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.

HERALD OF TRUTH.

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,
Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill - Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE—For cheap landseekers R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve.

SEND FOR THE PAMPHLET BEARING THIS NUMBER.

No. 43.

It tells of FARM CONDITIONS in Eight Southern States now attracting wide attention from Home-owners and Investors, and reached by the Southern Railway and Mobile & Ohio Railroad. It contains information every farmer and every man looking for a new location should study. Write for No. 43. Address, M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.; or Chas. S. Chase, Agent, 722 Commercial Building, St. Louis, Mo.; or M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BUFF WYANDOTTES

I have a pen of ten hens and one cockerel of very good stock; eggs to produce the equal of these cost from three to five dollars per 13 eggs. I will sell a limited number of sittings at \$2.00 per 15. I also sell Lee's Incubators and Brooders and poultry supplies. If you are interested in poultry send a 2c stamp for "Mandy Poultry School and Common Sense Poultry Talk."

AMOS H. KANAGY,
Milroy, Pa.

May 11, 1905.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of this opportunity to secure them. For further particulars apply to
Mennonite Publishing Co., Elkhart, Ind.

THE YOUNG PEOPLE'S PAPER

This paper is a sixteen-page illustrated monthly especially adapted to the wants of young people. The reading matter consists of Poetry, Original Essays, Young People's Meeting Topics, the Mission Field, Editorials and Miscellaneous Articles. Every number is illustrated, and the reading matter is pure, elevating and instructive. It is the aim of the publishers to make the paper promotive, in the highest degree, of good morals and a pure Christianity; to make it just such a paper as every parent may take pleasure in putting into the hands of their children. Nothing misleading in doctrine or contrary to a true Christian life and a noble many character will be admitted into its columns. All who are willing to aid in maintaining such a paper, we herewith invite and solicit to send us their subscriptions and also write for its columns.

Subscription price per year...\$0.75

CLUBBING RATES.

With Herald of Truth, an eight-page weekly.....\$1.50

With Words of Cheer, a four-page Sunday school weekly.....1.00

With Herald of Truth and Words of Cheer—three papers to same address.....2.00

With Vicks' Popular Family Magazine......75

This is a most excellent offer and will prove of great benefit to all who try it.

PREMIUM OFFERS.

The Young People's Paper and Sterling Gold Fountain Pen (the same pen advertised on last page of this paper, a regular \$1.75 pen, guaranteed to be strictly first class), for the price of the pen alone, making a free gift of the paper.....\$1.50

Don't miss getting a gold fountain pen on these favorable terms.

Young People's Paper and the History of the Famine, Plague and Earthquakes of India, 1895-7. An octavo book, 480 pages, profusely illustrated and nicely bound.....\$1.00

Young People's Paper and Red Letter Testament in Antique Brevier black-face type, with all the sayings of Jesus in red, 4 1/2 x 6 1/2 inches in size, bound in full morocco, disengaged cut, red-under-gold edges, 63 fine colored illustrations, etc. One of the finest and most convenient Testaments published. The retail price of this Testament alone is \$1.50.

Young People's Paper and Testament together only.....\$1.75

Young People's Paper and Private Lessons to Mothers and Daughters, by D. O. Tansley. Price, 50 cents. With Young People's Paper.....\$1.00

Young People's Paper and The Farmer's Encyclopedia. A book (64 pages) of general information to the farmer. A complete reference book on the Horse, his Education, Shoeing, Diseases, the Farm, Dairy, Cattle, Sheep, Swine, Poultry, Bee Keeping, Home Medicines, the Secrets of Good Cooking, Invalid Cookery, etc., with 500 illustrations, by D. Magner. Bound in cloth. Retail price, \$1.50. With the Young People's Paper.....\$1.75

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 18, 1905.

Vol. XLII. No. 20.

EDITORIAL NOTES.

Opportunity begets obligation.

The gilded and the guilty in life are seldom far apart.

The highest ideal to which men can attain is Christian character.

The heavenly home is lighted by divine glory. "The Lord God giveth them light" (Rev. 22:5).

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—Jesus.

Following the great revival in Wales it is reported that the Roman Catholics are now very actively engaged in "mission work" in that country.

The congregation at Versailles, Morgan Co., Mo., expect, the Lord willing, to build a new house of worship this summer. The dimensions are to be 32x54 feet and 16 feet high.

Service cheerfully rendered is a surer source of genuine happiness than honor covetously obtained. The best men of all ages have found their greatest pleasure in a life of service.

As the world was made to see in Christ a character which it will never cease to admire, so in proportion as the Christian reflects the character of his Master will the world recognize his excellence.

We are pleased with an editorial in last week's issue of The Mennonite, in which that paper takes no uncertain stand against all secret societies. Some members of that branch of the church have thought that the decision of their General Conference against all secret societies "without exception" was unnecessarily drastic. The editor sums up the situation by saying that "selfishness explains their existence, no matter how often words like fraternity, equality, benevolence, etc., may appear on their banners. And when a thing has secrecy as its essential element, although existing in a civilized country and in time of peace, its goodness must be questioned."

Baptismal services were held in the Sonnenberg Cong., Wayne Co., Ohio, on the 21st of April, when thirteen persons were received into church fellowship. Communion was observed on Easter Sunday.

Perhaps the Chicago striking teamsters thought they could use the same methods with their employers that they use on their poor horses. Whenever such methods are used, anarchy smiles and civilization hides her face in shame.

It is true that the Christian in active life has temptations to contend with which would not assail him in retirement; but when he overcomes them he gains by the conflict and is thereby better qualified both for enjoyment and for service.

A telegram received on the 13th, conveys the sad news that the aged mother of Bish. Aarou and Dea. Jos. Loucks of Scottdale passed away on the 12th inst. and that the funeral would be held on the 15th at 2 p. m. After toil comes rest. God comfort the bereaved family according to his gracious promises (John 14:1-4).

Writing editorials on the frontier of Saskatchewan with no works of reference about except our own mental resources, and that source of supply sensibly disturbed by the constant discussion of "homesteads," "quarter-sections," "lakes," "railroad-extension," "camp life," "Donkobs," etc., and that in various tongues and dialects, together with surroundings so vastly foreign to office environment, makes it anything but an easy task. It is indeed rich in novelty, but poor in quality. However, with Bro. Kolb as our "pro tem" we feel assured that the Herald will come out in good time and good condition. (Save the words.—The "Pro tem.")

May 6th finds us with a party of eight at the little station of Humbolt, North-West Territory, waiting for a guide and conveyance to take us to the Mennonite Reserve near Quill Lake, thirty miles to the south.

Priest and Congregation Converted.—We sometimes hear of a minister changing his church relations from one denomination to another and often he takes a number of his congregation with him; it also occasionally happens that a part of a congregation will decamp and succeed in persuading their pastor to join them in the transfer; but this can rarely be said of the Roman Catholic

church. Notwithstanding all this, an entire Catholic congregation of about fifty members, including their priest, recently made application and were admitted into the Baptist church at Manchaug, Mass.

The priest is a finely educated French rector of more than ordinary ability and accomplishment, and he with a half hundred members had seceded from the parent body some time previous and organized an independent Catholic congregation; later they concluded to enter the Protestant ranks.

The main cause of dissension from the Roman church was their refusal to accept the dogma of papal infallibility. This led to further investigation and discovery of unscriptural as well as unreasonable points of doctrine claimed by the Romish hierarchy and eventually to their entire estrangement.

Mennon Simon and other priests had made this same discovery many years ago and acted accordingly. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Confession and Repentance.—In this age of church activity and religious aggression, two questions above all others are engaging the minds of all zealously inclined Christians—Why do not more intelligent people confess the Lord Jesus as their Savior and become professors of the only faith and doctrine that has promise of pardon, contentment and happiness here with the assurance of eternal felicity beyond? And the second question is like unto it—Why do so few believers make open, public confession of their faith before the world?

At a recent ministerial conference held in the state of Ohio, these questions formed the basis of much discussion and led a number of ministers to write personal letters to various members of their congregations asking them to candidly state their opinions as to the causes which ordinarily prevent men from making public avowal of their belief in and acceptance of Jesus as their Savior. The responses demonstrated the fact that the reasons for this sad condition as seen and understood by the masses are diverse and many; they, however, led in a striking manner to the one cause which in our opinion is the true one, namely, that people had not repented of their sins.

A scripturally safe motto is, "No repentance, no pardon." A conscientious man cannot and will not testify to that which he does not possess. A person who has no genuine sorrow for sin will never find the way to repentance. As long as you do not

feel the need of a Savior you will not know the power of his salvation. If you have no genuine, godly sorrow for sin; no regrets over time wasted and unrighteous deeds committed; no remorse for neglected opportunities and acts which conscience, honor and the Bible unitedly condemn; no concern for the sad effect of the influence of a godless life upon others, and no soul-pangs at the thought of the awful future awaiting the wicked, then the likelihood is that you will remain in sin, refuse to confess your Savior before men and blindly continue your worldly course. Outward appearance or form counts for little as long as the heart is not touched by the power that sets a man's life and real condition before him in its true light and makes him realize that he is wretched and undone and that only the mercy of a kind heavenly Father and the grace of a loving, compassionate, sacrificing Savior will enable him to get rid of the burden of his guilt: so long there is little hope of his repentance and ultimate pardon.

There are two ways of confessing Christ as the Savior: The one is simply an outward, lip confession; the other is the natural result flowing from a contrite, repentant heart within. The first is formal and dead; the latter is informal, natural, real and productive of life. Jesus himself taught that repentance is essential to salvation, and therefore must necessarily precede confession. While repentance invariably leads to confession, in fact repentance is completed in confession; confession, on the other hand, is not conclusive evidence of repentance. Repentance is the fruit of conviction, and when a person is convicted of the Spirit, "godly sorrow that worketh repentance" follows as the day follows the night, leading the sinner to the acceptance of the Savior. When the point of decision is reached, then the open avowal ceases to be a dreaded ordeal and becomes rather a pleasant duty, or even a joyous privilege, the exercise of which refreshes the soul, imparts new life to the being and strengthens the character. Indeed, the full happiness of conversion cannot be realized until we have openly declared our faith in and allegiance to our Master. If we shrink from acknowledging Christ here on earth we have his declaration that he will never confess us before the Father in heaven.

The crying need of religion to-day is genuine repentance. Let the unconverted, both without and within the Christian church, hear it, heed it and testify of it, before God and the world.

PERSONAL MENTION.

The brethren A. W. Rhodes of Rockingham Co., Va., and John Brunk, formerly of Elida, Ohio, and more recently of La Junta, Colo., paid the Herald office a very pleasant visit on the 10th. They with their wives were on their way east from Colorado. They report that the members in the colony at La Junta are prosperous and happy in the Master's cause.

Sister Adeline V. Brunk, who for a considerable time was engaged as assistant in the editorial office of the Herald and Young People's Paper, has accepted a position in the office of the Independent Printing Co. of Scottsdale, Pa., publishers of the Scottsdale Independent, a daily paper. Bish. Aaron Loucks is the official head of the concern. We are sorry to lose our sister's help in church and Sunday school work, but believe she will make herself useful wherever she goes. We wish her God's blessing and bespeak for her a hearty welcome in the church at Scottsdale.

For the Herald of Truth.

THE SONNET PSALMS.

By Oliver Olden.

PSALM III.

Mine adversaries rise against me strong,
My soul is blasphemed by the sturdy foe,
Whose utterance from evil heart doth flow,
And scoffs that God will not forgive my wrong.

But thou, Jehovah, wilt not grief prolong:
When mine thee my voice is raised, I know
That thou wilt shield and lift me from below,
And raise me far above th' oppressing throng.

Then come, ye heathen multitudes, surround,
And set yourselves against me while I pray—
My sure salvation ye cannot unfound.

For God, Jehovah, conquers your array;
His blessings rich protect me all around,
And none need fear for whom he leads the way.
New York City.

For the Herald of Truth.

REFLECTIONS ON JOHN 6.

By Y.

Bread is the central idea; spiritual bread the leading thought.

Bread or meat, in the broad sense, means all the articles of food necessary for the sustenance and health of the natural body. In a more restricted sense it means the food prepared from wheat and other grains.

Bread is called the staff of life, because whatever other food we may use in addition, bread is the indispensable article of food on which we depend for sustenance.

Hunger causes a desire for bread or food and signifies a necessity for something to sustain the body. Bread-food is absolutely necessary to maintain the body, and must be taken at regular intervals. The great bulk of labor performed in the world is for bread, or for something that will enable men to obtain it. If men could live without eating, what a vast amount of labor, toil and worry would be avoided and dispensed with. The Savior cautions us against such labor and worry for the bread which perisheth, or is destroyed by the using.

Natural bread being necessary to sustain the life of the natural body, the Savior uses it as a figure of himself and to illustrate the fact that he is the bread of life, by which our spiritual being is kept and sustained.

Bread in order to nourish and sustain life, must be eaten, and made, as it were, a part of ourselves. No benefit is derived from merely looking at bread, feeling or smelling it. It must be eaten, digested and assimilated, otherwise the system will derive no benefit.

Healthy life means comparative happiness and enjoyment, speaking in a natural sense.

The word of life which Jesus brought into the world is the gospel, or the New Testament. Jesus is the bread which came down from heaven; it is that bread which gives

spiritual life unto the world, that is, to the people on the earth.

If men could live without nourishment there would be no farming, no great business enterprises, no commerce and no war. Ninety-five per cent of the vices and miseries now in the world, would not be in the world—would not exist.

But God saw fit that man should have bread, and that he should labor for it—moreover that in the sweat of his face should he eat the bread, which the earth produced as the fruit of his toil.

There is a notable exception to this declaration of God in the case when he fed his people in the wilderness for forty years, while on their way from Egypt to Canaan, with manna—bread from heaven. During this time it was not necessary for them to plow, sow or reap. All they had to do was to go out each morning and gather it on the ground, ready to make into bread. Many of our readers are not yet forty years old, and yet have lived about half the lifetime of old people, and then to think that God in his great mercy performed this great miracle every morning for forty years for at least two million people, must fill every thinking mind with the highest feeling of love and praise to the great Giver of every good and perfect gift.

Bread being a necessity for the physical life, every one is anxious for a supply of it, and men often use unjust and dishonest means to obtain and store up a large quantity for future use. Like the rich farmer whose field had produced abundantly, he stored his fruits away and said, "Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink and be merry." But with the spiritual bread, the bread of life, this cannot be done. Like the Israelites in the wilderness who could not gather for the next day, but only for the present, so we who wish to feed our souls on the true spiritual bread, and grow in the Lord, must not expect to gather this bread and lay it up for future use. Each day we must gather our needful supply from the Lord, and this means walking by faith.

When the Jews asked Jesus what they should do that they might work the works of God, he said to them, "This is the work of God, that ye believe on him whom he hath sent"—that is, to believe on him who is to accept his teachings. Natural bread has to be used often, in a sense continuously—three times a day—so as to keep up strength all the time. So in the spiritual life we need a continual supply of the spiritual bread.

Accepting him, believing him, obeying him, abiding in him, and his word abiding with us, is but one act, and needs not to be repeated. He that cometh unto me, shall never hunger, and he that believeth in me shall never thirst.

Making ourselves acquainted with his will, seeking only to please him, obeying him in all things, faithful and loyal unto trial, having our affections on things above, and walking in the light as he is in the light, is eating his flesh and drinking his blood, and by doing these things, we grow in grace unto the measure of the stature of the fulness of Christ. Christ coming into the world for the purpose of saving from eternal death and misery all who believe in him, and in the highest sense the living bread, and all who desire to live in eternal happiness and glory, must eat his flesh and drink his blood. This is a positive declaration. His body was bruised and torn, and his blood shed for the life of the world.

But inasmuch as loaf upon loaf will not give nourishment and life to the starving in-

dividual who refuses to accept the offered nourishment, so likewise will no one obtain eternal life with its blessings who only acknowledges Christ as the Savior, but refuses to observe the commandments, and does not make the teachings of Christ his own by faith, love and obedience—who shuns the cross, who is ashamed to confess Christ before the world, and who will not renounce and cease to partake of the dead bread of worldly enjoyments and carnal pleasures, lust and fashion, for which, alas, the vast multitude of mankind are laboring.

But this labor satisfieth not, and these pleasures vanish in the pursuit and leave an aching void. Those who live in this way only fill themselves with air and are continually hungry. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Kansas.

For the Herald of Truth.

PLEASURE.

By Rufus Buzzard.

Looking over the annals of history we see that the tendency of mankind from its beginning has been to seek after the things which satisfy the sensual desires. The record of the human race, covered as with a pall and dark shadow, is lamentably pitiful. Before the Christian era, and in those nations where the true God was unknown, men revelled in sensual pleasure and it proved as poisoned bread to them which satisfied for the moment, but in a short time wrought death. It destroyed in them all that was noble and virtuous and estranged the desire for any thing but the poison which fed and satiated those propensities.

Rome, for instance, affords a good example. In her banqueting and revelry she became so corrupt that she was glad to catch her delight of so called pleasure, without inquiry from whence it came or by what power it was bestowed. Her desire for carnal pleasure became so strong that her dissipated mind was gratified by nothing short of human blood.

In speaking of Robert Burns, how, after leaving the parental home and coming into contact with looser society, where men are apt to be initiated in those vices and dissipations in which the youth so often is wont to revel before he thinks the real toga of manhood can be placed on him, Carlyle says: "We become men, not after we have been dissipated and disappointed in the chase of false pleasure, but after we have in any way ascertained what impassable barriers hem us in through this life; how mad it is to hope for contentment to our infinite souls from the gifts of this extremely finite world."

But there are pleasures that are satisfying and lasting. They are the pleasures that come from the consciousness of doing good and doing one's duty. There is a feeling of gladness awakened in our memories when we can look back and feel that we have helped some one on to true happiness, yea, do not the greatest pleasures consist in promoting the pleasures of others? They are the mental pleasures that never become bothersome. Some one has said that mental pleasures never cloy; unlike those of the body they are increased by repetition, approved by reflection and strengthened by enjoyment. The more men reflect on the good God has done through them the more keen will become the sense to see the opportunities of doing good, and the desire to do good will increase with the tenderness and keenness of the sense. All things that lead men to mental happiness or enjoyment are

of vastly more importance than the sensual pleasures. The one feeds the soul and brings man into a closer relationship with nature and nature's God, while the other only exhausts the body and tends to injure the immortal part.

But some one may ask, Are we to have nothing that affords us amusement and recreation? Are we to condemn everything that would cause one to put to a side for a few moments the sterner things of life? Where are we to draw the line? Southey gives this advice in judging the lawfulness or unlawfulness of pleasure: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that is sin to you, however innocent it may be in itself." You know the little foxes destroy the vines; the little things which seem to be but trifles in themselves may be the by-ways that lead astray; bringing to its low ebb the relish of the deeper things of life.

The great main-spring of human happiness and mental pleasure is embodied in this consciousness of the truth of the plea for which Paul in Ephesians prays to the Father: "That Christ may dwell in your hearts through faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth all knowledge, that ye may be filled with the fulness of God." Let us ever strive to seek after the pleasure of the mind that will yield fruitage, not that soon will vanish, but that will bring true happiness and contentment—the joy of the soul—a deeper, truer, stronger personality.

Goshen, Ind.

For the Herald of Truth.

HOPE OF HEAVEN.

By Susan Good.

If this earthly house, this building of clay,

When I am hence, to be our home,
When kindred and friends are scattered abroad,
How hard it would be here to roam!

When children grow up and to duty are called,
And the family circle unfurled,
How hard it would be with no promise or hope
To meet in a bright future world!

One is called here, another one there.

The third to a far distant clime;
The parents submissively yield to the strain,
Because it is but for a time.

Parents sometimes are summoned to go.

Leaving children and loved ones behind;
How hard it would be without faith, hope or trust
That the circle would once be rejoined!

Then let us as parents and children and friends
Submissively yield to God's call;
Our sojourning here is but a short stay.

And his grace is sufficient for all.
South Boston, Va.

For the Herald of Truth.

THE DILLER MEETING HOUSE RE-OPENED, NEAR NEWVILLE, PA.

Notes by H. L. Burkholder.

After singing a number of appropriate hymns, a scripture lesson was read by Bro. J. M. Herr of Churchtown. After prayer the congregation sang, "Revive thy work," which was followed by the sermon.

Bro. J. N. Durr took for his text the appropriate words found in Matt. 16:18, "Upon this rock will I build my church." In the course of the sermon three buildings were considered and practical parallel lessons

drawn. They were, the temple, the spiritual building possessed by each individual, and the building now in process of reedification.

Bro. Durr said in part: "This building in its former state was used to the glory of God and to the good of many souls. Many prayers were offered, many hymns sung, many souls warned of their lost condition, and many responses made to God's calling voice, in this building. But for convenience, the brethren saw it was necessary that changes and repairs be made.

Referring to the rebuilding of the temple, God said, "The glory of this latter house shall be greater than that of the former." Though a great deal was done to his honor while in the former state, much more remains to be done and more is expected of his people.

Referring to the text, the brother further said: "The building here spoken of is not a temporal one, but a spiritual building, which Christ seeks to establish in each heart in divine presence. While the temple was magnificent, one thing graced it above all others—the presence of God. Let us not lose sight of the fact that without God's presence and approval, all our efforts are in vain. It has been said that the rock referred to in the text by Christ was Peter. But instead of Peter, it is the confession of Peter, "Thou art the Christ." Here is a part in erecting the spiritual building for each one—confessing him as the Christ. No one could have taken Peter's place and made the confession for him, teaching us individual responsibility.

The brother closed with an earnest plea for willing workers, assuring us that rich blessings will follow and that "the glory of this latter house shall be greater than that of the former."

Newville, Pa.

A YOUNG WOMAN'S REASONS FOR NOT DANCING.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into close contact with very promiscuous company, and "evil communications corrupt good manners."

3. Dancing would bring me into the society of men of whom I would elsewhere be ashamed.

4. My parents and friends would be anxious about me if I were out late, keeping company with they know not whom.

5. Ministers, and good people in general, disapprove of dancing, and I think it is not safe to set myself against them; if a thing be even doubtful I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure, lovely and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told dancing is a great temptation to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unites the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Savior.

10. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with that lie against dancing—"Michigan Christian Advocate."

To get out of a lowly position, be conspicuously effective in it.—Dr. John Hall.

HERALD OF TRUTH.

Thursday, May 18, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russian and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

ANNUAL MEETING.

The annual meeting of the stockholders of the Mennonite Publishing Company will be held at the office of the Publishing House in Elkhart, Ind., on Wednesday, May 31st, between the hours of one and eight o'clock p. m. All stockholders are invited to be present.

A. K. FUNK, Sec.

BOOKS AT A BARGAIN.

The History of the English Bible, by T. Hardwood Pattison, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary, with illustrations. The book is 5x8 inches in size, contains 281 pages, fine readable print, good paper, bound in cloth. Regular retail price, \$1.25; will send you this copy prepaid for 75 cents. It is a little showpiece on the outside, otherwise as good as new in every respect. The subject matter is treated in twelve chapters, as follows: 1. Early Manuscripts; 2. John Wycliffe; 3. William Tyndale; 4. Coverdale and the Great Bible; 5. Queen Elizabeth and the Bishop's Bible; 6. Authorized Version, etc. In his preface the author says: "In the following pages I aim to tell the story of the English Bible from Anglo-Saxon times to our own day, and to trace some of the influences which it has exercised upon our intellectual, natural and spiritual life," etc. It is the story of the translation and, so to speak, the development of the English Bible, and it is not only an interesting story, but a very valuable one, and here we give you the opportunity to secure a nice book written by an able author at a price far below the usual cost. If this appeals to you, send at once, as some one will surely want it.

CORRESPONDENCE.

Johnstown, Pa., May 12, 1905.—We reorganized the Weaver Sunday school with the following officers: Bro. D. H. Yoder, superintendent; R. M. Luther, assistant; L. H. Weaver, treasurer; Sister Sue A. Hershberger, secretary; M. Pearl Hershberger, assistant; Sister Nora Weaver and Bro. Ross Weaver, librarians. Pray for us.

ALICE WINGARD.

HERALD OF TRUTH.

Wadsworth, O., May 12, 1905.—Dear Herald Readers, Greeting in Jesus' name.—The members at this place have reason to thank the Lord for the many blessings bestowed from time to time. Sunday, April 23d, communion was held at the Bethel M. H. H. meeting was expressed by the brotherhood. Saturday, May 6th, preparatory services were held. Bish. I. J. Buchwalter was with us and preached from Matt. 5:41. Communion services were held on the Sunday following. Quite a number of brethren and sisters from other congregations were with us in these services and also in the Sunday school. Bro. P. E. Whitmer remained with us for the Sunday evening service, preaching to an attentive audience from Matt. 6:33. We feel to thank God and the dear brethren for the spiritual teaching brought to us. May God help us each one to do the work he has given us in our small corner of his vineyard.

BY A SISTER.

Ephrata, Pa., May 8, 1905.—Dear Herald readers—God bless and keep you. We rejoice at the return of spring and the refreshing sight of opening leaf and budding flower, the annually recurring emblem of the resurrection life in Christ Jesus, our Lord. Oh, that all his followers would fully yield themselves to Him who careth for us, and with renewed strength go forth to proclaim the glad tidings of the risen Lord. We rejoice that there are here again four applicants for church membership. For convenience' sake they will be baptized at Metzler's M. H. May 14th. Communion services here in the afternoon. Preparatory services the afternoon of May 13th.

Bro. Noah Mack of Welsh Mountain filled an appointment here on Sunday evening, basing his remarks on Isa. 55:7. Let us hear the warning voice of God and continue in his service.

LIZZIE D. WITWER.

Emma, Ind., May 10, 1905.—The congregation at Emma is much encouraged in the work of the Lord. On April 29th five persons were received into the church by water baptism and two upon confession from other churches. Four weeks previous two were received by letter. On April 30th communion was observed. Bro. J. S. Hartzler was present and helped to officiate in the solemn services. While we have great reason to rejoice, we also feel another great responsibility upon us to teach the gospel in the true and simple way. May all brethren and sisters remember us in prayer.

COR.

From the Upper Deer Creek Amish Cong., Wellman, Iowa.—Dear Herald Readers, Greeting in Jesus' name.—While we have not much to report, yet what little we have may nevertheless mean much if properly appreciated by all the dear brethren and sisters who participated yesterday (May 7th) in the sacrament of the Lord's holy supper at the communion table. It gives indeed reason for rejoicing when about the entire congregation feels at peace and in harmony with God and with each other, so they can go hand in hand with one another on the path of duty, each respectively. But let us all beware, brethren! When there seems to be perfect peace and tranquility, then is the time when the arch-enemy is busy sowing the seed of discord and malevolence. Brethren, let us therefore "watch and pray, lest we enter into temptation. The Spirit truly is ready, but the flesh is weak."

On April 30th communion service was held in the Lower Deer Creek congregation, on which occasion also a great majority of the members partook of the holy emblems of the Lord's Supper. In both the above

mentioned congregations Sunday schools were reorganized in the fore part of April for the summer.

S. D. GUENGERICH.

Wellman, Iowa, May 10, 1905.—Beloved in the Lord, Greeting.—May the God of peace sanctify you wholly and may your spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. We rejoice that we have once again been permitted to partake of the sacred emblems of our Lord's broken body and shed blood. Our communion was held on May 7th, nearly all of the brethren and sisters being present. Our deacon, Bro. J. K. Yoder, was given the authority to preach the gospel. He has always assisted in the church services, as we have only two ministers now. Our elder, Christian Weyer, officiated in these services. Our Sunday school is progressing nicely; the attendance is good, for which we are very glad. We are thankful to our dear heavenly Father that he does hear and answer prayer, that souls are convicted of their sins. We truly rejoice that there is power in Jesus' blood and that sinners are being saved.

COR.

Concord, Tenn., May 8, 1905.—On Sunday, April 30th, communion services were held at this place, Bish. J. M. Shenk of Elida, O., officiating. On the Saturday previous seven converts were received into church fellowship by water baptism, and one united with us who had formerly been a member of another denomination. Bro. Shenk, who has made several visits to this congregation, is always warmly welcomed, and all feel encouraged and refreshed by his labors with us. Accompanying Bro. Shenk were Bro. Perry Brunk and wife of the same place, whose visit with us was also greatly appreciated.

COR.

QUERY DEPARTMENT.

Please explain I Cor. 3:15. The latter part especially is hard to understand.

SISTER M. H.

Answers to Queries, by J. S. Shoemaker.

What is the Christians' duty toward the great evil of intemperance? Should we allow it to rage, or should we all vote for prohibition?

It is always the Christian's duty to use his influence against the evils of intemperance, and to labor diligently to counteract the ravages of the same along every line. That is, when the effort and influence is used in a scriptural or Christ-like way; any other way would be anti-Christian.

The querist, by asking, whether we should allow intemperance to rage, or all vote for prohibition, has only the liquor traffic in mind for consideration. There are those who tell us that if we as Christians would be true servants of God we must rise up in battle array against the liquor traffic, in which so many evils have their origin, and in order to do this we must identify ourselves with the Prohibition party and with our vote do all we can to suppress the sale of intoxicants and thus counteract the evils of king Alcohol.

We admit that the liquor traffic is a curse to our nation, but beware, my brethren, lest we be found guilty of violating the sacred principle of non-resistance by voting for the forcible suppression of this nefarious business. By casting our ballot to elect officers of the civil government, the functions of whose office would obligate them to use legal force either in an aggressive or defensive way, would certainly be a violation of the principle of non-resistance so plainly

May 18,

1905.

taught by Christ and his apostles, both by precept and example. The doctrine of non-resistance has never been placed as a plank in the platform of any political body, and never will be, and where the door is closed to this sublime doctrine of love, none of its advocates should ever attempt to enter, lest he deny "the faith" and be made partaker of other men's sins. "Shall we do evil that good may come? God forbid!"—Paul.

During our Lord's earthly ministry he would have had power to suppress by force every evil then existing, but he labored to counteract evil with the weapon of love, and every true disciple of his will imitate him, and by using similar means to advance the cause of temperance, not only along the line of drinking, but along all lines in which men are inclined to indulge to excess. This question should not be confined alone to the use of intoxicants, but to every form of excess. To be temperate is to use moderately the things that are useful and needful, and to abstain from the use of anything that is hurtful and sinful; and we as Christians should ever use our influence, coupled with loving persuasion (not force) to lead all men to see the need of living a strictly temperate life. Temperance is one of the requisites of a true Christian character. "Giving all diligence, add to your faith virtue; to virtue, knowledge; to knowledge, temperance."—Peter. "Every man that striveth for the mastery is temperate in all things."—Paul.

B. W. B.—When and where did Christ wash his disciples' feet?

This question has long been a matter of controversy. There are certain technical points which naturally lead to different conclusions as to when and where Christ washed the disciples' feet. It is not essential to our salvation to know when and where this humble ordinance was instituted, but essential that we regard it as an ordinance instituted by our Lord to be observed by us as Christians in the spirit of humility.

Nevertheless by a careful comparison of John 13 with the narratives given in Matthew, Mark and Luke, concerning Christ's betrayal and the institution of the communion, we conclude that both the ordinance of communion and that of foot-washing were instituted by our Lord during the time of the Passover feast in an upper room in Jerusalem. In making these comparisons we are led to see:

1. That Satan put it into the heart of Judas Iscariot to betray the Master at or immediately after the supper at Bethany, shortly before the Passover supper mentioned in the first three Gospels, and the supper mentioned in John 13. See Matt. 26:14; Mark 14:10; Luke 22:3-6 and John 13:11.

2. That Jesus makes mention of his betrayal and points out the traitor, at the Passover feast mentioned in Matthew, Mark and Luke, and at the supper mentioned in John 13. See Matt. 26:21-23; Mark 14:18-20; Luke 22:21; John 13:21, 26.

3. That Judas went out immediately after this supper to arrange with the chief priests to take Jesus captive at once (John 13:27, 30). This was undoubtedly in accordance with their previous agreement.

These facts are sufficient to prove that the Passover mentioned in the first three Gospels and the supper mentioned in John 13 were the same, and it was at this time and place that Jesus washed the disciples' feet.

F. M. M.—Is it right for a person to have thousands of dollars on interest when millions of souls are perishing without Christ? Whether it be thousands of dollars or even less amounts, it depends altogether for what

HERALD OF TRUTH.

157

purpose the money is placed on interest; if the increase is used for the spreading of the gospel, or for the relieving of the poor, and other charitable purposes, and the principal held in trust to be used in the future to the honor of God, then it is perfectly right, providing the rate of interest is not too high; but if the money is placed on interest for the sole purpose of accumulating wealth, and if any portion of it is used, the same is used to the gratification of selfish desires, then it is absolutely wrong and the same becomes a snare and a curse to the possessor. The Lord has been pleased to commit to certain men an abundance of this world's goods, and when they realize the fact that they are but stewards over God's heritage and are willing to give liberally of the means entrusted to them for the extension of Christ's kingdom, they lay "up in store for themselves a good foundation against the time to come" (1 Tim. 6:19). If Christ considered our salvation and the evangelization of the world of sufficient importance to leave his home in glory and give himself a sacrifice for sin, we who have received the blessed benefit of this sacrifice should show our gratitude toward him by giving liberally of our means for the support of the great cause for which Christ gave his all. Every Christian should be constrained by love to give to every worthy cause cheerfully, freely and liberally, as "God hath prospered" him.

For the Herald of Truth.

REPORT

Of Sunday School Meeting held at the Warwick River Church near Moheba, Va., April 30, 1905.

AFTERNOON SESSION.

After song service the meeting proper was opened with devotional exercises by Pre. Jacob Hahn. S. D. Kurtz was appointed moderator; J. M. Shank, assistant moderator; P. E. Shank, chorister; Charles Byer and S. P. Yoder, secretaries.

First topic, "What benefits are derived from a Sunday school meeting." Essay, Alice Yoder; address, J. D. King. Different methods of conducting Sunday schools can be considered. We may encourage each other in the work. The exercises are calculated to develop our mental faculties and if all is done to the honor and glory of God, each one will receive a blessing.

Second topic, "The art of asking questions and receiving answers." Essay by Amanda Yoder; address by B. E. Martin. Jesus was found in the temple at the age of twelve years, both asking and answering questions. Questions must be adapted to the capacity of the class we teach. Scholars should be encouraged to answer questions, and not be rebuked if answers are not strictly correct.

Remarks by Pre. Daniel Shenk: The main idea in asking questions should be to see whether the class has the correct idea of the lesson, with a view of leading the minds of the scholars to a proper understanding of the word of God, and not to make a show of the teacher's superior knowledge.

Third topic, "What is there for me to do?" Essay by Anna Martin; address by J. B. Heatwole. This is a personal question for each individual to answer for himself. There is certainly something for each one to do. If every pupil would prepare his lesson well and attend regularly and promptly, this alone would help the Sunday school work along. We need not wait for opportunities to do something. A famous man said, he did not wait for opportunities to do his work—he made opportunities.

Remarks by Pre. Joseph Zook: God will not open the way so that we can always walk by sight; we must walk by faith. Go

where God's people meet and you will find out how you can help the work along. Seek the guidance of the Holy Spirit.

Fourth topic, "Spiritual Activity." Essay by Anna Shenk; address by P. E. Shenk. The reason so many are inactive and do not enjoy their religion is because of the lack of prayer. Christ himself was continually going about doing good, not only when opportunities happened to present themselves, but he went after opportunities. Acts 5:12 to the end of the chapter records apostolic examples of spiritual activity.

Fifth topic, "Christian Courtesy." Essay by Irene Hertzler; address by Daniel Shenk. Courtesy is practiced from different motives. The merchant is courteous to draw your trade. The politician is courteous to catch your vote. Christian courtesy must rest on a principle, and that principle is love. "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." (1 Pet. 3:8).

Sixth topic, "The helping hand." Addresses by Charles Byers and Frank Hooley. We should prepare ourselves so that we can lend a helping hand when needed. Paul finished his course with joy, and we can also finish our course with joy if we help and encourage one another. If each one does his part we are already lending a helping hand. Not only should we help each other as Christians, but we may sometimes find opportunities to lift a fellowman even out of the gutter.

Children's Meeting, conducted by Anna Miller and S. D. Kurtz. The story of Joseph and his brethren related and lessons drawn therefrom, also the story of the captive maid who waited for her countryman's wife. This little girl accomplished much good by not being afraid to tell what she knew, and in this way she was able to do real missionary work. Recitations by Lillie Hahn, Homer Yoder and Lizzie Shenk, and Bible verses repeated by a number of the little folks.

EVENING SESSION.

Topic, "Right views of life." Select reading by Amos Brenneman; address by J. H. Yoder. People look at life from different standpoints. It is a mistake for any one to think that his life belongs to himself and that he can do with it as he pleases. We read in I Cor. 6, "Ye are bought with a price, therefore glorify God in your body and in your spirit which are his." If we look at life from this standpoint we will get a right view of life.

Topic, "Sowing and reaping." Essay by Cora Shank; address by S. Martin. What we sow we shall reap. Our part is to sow, the harvest belongs to God. We can compare our hearts to a field that is to be sown with seed. Good seed must be sown if a harvest of good grain is desired. To bear fruit one must sow a whole lifetime must be spent in the service of God. Jacob sowed the seed of deception and had to reap a crop of the same.

Topic, "Reasons for courage." Essay by Hannah Brenneman; address by Henry Hertzler. Without courage but little can be accomplished. We have certainly more reasons for courage in religious work than in anything else. When God gave a charge to Joshua he told him to be strong and very courageous. The promise of God and the assurance of an acceptance with him is one of the best reasons for courage.

In the general discussion Daniel Shenk presented this thought: If we are right with God we have every reason for courage, otherwise not.

After an open conference which brought out many encouraging words of testimony, the meeting was closed.

THE SECRETARIES.

OUR MISSIONS.

FOREIGN FIELD.

India—American Mennonite Mission, Dharmat, C. P. India.

HOME MISSIONS.

Chicago—Home Mission, 145 W. 18th St., Chicago, Ill.
Welsh Mountain—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
Fort Wayne—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
Lancaster—462 Rockland St., Lancaster, Pa.
Canton—1860 E. Tuscarawas St., Canton, Ohio.
J. A. Lechly, Supt., 2801 E. Tuscarawas St.
Kansas City—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

HOME MISSION NOTES.

Dear Bro. Bender—

Greeting in Jesus' name. Bro. J. S. Shoemaker came here on Saturday evening, the 6th, and preached on Sunday morning and evening. The morning service was in the nature of a counsel meeting and in the evening a communion service was held. Thirty members partook of the communion bread and wine. Several of the members were not able to be present. We rejoice that in this center of sin and vice there are still those who delight in following the example of our Lord and show their love for their fellowmen by serving them. Our Sunday evening service was well attended and although some did not believe in the ordinances we observed, yet they looked on with the greatest of respect for those who participated.

Sister Leaman is still improving quite slowly. She had another serious operation performed last Sunday morning and we hope that she will speedily recover. The operations and treatments are attended with the severest pain. We do not know when she will be able to leave the hospital.

Your brother in Christ,

AMOS EASH.

145 W. 18th St., Chicago, Ill., May 10, 1905.

For the Herald of Truth.

THE MENNONITE OLD PEOPLE'S HOME.

By J. D. and Hettie B. Mining.

In order to inform those of our people who know but little about the work here, and in justice to the many dear ones, from far and near, who have contributed toward the erection and maintenance of the Home, either by prayer, services or means, we give some description of this work, which to us has become so precious.

Its Origin.—The idea of founding a Home where the aged of the church would be welcome and comfortably provided for amid desirable influences, originated in the hearts of Bish. and Sister D. C. Amstutz. In connection with the obituary of the latter (for she has since gone to her reward), the Herald of Truth of Nov. 15, 1902, says editorially: "She was widely known as a woman of sterling Christian qualities, and it was the generosity and devotion of Bro. and Sister A. to the church and the welfare of old members, that brought the Old People's Home of Rittman, Ohio, into existence. Though not blessed with a family, her love went out to those less fortunate in other ways than she, and many will arise and call her blessed." Bro. and Sister Amstutz were blessed with some of this world's goods and the Lord made it plain to them that the way

HERALD OF TRUTH.

May 18,

to invest their divinely entrusted talents, would be to give them back to him for the support of his aged, needy ones. They confided their convictions to such brethren as J. S. Coffman, M. S. Steiner and others, who were awake to the duties and needs of the church. Later, by the self-denial and co-operation of congregations and individuals in the East and the West, the Home was built and paid for.

In May 1901 it was formally dedicated to God and his service. Bro. M. S. Steiner, Bishops Daniel Kauffman, Benjamin Gerig, Ira Buchwalter and Bro. J. S. Gerig were among those who took part in these services.

Its Purpose.—To provide a home where the aged, needy and worthy of the church are welcome and provided for in sickness and health, amid Christian influences.

Its Privileges.—The building is large, built of brick, two and a half stories high, having a basement in which is our dining-room, kitchen, laundry-room, cellar, etc. Connected with it is a barn and necessary outbuildings, and nearly four acres of land. We have one horse, some shoats and chickens, and Bro. J. G. Wenger kindly lets us have the product of his two profitable cows.

The Home is supplied with bath-rooms, closets and toilet-rooms for males and females. A furnace in the basement sends warmth into every room occupied. Because of our large attic, we can dry the wash in the coldest and also in rainy weather; hence in this respect we are more conveniently situated than many of our brethren and sisters. We have free delivery mail service and the use of the telephone. A porch at each of the four corners of the building is a desirable feature of the Home. A reception-room and office on the first floor serve their purpose splendidly. Bro. and Sister Amstutz having bequeathed to the Home their farm of 160 acres, we look forward to the time when this shall be of material benefit to us, and when it may become possible for the capacity of the work to be considerably increased.

The need of having a decided Christian influence in this as well as all other homes is felt more and more. Daily before breakfast (Matt. 6:33; Gen. 17:21) the family is supposed to gather in the sitting-rooms, where family worship is conducted. Ministering brethren from surrounding congregations preach here every two weeks.

Its Location.—The Home is beautifully situated on a small hill, away from the turmoil and restlessness of city life, about three miles south of Rittman and about six miles north of Orrville. Just close by the Home is the residence of Bro. Amstutz and the Crown Hill (Swiss) Mennonite church. About three miles west of the Home is the Pleasant Hill Amish Mennonite church, and about six miles away the Oak Grove church. The Guilford and Bethel congregations of Medina county and the Martin, Pleasant View and Salem churches are also within our reach.

Its Inmates.—We have in our family one or more members of the following States: Pennsylvania, Ohio, Indiana, Illinois and Kansas. Of these two were brought into the church through the work of the Chicago and Philadelphia missions. A brief history of each may appear in these columns later. Eighteen are under our care now; seven of these are aged widows (Jas. 1:27). All who are able are expected to do what work they can around the place. Inquiries and applications for admission come from various places. Inquiry has lately been made for three blind men, one from Illinois and two from this State. We have room for more. Health is reasonably fair.

Its Needs.—Workers are needed. Two

sisters who would like to work for the Lord, can find here an opportunity of real usefulness. Who will say, "Yes," to the open doors of God-given opportunity? "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "Behold, I have set before thee an open door" (Rev. 3:8). "Then said Jesus unto him, Go, and do thou likewise" (Luke 10:37). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). We are enjoying the work and could not wish ourselves anywhere else.

If this opportunity is not for you, sister, pass by it and follow in the path of duty. Opportunities for doing good, however, are not to be trifled with. Do you wish to know whether this is for you? Do you wish to know the will of God in this matter?

"I beseech you to be holy by the mercy of God that ye present your bodies a living sacrifice, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:1, 2). "Then shall we know if we follow on to know the Lord" (Hosea 6:3). It pays to work for him (Matt. 19:29; Mark 10:29, 30). For the result of duty or opportunity neglected, please read Matt. 25:41-46, "Depart from me, ye cursed, into everlasting fire." For "I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink," etc.

Besides means for other necessary improvements, we need one hundred dollars for sanitary improvements. As God gives grace we mean to leave nothing undone that would be to the best interest and that will bring sunshine to these dear aged ones. In order that such who are interested may know, we mention some of the needs to carry on the work. Some Church and Sunday School Hymnals, towels, soap, dishes, bolster cases, dried fruits, a survey, outside door mats, horse blankets, vegetables in season, smoked meats, lard, lamps, scrubbing brushes, and anything necessary to ordinary house-keeping can be used to a good advantage.

A brother has donated fifty dollars for trees for our lawn. A sister living near by has offered to get a number of sisters to come different days to clean house and help to sew; also some men to help in doing the heavy work. A sister, the wife of a ministering brother in Indiana, wrote, asking how she might be of service to the work. We might add that ministers and wives of ministers can be of special service by influencing their congregations to provide either the fuel, or some of the help, the bread, the oil, or some similar need. Indeed, the kindness and co-operation of the brotherhood cause us to go on with increased zeal and has given us much joy in the service. We pray that those who have so kindly helped to make the work here possible will fully realize that "there is that scattereth, and yet increaseth," and "he that watereth shall be watered also himself" (Prov. 11:24, 25).

Rittman, Ohio.

ANNUAL BOARD MEETING.

The annual meeting of the Mennonite Board of Charitable Homes and Missions convenes at the Mennonite Old People's Home near Rittman, Ohio, May 28, 1905, at 10 a. m. Members of the Board should make a special effort to be present. A number of important propositions for the extension of the charitable and mission work of the church are coming up for consideration. We extend also a cordial invitation to members of the various mission interests of the church to meet with us. Those coming by rail to either Orrville or Rittman, will notify Bro. D. C. Amstutz of their arrival, and they will be provided conveyances to the place of meeting.

M. S. STEINER, Pres.
D. C. AMSTUTZ, Sec.

1905.

SPRING CONFERENCES.

The Annual Conference for the Ohio district will meet near Elda, Allen Co., Ohio, on May 25th (fourth Thursday). Bishops to meet at 8 a. m. ministers at 9 and the general meeting to begin at 10 o'clock. The brotherhood in general is invited to be present.

JOHN BLOSSER, Sec.

The Annual Conference for the Ontario district (Canada) will meet at Berlin, Ont., on Thursday and Friday, May 25th and 26th.

The Amish Mennonite Conference for the district of Indiana and Michigan will be held at the Forks church near Middlebury, Ind., on June 8 and 9, 1905. All questions for the conference should be sent to D. D. Miller, Middlebury, Ind., not later than May 1st, so that a program may be arranged and sent to the different ministers previous to the conference. All are cordially invited to attend.

D. D. MILLER, Cor. Sec.

The annual Sunday School Conference for the district of Ontario (Canada) will meet at Berlin on May 23d and 24th, just preceding the church conference. It will be held at the station or at any point along the trolley line running by the church. Write to Benj. Shoemaker, Berlin, Ont.

The Mennonite Annual Church Conference for the Illinois district will convene at the M. H. near Oultom, Ill., on Friday, June 2, 1905. The Sunday School Conference will be held at the same place on Wednesday and Thursday immediately preceding the church conference. A cordial invitation is extended to church and Sunday school workers from other districts to meet with us.

J. S. SIOBERAKER.

The Eastern Amish Mennonite Conference will meet at the Walnut Creek M. H., Holmes Co., Ohio, June 1st and 2d. The bishops and executive committee are requested to meet the day previous to arrange the work of the conference. A cordial invitation is extended to all who have a desire to attend. For further information write to Moses A. Mast, Walnut Creek, Ohio. C. Z. YODER, Sec.

MARRIAGES.

Hess—Burkholder.—On the 9th of April, 1905, at the home of Bish. Benjamin Weaver, Spring Grove, Lancaster Co., Pa., Bro. John Hess to Sister Lizzie Burkholder. A host of friends united in congratulations, and in wishing them God's richest blessings.

DEATHS.

Kauffman.—David J. Kauffman was born in Holmes Co., Ohio, in 1838; died near Hagerstown, in Fayette Co., Ill., April 7, 1905; aged 66 y., 4 m., and some days. He leaves a sorrowing widow, five brothers and twelve children and a host of friends and relatives to mourn his death. He was married to Barbara Guengerich (sister to Samuel D. Guengerich). To this union were born six sons and six daughters; the oldest is 42 years and the youngest 22 years old. The cause of his death was a complication of diseases. March 15th he commenced ailing with catarrh of the stomach, and a week or so later pneumonia set in, and when about to recover from this an abscess formed on the liver near the gall, which broke internally and soon caused death. He bore his affliction with Christian patience. Bro. Kauffman was a consistent member of the Amish Mennonite church. His remains were taken to Arritt, Douglas Co., Ill., for burial, which took place on Sunday, April 9th. Funeral services were held at the home of Daniel J. Beachey, conducted by Andrew Mast and S. W. Bender. A large number of friends and relatives attended. Interment was made in the Amish cemetery, about one mile south of Arritt.

Miller.—Moses P. Miller was born in Somerset Co., Pa., June 22, 1825, and died suddenly of paralysis of the heart at his home near Kelona, Washington Co., Iowa, April 1, 1905; aged 79 y., 9 m., and 9 d. On Dec. 14, 1845, he was married to Lydia Schrock, who passed away March 13, 1863. To them were born six children, two of whom are still living. The first, Eliza Yoder, Barbara Werz, D. P. Miller and Mary Swartzendruber, all living in and near Kelona, Iowa. March 9, 1865, he was married to Catharine Glingerich, who survives him. He is also survived by fifteen grandchildren and six great-grandchildren. Deceased was the last of a family of fourteen—seven brothers and seven sisters. He moved from Pennsylvania to Washington Co., Iowa, and on April 12, 1857, settled on the farm where he has since resided, a period of nearly forty-eight years. He was an industrious man and a hard worker until he reached the age of fifty years, when he retired

HERALD OF TRUTH.

159

from active labor to enjoy the fruits of his earlier years. When quite young he was converted and joined the Amish church and lived the life of a devoted Christian. The funeral was held on the fourth Thursday. Bishops to meet at 8 a. m. ministers at 9 and the general meeting to begin at 10 o'clock. The brotherhood in general is invited to be present.

S. D. G.

Miller.—Catharine Stutzman Miller was born in Cambria Co., Pa., Dec. 8, 1814; was married to Daniel B. Miller, Oct. 28, 1832, in Johnson Co., Iowa; died near Amish, Iowa, May 1, 1905; aged 60 y., 4 m., 13 d. Sister Miller had been ailing nearly all winter, but during the last six weeks more seriously. Her stomach seemed to be very much out of order, as it would retain scarcely any food. It was supposed her stomach was affected with something of a cancerous nature, but a post-mortem examination disclosed the fact that the cause of her death was gall-stones and an abscess about the gall and liver. Interment took place May 2d, on which occasion a large concourse of relatives and friends attended the funeral at the Lower Deer Creek M. H. Services were conducted by J. F. Swartzendruber and G. A. Yoder. Text, 1 Peter 1:24, 25.

S. D. G.

Beery.—Anna F. (Jacobs) Beery was born in Virginia and lived for many years near Edom, Rockingham county, where she was married to Josiah Beery. She was paralyzed in 1833, since which time she was an invalid. She was brought to South English, Iowa, in 1900, to live with her daughter Simmers. She was well cared for and was contented and happy even though confined to her bed for years. She bore all her trials with Christian fortitude and was never heard to murmur or complain. Many useful lessons were learned by those who visited this patient grandmother and her faithful daughter and family. She passed away on the 4th of May, 1905, aged 85 y., 5 m., 27 d. She was a member of the Lutheran church for many years and lived a consistent Christian life. Interment in the cemetery adjoining the home of Bro. H. F. Funeral services by S. G. Lapp.

Burkholder.—On the 19th of April, 1905, at Ephrata, Lancaster Co., Pa., of pneumonia, Bro. Jacob Burkholder, aged 73 y., 6 d. He was a native of Ephrata, Pa., and a member of the Mennonite church for many years. His death was very unexpected, as he was working in his garden just a few days before his death. He had been ailing with his death. He was buried in the Melling graveyard near Ephrata by Noah Mack and Jonas Hess, from Eccl. 8:8. Burial in the Melling graveyard.

Gocky.—On the 24 of May, 1905, at Ephrata, Lancaster Co., Pa., of cancer, Sister Amanda Gocky, aged 49 y., 11 m., 23 d. She had been confined to the house all winter. She had attended our services regularly, and during her suffering she united with the church, services being held at her house. Everything possible was done for her comfort. She was a loving wife and mother, and was highly esteemed by all who knew her. She was always ready to lend her aid in time of need. It is a comfort to think that her spirit has gone to that world where suffering and pain are unknown. She is survived by her husband and one son. Funeral and interment on the 6th, Bro. Noah Mack and Pre. Swettzer officiating. Text, Psal. 17:15.

Bear.—On the 24th of April, 1905, at her home in Mount Joy, Pa., Anna Bear, widow of Gabriel Bear, in the 80th year of her age, died. She had been so well in body at this great age that she could still walk out unassisted to any part of the town, and so well in mind that she could converse with her friends as intelligently as ever, with fair hopes of attaining to the hundred-year mark. She suddenly met with an accident on the 6th of April, from which she did not recover. She peacefully lay in rest and was laid away by sorrowing friends in the burying-ground at Kraybill, Pa., on the 14th of May. She was the wife of a man who had gone before. Throughout the period of her widowhood of 25 years she continued to live in the home which she entered with her husband many years before. Having been blessed with fine personal qualities she greatly endeared herself to all, making many friends far and wide by her kindness and by her attractive, sympathetic disposition, so that she was familiarly called "Grandmother" by everybody. She was a member of the Mennonite church for over 70 years and a subscriber to the Herald of Truth since the beginning of its publication.

Schneck.—Sister Barbara Schneck, nee Zaecher, was born in Wayne Co., N. Y., Nov. 25, 1820, and died of lung fever, May 1, 1905; aged 69 y., 5 m., 5 d. She was united in marriage with Abraham Schneck, Nov. 1, 1855. To this union were

born eight children. She is survived by her aged husband, four sons, two daughters, twenty-five grandchildren, two brothers, two sisters and many friends who mourn their loss, yet we hope it is her eternal gain. She was a loving mother and a faithful member of the Swiss Mennonite church for many years. Funeral services were held May 4th by J. J. Buchwalter and C. U. Amstutz. Text, 2 Tim. 4:7, 8.

Sommer.—On April 14, 1905, near Dalton, Ohio, Isaac C. Sommer died of a gripe and heart failure; aged 51 y., 7 m., 21 d. He was born Aug. 23, 1853, and in his early youth he joined the Swiss Mennonite church, to which he remained loyal to the end. On Sept. 22, 1880, he was married to Lizzie Zaecher. To this union were born three sons and four daughters; one daughter preceded him. He leaves his sorrowing wife and six children to mourn his untimely death. Funeral on April 17th from the old Stoneburg M. H., Bro. J. J. Buchwalter and C. U. Amstutz officiating.

Yoder.—Ralph Dallas, infant son of Bro. Menno and Sister Mattie Yoder, was born at Emma, Langrange Co., Ind., Feb. 15, 1904; died March 6, 1905; aged 1 y., 1 m., 2 d. Little Ralph truly budged on earth, but blossomed in heaven. Funeral services on the 8th in the Mennonite M. H. at Emma, conducted by A. S. Cripe and O. S. Hostetler, from Luke 23:28.

Musser.—On the 28th of April, 1905, near Bowmanville, Pa., of pneumonia, after a brief illness of a few weeks, David Musser, aged 76 y., 25 d. He was a member of the Mennonite church and a consistent brother in the faith. Although he had his weakness as we all have, we believe that he fell asleep in Jesus, free from sin and in the resurrection. He is survived by widow, one daughter and four sons surviving with his departure, but not as those who have no hope. Three daughters preceded him in his departure. Interment on the 1st of May in the Bowmanville cemetery. Services by Abram Gehman at the house and Noah Bowman and Bish. Benj. Weaver at the church. Peace to his ashes.

Nold.—Mrs. Sarah Stiller Nold died at her home in Leetonia, Ohio, May 3, 1905. She had been in feeble health and in a somewhat helpless condition for some ten years past, but had held her own fairly well until about ten days before her death, when she became suddenly worse, and continued to sink until the end came. She was born Sept. 12, 1824, on the old Stiller homestead, two miles south of Leetonia. She was united in marriage with Abraham Nold, Feb. 17, 1848, and for over fifty-seven years this beloved couple traveled life's pathway together. To them were born eight children, two sons and three daughters yet living; they with the aged father, two sisters and one brother, watched the passing of the spirit of the loved one. She was brought up in the Lutheran faith, but in their marriage had united with the Mennonite church, of which they were ever active and zealous members. Funeral services on May 5th, conducted by Pre. Enos Detweiler, assisted by Bro. Reisch of the Lutheran church at Leetonia, in which four of the children are members. Burial in the old graveyard dedicated to the church by Great-Grandfather Nold, where already five generations are represented since A. D. 1817.

ITEMS.

Frightful Wreck.—The second section of the Chicago and Cleveland Railroad, near Philadelphia, Pa., was wrecked on the 11th of Wednesday night, May 10, "sidewind" several cars of a freight train near Harrisburg, Pa., that were derailed by the bursting of an air hose that operated the brakes. The concussion caused two cars of dynamite in the freight train to explode, wrecking a large passenger train and settling the debris on fire. About twenty people lost their lives through the explosion and fire and about 100 were more or less injured. Because of the charred condition of some of the bodies, identification was very difficult.

The strike of the teamsters union in Chicago seems to be about over. President Roosevelt's address to Congress on the 12th inst. in which he qualified language he denounced mob violence and disorder, had a very good effect on the situation in dampening the ardor of all violators of law.

A tornado which visited Oklahoma on the night of May 16-17, wiped out the prosperous town of Snyder, killing over one hundred people and injuring more than twice that number. Among the list of dead we find the name of M. A. Fast's wife, also a family named Weaver, including parents and three children. It is estimated that between forty and fifty persons were killed. The storm continued eastward through Missouri, Illinois, Indiana and Ohio, gradually losing its force.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of April, 1905.
RECEIVED.

Evangelizing.—S. R. Good, \$5.
Chicago Mission.—Springs Bible Meeting, Pa., \$5.41; Allenville A. M. Bible Class, \$6.22; State Hill Cong. Pa., \$15; A. H. Miller, 50c; S. R. Good, \$5; Liberty Cong. Ia., \$2.90; visiting friends, \$3.50; Mrs. Kurtz, Idaho, \$2; West Liberty S. S., Kan., \$13; Osborn Cong., Kan., \$4.50; Mrs. Litz-willer and daughter, \$5; Lena Conrad, \$1; Milo Smucker, 50c; Sonnenberg Cong., Ohio, \$42.25; rent, \$23. Total, \$128.28.
India Mission.—A. Friend, Reedsville, Pa., \$10; A. R. Miller, \$15.35; Liberty Cong. Ia., \$5.05; Wm. Rosenberger, \$15; Benj. Hartzler, \$15; Samuel Showalter, \$15; E. C. Shank, \$15; D. D. Zook and wife, \$20; Jacob Zimmerman, \$15; Lizzie Herberger, \$15; W. E. Detweiler, \$15; B. C. Weaver, \$15; M. B. Weaver, \$15; Susie Weaver, \$15; J. G. Wenger, \$15; John Latschaw, \$15; Elias Latschaw, \$15; Henry Funk, \$15; Margaret Stauffer, \$15; Silas Litwiler, \$15; S. R. Good, \$15; P. L. and Mary Smucker, \$15; Madina Peachy, \$15; C. B. Hartzler, \$15; Harper S. S., Kan., \$17.89; Mattawana S. S., Pa., \$7.50; West Union S. S., Ia., \$12.34; Sugar Creek Cong., Ia., \$19.42; Allenville (A. M.) S. S., Pa., \$14.00. Total, \$397.75.
Old People's Home.—Liberty Cong. Ia., 70c.
Orphans' Home.—Liberty Cong. Ia., \$1.05.
Fort Wayne Mission.—S. S. Yoder, \$5; C. Sunny, \$5; Holdeman's S. S., Ind., \$9.30; Oak Grove V. P. M., Ohio, \$10; Nappanee S. S., Ind., \$10.25; Zion S. S., Ohio, \$5; Lena Bikel, \$1; Two Friends, Freeport, Ill., \$8; C. R. Walmer, \$5. Total, \$54.30. PAID.
Chicago Mission.—Domestic, \$8; printing and stationery, \$5.12; coal, \$2; repair to building, \$65; labor, \$10; water taxes, \$5; city taxes, \$20.95; express, 60c; laundry and soap, \$5; telephoning, 15c; car fare, 15c; gas, \$9.09; living, \$22.41; sundries, \$3.35. Total, \$295.42.
Fort Wayne Mission.—Rent, \$25; fuel, \$3.25; light, \$1.50; stationery, \$1.50; incidentals, \$3; wash tubs, etc., \$2.45; furniture, \$45.54; dishes, 25c; car fare, \$11.80. Total, \$94.39.
India Orphans.—American Mennonite Mission, \$800. G. L. BENDER, Treas.
Elkhart, Ind.

BARGAIN COLUMN.

We offer the books listed in this column at greatly reduced prices. Any book not being as represented may be returned and money will be refunded.

Tried and True.—An excellent cook book, containing 515 practical and useful recipes for all kinds of cooking, baking, roasting, etc. With an excellent alphabetical index. Heavy paper cover. Sent by mail for 15 cents. Only a few copies left.

Our Beacon Light, or the Youth of our Land the Hope of our Country. Devoted to employment, education and society. By B. R. Cowen, editor of the "Ohio State Journal." Assistant Secretary of the Interior, etc. In his preface the author says: "He has admitted nothing to its pages that he does not believe to be true and helpful in the right direction, and which, if profited by, will not strengthen the young for the serious and earnest duties before them, and contribute to their temporal success and future happiness." Some of the chapters are: Our Beacon Light, Youth of Ancient Times, Youth of Modern Times, Early Education, Effects and Advantages of City Life, Country Life, Sowing Wild Oats, The Dignity of Labor, Learning a Trade, Choosing an Occupation, How to Succeed, Agriculture, Journalism, Economy of the Foundation of Life, Common Sense Etiquette, The Study of Biography, How to Cultivate Memory, Plangers of Disobeying Orders, Girls at Home, Home Hygiene, Things Worth Knowing, Beauties of Nature, etc. The book is 6 1/2 x 9 inches, 508 pages, good paper, nice clear print, a number of illustrations, red edges, bound in fine English cloth with illuminated side and back titles. Price ordinarily \$1.75. We offer them at the extremely low price of \$1.00 per copy postpaid; cash with the order. This is a rare opportunity to obtain so valuable a book at so low a price, and those who wish them will do well to send their orders early, as we have but a limited number.

Sunny-Side Sketches.—By Viva M. D. Hopkins. Published by Mennonite Publishing Co. Octavo size, 144 pages, bound in cloth. A collection of beautiful, encouraging and instructive articles, essays, stories and poems, and as the title indicates, representing the sunny side of life. Its purpose is to help others to a higher and better life and shows forth the beauty and duty of doing more good deeds and acts of kindness as we pass along over the rough pathway of human life. Price, by mail, 30 cents.
Mennonite Publishing Co., Elkhart, Ind.

DESIRABLE FARM
With Unsurpassed Facilities for Making Money.

201 acres in the Bright Tobacco Section of Prince Edward county for sale, in the vicinity of old historic Hampden-Sidney College. One half of land clear and under active cultivation. This farm is fenced in with celebrated Styron fence with cedar pickets and is divided off into five or six separate lots. Crops and garden vegetables are growing nicely and go with the farm. Ten-room house with office in the yard; also stable, cow shed, good well, and ice house filled with ice, with a spring of mineral water near by. The macadamized road connecting Farmville (State Normal School) located here, on the Norfolk & Western railroad, six miles, and Hampden-Sidney runs through the place. I intend to leave the county and will sell cheap my furniture, horses, cows, farming implements and farm. Address,
MARY C. REYNOLDS,
Hampden-Sidney, Va.

BRETHREN'S
Plain Clothing

When you buy from us
you GET what you want.
When you buy from your
local tailor as a rule, you
TAKE what you can get.

We always
guarantee Satisfaction
and refer to our many patrons,
some of whom will be found in
nearly any community where the
Brethren reside. Samples of cloth-
ing from which we make our clothing,
measuring blank, tape line and
rules for ordering will be sent on application.
Our rules for self-measurement are so simple, any-
one can understand them.

We want to hear from you.
PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

WHITE WYANDOTTES A SPECIALTY

"BRED TO LAY"

Young stock for sale. Eggs from special yards,
\$1.50 per 15; \$4.00 per 50; \$7.00 per 100; fertility
guaranteed. A full line of Lee's Poultry Powder-
s and Supplies.

H. B. WEBER,
Hagerstown, Md., Route No. 4.

BONDS FOR SALE.

The Mennonite Publishing Company has still
some of those First Mortgage Gold Bonds for sale.
These bonds run ten years from May 2, 1904, and
bear five per cent. interest, payable in gold if de-
sired, annually or semi-annually. These bonds
make a good, safe investment, and we hope our
patrons and friends will avail themselves of the
opportunity to secure them. For further particu-
lars apply to
Mennonite Publishing Co., Elkhart, Ind.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world sell-
ing to consumers exclusively.

We Have No Agents
but ship anywhere for ex-
amination and approval,
guaranteeing safe deliv-
ery. You are not obli-
gated to purchase unless
satisfied as to style,
quality and price. We make 300
styles of vehicles and
60 styles of harness.
Our large catalogues in
English and German
languages are
sent for \$1.00.
Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.



CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,

Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—
hundreds of Homesteads taken and some good ones
still to be had in the

Mennonite Quill—Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our
office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE.—For cheap landseekers R. R. rates ad-
dress or inquire at our office, 305 Jackson Street,
St. Paul, Minnesota. The Canadian Northern Rail-
road now complete to the Reserve. *tf*

SEND FOR THE PAMPHLET BEAR-
ING THIS NUMBER.

No. 43.

It tells of FARM CONDITIONS
in Eight Southern States now
attracting wide attention from
Homeseekers and Investors, and reached by the
Southern Railway and Mobile & Ohio Railroad.
It contains information every farmer and every
man looking for a new location should study.
Write for No. 43. Address, M. V. Richards, Land
and Industrial Agent, Southern Railway, Washing-
ton, D. C.; or Chas. S. Chase, Agent, 722 Commercial
Building, St. Louis, Mo.; or M. A. Hays, Agent,
225 Dearborn Street, Chicago, Ill.

TREES

Fruit, Shade and Ornamental, of the
highest quality obtainable at Wenger's
Nurseries, Dayton, Va. Price list free.

BUFF WYANDOTTES

I have a pen of ten hens and one cockerel of
very good stock; eggs to produce the equal of
these cost from three to five dollars per 13 eggs.
I will sell a limited number of sittings at \$2.00
per 15. I also sell Lee's Incubators and Brooders
and poultry supplies. If you are interested in
poultry send a 2c stamp for "Mandy Poultry School
and Common Sense Poultry Talk."
AMOS H. KANAGY,
Milroy, Pa.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 25, 1905.

Vol. XLII. No. 21.

EDITORIAL NOTES.

A man is not what he was, but what he
is, and what he is, he is by the grace of God.

The true soldier of the cross never
acknowledges defeat and lays down his
armor in despondency. Difficulties, reverses
and enemies are objects that spur him on to
nobler endeavor.

Reason is sadly inadequate in life's ex-
tremity, and philosophy a sour comfort,
but faith in a forgiving God, trust in re-
deeming grace, and assurance of divine fa-
vor raises the soul above all the relentless
ills and woes of life, up into the sunshine
of God's unceasing, unchanging love.

A brother of Rockingham Co., Va., writes
in a private letter: "We had our conference
on the 12th of May at the Weaver meeting
house. There were brethren here from Ohio,
Pennsylvania and Tennessee, and also some
from Augusta county in this state, and we
had a profitable and pleasant time. May
the Lord bless the work."

As Bro. Bender was delayed on his trip
to the Canadian Northwest he was unable
to return in time to get out this issue of
the paper. Consequently also the dozens
of letters addressed to him and received
during the past week remain here unopened.
Many of them no doubt contain items for
the Herald which will appear in next week's
issue.

Do not worry over your trials and defeats.
Your life would be practically worthless
without them. They give tone, refinement
and strength that you so much need. The
late Governor Horatio Seymour of New
York declared that if there were expunged
from his life the things he regretted most
at the time, his triumphs instead of his mis-
takes would be wiped out. "I could not
afford to miss the tonic of mortification, the
refinement of sorrow. I needed them, every
one."

The editor of the "Rundschau und Herold
der Wahrheit," Bro. M. B. Fast, who is still
in the Canadian Northwest, reports that
when he arrived among the brotherhood in
the Mennonite Reserve on the 11th he found
a great spiritual awakening among the col-
onists, that twenty-four were baptized on
the 7th of May and five on the 14th, and

that at the evening meeting twelve more
made the good confession. The Lord be
praised.

In taking invoice of stock in the Publish-
ing House last week we were surprised to
learn that the English edition of the Mar-
tyrs' Mirror has been reduced to a few hun-
dred copies. It is not likely that the work
will ever be published again, and it will be
only a few decades until this work will be
sought for by many because of its intrinsic
value. One bishop who is deeply interested
in the matter of getting the book into every
family, has within the last few months sold
thirty copies, and expects to sell many more.

The brethren and sisters who recently
moved from Waterloo Co., Ontario, to the
Northwest Territory and settled near Hum-
bolt, Saskatchewan, expected to organize a
church on Sunday, May 14th. Their Sun-
day school was organized on May 7th.
There are no houses yet completed in the
new colony and for the present the meet-
ings will be held in Bro. Aaron Bienn's tent.
We were told while visiting them that at
their first meeting they had a "full house"
or tabernacle. Bro. E. S. Hallman is their
preacher. May the Lord bless them in this
new field.

A Doukhobor Wedding — Courtship
among the quaint, exclusive, simple-hearted
people known as the Doukhobors, who fled
from persecuting Russia to their religious
asylum in Western Canada some years ago,
is a simple, brief, unpretentious affair and
yet it undoubtedly is accompanied with the
same interest, felicity and romance that usu-
ally does and should attend this all-im-
portant period of life.

The Doukhobors are communists and the
sexes up to the time of marriage are not
allowed to intermingle, except in public as-
semblies. A young man is not supposed to
have a private conversation with the girl of
his choice until after the nuptial knot is
tied. When he arrives at the matrimonial
age he singles out the woman toward whom
his heart and affections are drawn and soon
after lays the matter before his father, and
if the choice meets his approval, the father
proceeds at once to the home of the favorite
one and communicates his son's desires to
the lady's father. He having acquiesced,
the fiancée to-be is called in and in the pres-
ence of her parents she is asked by the
father to become the wife of his enamored

son. Her consent having been given, par-
ents, and daughter accompany the paternal
solicitor to his home where the parents and
the lovers drink a cup of tea together, thus
indicating their mutual good-will and agree-
ment to the engagement.

The betrothal is now publicly announced
and the "happy day" set for the following
Sunday, when the ceremony is performed
in the meeting house during public service.

The ceremony itself is probably the most
unique and affecting part of all. The bride-
groom on entering the assembly, kneels and
kisses the feet of the mother of his spouse,
whereupon she raises him to his feet and
plants the kiss of maternal love on his lips
—an open avowal that she accepts him as
her son. The bride shows the same homage
to the mother of her betrothed and is re-
ceived into her family in a similar affection-
ate manner. The Doukhobors have no or-
dained ministers, so the father of the bride
reads a psalm, asks the usual questions, pro-
nounces the two one and the happy hus-
band and wife return to his father's home
and at once enter fully into the joys and
the trials of wedded life.

The entire affair is consummated with
religious solemnity and touching sacred-
ness that cannot fail to impress every one
who witnesses it.

We are not ready to indorse the proced-
ure in every detail, but there is in it a strong
hint against worldly, foolish, expensive
elaboration, and a lesson of simplicity that
the swain and maiden and all connected
with modern matrimonial exhibitions could
learn with profit. But better still is the
important suggestion of how parents should
be considerably interested in the love and
choice of their children, and the mutual con-
fidence children should place in their ex-
perienced and concerned parents when con-
templating a step that means so much to
themselves and to their posterity.

The Unseen Hand.—How often do we
meet with a crisis in life! An obstacle of
fearful proportions confronts us; we see
no way to avoid it; to meet it means a ter-
rible calamity and possible ruin to us. Our
reputation is at stake; our influence is jeop-
ardized, and our usefulness is nearing anni-
hilation. In fact, as far as we can see, our
whole life is about to be wrecked. The
dread of the shock, as we approach it, is
something frightful. We seem to realize
to a certainty that it will overwhelm us,
and yet we see no possible way of averting

it. The contemplation is dreadful and the suspense awful.

But just as we are about to give up in despair, tempted even to surrender our faith in God and our trust in prayer, some unseen power, some invisible hand, some agency of which we knew nothing and over which we have no apparent control, and in some entirely unthought-of way, straightens out the tangle, solves the problem that to us appeared insoluble. The storm that threatened shipwreck passes over, the dark clouds that obscured all the rays of light pass by, the sun shines brightly, and all becomes tranquil and serene once more. Our hopes revive, our ambitions rise and we feel stronger for the experience.

Do you ask, What was the power? Whose was the strong hand of deliverance? How was all this mercy obtained? Let the heart that has been touched and quickened by the power of the Holy Ghost answer, Let him who has learned by experience that "with God all things are possible," make reply. Let the soul that has felt the pardoning grace of the Lord Jesus Christ give testimony.

It was the unseen hand of Him who holds the worlds in his grasp. It was Him who controls the destinies of men and of nations. This deliverance was made possible by the sacrifice of the Son of Man. It comes to us by prayer, faith and obedience.

Looking back over our lives, how few accidents have really happened us; how few real calamities have overtaken us. True, our sorrows have been many and our trials severe, but how wonderfully have we been delivered out of them all. How many have threatened destruction, but, somehow, things have come out all right in the end. We have wasted our vitality, shortened our youth, grown prematurely old and wrinkled and gray in worrying over calamities that never were to happen. Why should we thus needlessly throw away happiness and usefulness?

It seems strange that when we know perfectly that we are dependent on Divine Power for every breath we breathe and every act we perform, and that he is constantly protecting us against unseen dangers, we do not learn to trust him implicitly and with absolute confidence and resignation submit all to his fatherly care.

Truly, we should be sensitively concerned about all our aims and destinies in life, but after having accepted Jesus as our Savior, received the Holy Spirit into our hearts, and then call upon the Father unceasingly for help and guidance, there is only one thing left for us to do, only one thing we can do—do our best every day, under whatever circumstances that finds us, use our best judgment in all we do, and trust the rest to Him who controls the universe and "doeth all things well."

If some people were half as nice about their conscience as they are about their clothes, they would pass for pretty respectable saints.—Sel.

HERALD OF TRUTH.

PERSONAL MENTION.

Bro. J. S. Hartzler of Goshen, Ind., expects (D. V.) to attend the annual conference at Cullom, Ill.

Bro. Daniel Shenk of Denbigh, Warwick Co., Va., attended the annual conference in Rockingham county.

Pre. Daniel Esh and Dea. Chr. B. Lapp of Lancaster Co., Pa., left home on the 9th for a three weeks' visit in Holmes Co., Ohio, and Lagrange Co., Ind.

Bish. Jacob P. Miller of Big Prairie, Mich., visited the church in Bowne, Kent Co., Mich., on the 7th inst. His sermons were much appreciated.

A card from Bro. Bender indicates that he expected to be with the congregation at Carstairs, Alta., Canada, on Sunday, May 21st, and home on the 25th.

Bish. C. E. Bontrager, accompanied by Pre. Eli Nisely and J. D. Miller of Reno Co., Kansas, recently visited the little congregation in Ford Co., Kansas, and while there held communion services.

Bro. J. K. Yoder of Kalona, Washington Co., Iowa, was ordained to the ministry in the A. M. Cong. at West Union on the 7th of this month. May God endue him with power and grace and wisdom to labor for souls.

Pre. Jacob L. Weaver of Washingtonville, Ohio, in company with Bro. Benjamin Weaver of the same vicinity, and Pre. Daniel Brubacher of Emmett Co., Mich., called at the office of the Mennonite Publishing Company on Wednesday, May 17th, while on their way to attend conference at the Blosser meeting house, thirteen miles south of Elkhart.

Bro. J. S. Kauffman of Arcadia, Hamilton Co., Ind., accompanied by his brother-in-law, David Berg and wife (the latter a sister of Bro. Kauffman's), spent several days during the past week in visiting friends and acquaintances in Goshen and Elkhart. They spent some time at the Publishing House and after spending the night with Bro. John F. Funk and family they visited South Bend on the 17th, returning the same day to Goshen.

Bro. G. L. Bender, treasurer of the Mennonite Evangelizing and Benevolent Board, left, with his family, for Ohio on the 22d. They expect to remain there until the end of the week, as Bro. Bender will attend the annual meeting of the Mennonite Board of Charitable Homes and Missions at Rittman. From there they will go to Springs, Somerset Co., Pa., Bro. B.'s parental home, where they expect to spend several weeks. We wish them a pleasant visit.

May 25,

For the Herald of Truth.

THE SONNET PSALMS.

By Oliver Olson.

PSALM IV.
O God of righteousness, I ask that thou
Wilt answer me when unto thee I call
In my distress—have mercy on me now
And raise from vanity and falsehood all.

"The godly man the Lord hath set apart—
Stand therefore in his awe and sin no more!
In secret prayer commune with thine own heart
And put thy trust in God as ne'er before.

Lift up, O Lord, thy countenance of peace,
More gladness on my hungry soul bestow
Than have the wicked when their stores increase
From sinful, earthly effort here below.

To rest and sleep I lay me down in thee,
Knowing that I in safety e'er shall be.
New York City.

For the Herald of Truth.

EDUCATION OR REGENERATION?

By John Horsch.

In a recent number of a Mennonite school journal an article appeared under the caption, "Why Educate?" in which it is stated, among other things, that the kingdom of heaven has many sub-kingdoms; for example, the kingdoms of science, philosophy and art are represented as sub-kingdoms of the kingdom of heaven. These, therefore, the article attempts to demonstrate, will bring men into the heavenly kingdom. Education and religion are represented as identical in purpose. The article touches upon a subtle teaching, which was formerly unheard of within the Mennonite church and which is clearly in contradiction to the truth as it is revealed in the scriptures.

If art be a sub-kingdom of the kingdom of God, how could it be accounted for that the great art galleries are not fit to be seen by a person who is easily led astray? How could it be explained that certain great musicians are godless men, writing ungodly music, and that we have talented orators whose tongues are set on fire of hell? If philosophy be one of the sub-kingdoms of the kingdom of heaven, how could Herbert Spencer, the greatest representative of philosophy in our time, be a radical infidel? As for science, there is not a more prominent representative of it to-day than Ernst Haeckel, professor at the University in Jena, Germany, a man who believes that there is neither God, nor devil, nor spirit, nor soul, and that there is moreover neither good nor evil (morally), for he believes man to be similar to a machine, acting always of necessity and having no will of its own. According to this man's teaching there is no higher destiny for man than that his corpse shall enrich the ground where it may happen to be buried. Haeckel's principal work has been translated into nearly all modern languages and has a far larger sale than any work on science ever written—all of which goes to show that wisdom (or Christianity, if you will) and education are by no means identical, and thus the learned nonsense so often met with in our day is to be accounted for.

Or let us turn to the science of theology, so called. Here we have men who are not only educated in worldly wisdom but also in the Bible, and yet some of them are both personally and in their teaching as far from the Kingdom of God as Frust Haeckel. Theology as taught in the leading American universities is imported from Germany. The universities of Germany are the greatest universities of the world. In some of them not one professor may be found, not even

1905.

in the theological faculties, who believes in the divinity of Christ. The foremost living theologian of Germany is Adolf Harnack in Berlin. This man is not so radical an unbeliever as some others of the German theologians, but he rejects the inspiration of the scriptures, the deity of Christ and the atonement. In America there are a number of theological parrots, ready to take up the cry which the German unbelievers may raise, but unbelieving "modern" theology. These theologians have perverted the gospel into worldly science. They say, man has no need of salvation, and they, consequently, do not believe that the gospel is the power of God unto salvation to every one that believeth. They pretend that they must look upon the Bible as upon any other book and upon Christ as upon any other man, and this, they say, is approaching the question in a scientific spirit. Since they can not walk on the water, they believe that no one ever did. Mark you, reader, they believe this, but they have far less evidence for their belief than those who believe in the word of God.

The cross of Christ is, as in the apostle's time, to the unbeliever foolishness, whether he be educated or uneducated. To be a Christian and a citizen of the kingdom of heaven is to have faith in Jesus Christ, the crucified, and to follow in his footsteps. A man may be a savage and yet may accept Christ when for the first time he hears the gospel message, and live a consistent Christian life ever afterward. By doing this he would give evidence that he is a wiser man than any educated unbeliever.

Cleveland, Ohio.

For the Herald of Truth.

OUTLINE STUDY OF JAMES.

Key word: "Works." Key verse, 2:20.

I. INTRODUCTION.

1. Read Acts 1 to 12, keeping track of the Jewish Christians as they were scattered.
2. Re-read Acts 1 to 12, noting carefully the work of James the apostle and brother of our Lord (Gal. 1:19). Study the life and work of James from other sources.

3. When was it written? (Note) Some helps to determine.
(a) The earlier work of the apostles was mostly among the Jews.

(b) Their main contentions were concerning faith and works. Compare Jas. 2:14-16 with Acts 11:2, 3.

(c) It might have been influenced by the conference at Jerusalem (Acts 15).

(d) Read the whole book of James, keeping in mind five points concerning the people to whom Paul wrote, as follows: 1. They were changing from ceremonial observances to gospel liberty; 2. they were subject to extremes; 3. they had not the real conception of Christ; 4. they were brought from former blindness; 5. they needed to understand the real nature of works.

II. SUBJECT MATTER.

1. Salvation (1:1).
2. Temptations (1:2).

(a) What they are (1:14).
(b) What they require. 1. Patience (1:4); 2. wisdom (1:5); why (3:17, 18); 3. stability (1:8); 4. endurance (1:12).

(c) What temptations do. 1. Exalt the low (1:6); 2. humble the rich (1:10); why (4:6).

(d) Some temptations enumerated. 1. Slow to hear (1:19). (a) What they should hear (1:21); (b) what they might hear

HERALD OF TRUTH.

163

only (1:22). 2. Swift to speak (1:19). (a) The tongue a mark of impiety or perfection (compare 1:20 and 3:2); (b) the tongue is treacherous (3:6). 3. Swift to wrath (1:19). (a) What wrath does not do (1:20); (b) what wrath does do (3:16). 4. I have respect of persons (2:1). (a) Such are partial (2:4); (b) it causes respect of blasphemers (2:7) and oppressors (2:6); (c) such despise the poor (2:6); (d) they are transgressors (2:9); (e) they court favors (4:4). 5. I desire mastery (3:1). 6. To rejoice in boasting (3:5 and 4:16). 7. To speak evil of one another (4:11). 8. To grudge (5:9). 9. To swear (5:12). 3. Faith and works (2:20, 25). (a) Folly of faith only (2:14-18); (b) folly of head knowledge only (2:10); (c) those justified by works, Abraham (2:21, 22), Rahab (2:25); (d) result of working wisely (3:17, 18); (e) some of the works. 1. Clothing and feeding (2:15, 16); 2. asking for wisdom (1:5); 3. submitting to God and resisting evil (4:7); 4. cleansing and purifying (4:8); 5. drawing nigh to God (4:10); 6. being patient unto his coming (5:7, 8); 7. enduring trial and affliction (5:11); illustration, Job; 8. confessing faults one to another (5:16); 9. praying for one another (5:16); 10. leading the erring (5:19, 20).

4. Some warnings and admonitions. (a) What friendship with the world does (4:4); (b) to the rich (5:1-6); (c) to the afflicted and merry (5:13); (d) to the sick (5:14, 15); (e) to all (4:17).

III. SUGGESTIVE NOTES.

1. This outline is not for reading, but for study.

2. Become very familiar with the text and memorize leading verses.

3. Note all questions that arise in your mind and keep them for future discussion.

4. Establish according to scripture the proper relation of faith and works.

5. May we apply all practical truths to our own lives.

For the Herald of Truth.

A TIMELY WARNING.

By Jesse Neuffer.

To give warning is a signal of love. Who warns like a mother? And who loves like a mother? Perhaps your mother is gone. Let me take the place of those who have departed and lift up a warning voice. With Paul I would say: "I write not to shame you," but as beloved sons and daughters I warn you. When Jesus went up to Mount Olivet his heart was full of tenderest love for those to whom he had brought the message of salvation, only to be rejected, and he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Did not Christ warn faithfully? I also would lovingly, faithfully warn you, my dear youths and maidens, for he that taketh warning shall deliver his soul. Will you take warning and stay out of the saloons and such places, and heed what mother-love says to you?

And you, mothers and fathers, do not send your children into sin and vice. Perhaps you are doing this very thing by the influence of your example or your habits. You are their teachers, perhaps their ideals. Your life should be such that they could look upon you as worthy examples in conduct and life. Their minds are plastic, their hearts tender; impressions made upon them are lasting. Your acts of virtue or of vice

will leave its mark not only upon you, but upon your children.

We must care for our boys and girls, or Satan will. Be sure he will not neglect them, even if we do, and all he asks for is simply that we neglect them and their spiritual welfare. We can not push them into heaven, but we can show them the way. Glory to God for this blessed privilege.

And in conclusion, let me as a humble servant of my Lord and Master ask this question: Are we as Sunday school teachers and ministers of the gospel doing our work as well, as thoroughly, as tactfully as Satan is doing his? Do we grow weary trying to defeat him, or do we invent some excuse for our negligence? May God help us to labor faithfully, knowing that our labors for the Lord will not be in vain.

Home Mission, 145 W. 18th St., Chicago.

For the Herald of Truth.

THE GOLDEN RULE.

By F. M. Beverly.

To those who are selfishly inclined, the Golden Rule is one of the "bete noirs" that humanity has to contend with. "Do unto others as you would have them do unto you," as a rule of action, will, to my mind, try individual integrity as quickly and as surely as will any other form of precept. Selfishness of purpose when uppermost in the mind, will prompt—yes, I may say, drive—us to disregard the rights of others, which a rightly regulated moral principle would teach us to respect and to accord to others in our acts.

I do not mean to say that one should not stand for his rights and true interests, when they are involved in a matter to be adjusted between ourselves and others, but there is a principle of action to be observed which will invariably do justice to all parties concerned. Let us mentally place ourselves on the side opposed to self, and see if there be not a transformation in our view of the case.

If this principle be kept in mind in all our acts, we shall have a better opinion of ourselves, morally, than if we listen to the voice of the tempter, and try to convince ourselves against our better judgment that we are not doing any particular wrong, when the fact is that we are destroying the purity that should be allowed to grow in the immortal principle called the soul.

Osborn's Gap, Va.

ALONE WITH GOD.

No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for awhile, like Moses into the land of Midian, or like Paul into the Arabian desert, and there, in solitary communion with God, from that highest of all companionship they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls, visions which never fade afterward even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled.

They who are loyal to God in times are lifted with him in triumph.—S. S. Trial.

HERALD OF TRUTH.

Thursday, May 25, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

ANNUAL MEETING.

The annual meeting of the stockholders of the Mennonite Publishing Company will be held at the office of the Publishing House in Elkhart, Ind., on Wednesday, May 31st, between the hours of one and eight o'clock p. m. All stockholders are invited to be present. A. K. FUNK, Sec.

CORRESPONDENCE.

From Mifflin Co., Pa.—Sunday, May 7th, the church at Belleville, Pa., held communion meeting in peace and unity. At the same time the brethren J. K. Detweiler, Christian K. Yoder, John L. Zook, John Y. Hartzler and John M. Yoder were named by the church for the ministry. On casting the lot it fell upon Bro. John M. Yoder, who accepted the call and was ordained to the ministry. At the communion meeting at Allensville, on the 14th, the brethren Jacob C. Kanagy, Eli Kanagy and Joshua B. Zuk were placed in the lot and it fell upon Bro. Joshua B. Zuk. The "Church at the River" held communion last Sunday, May 21st. COR.

Waynesboro, Va., May 17, 1905.—The congregation at Spring Dale has just enjoyed a short but very pleasant visit by brethren and sisters of Lancaster Co., Pa. The ministering brethren were Joseph Boll, John Snavely and Samuel Oberholtzer with their wives, and Bro. (deacon) Frank Pierce and wife and two other sisters. They came here on Monday from Rockingham county, where they attended the conference. Bro. Daniel Shenk of Warwick Co., Va., was also with us and he preached on Monday night from the text, "Behold the Lamb of God." Tuesday at ten o'clock Bro. Boll very earnestly addressed us in the German language which the majority of us can understand. Text, Gen. 4:6. Tuesday evening the sweet invitation was given in Jesus' own words (Matt. 11:28-30), by Bro. Snavely, followed by Bro. Oberholtzer with the words, "Behold, I stand at the door and knock." We were much encouraged and strengthened, both spiritually and socially. Wednesday evening they spoke at the Hildabrand M. H., from where they took the night train for home.

HERALD OF TRUTH.

The communion will be held (D. V.) Sunday, the 21st. We rejoice to say that one precious soul has come out to serve her Master. May she be willing to give up all for him. She will be received on Saturday previous to communion, when preparatory services will be held. As this is the season for meetings of this kind in all our churches, let us all rejoice in this solemn commemoration of the death and suffering of our Lord. Yet with rejoicing comes sadness that the fault was ours to cause him so much anguish. Are we not willing to suffer for him now, if need be? COR.

From Boiling Springs, Pa.—Saturday, May 6th, baptismal and preparatory services were held at Churchtown M. H., Cumberland Co., Pa., at which time two young sisters were baptized and received into the church. These two confessed Christ during the meeting held by Bro. Shetler some time ago. On the Sunday following communion was held, when all the members present partook of the holy emblems. These meetings were well attended and marked interest was manifested. We feel that the Lord verified his word by his presence. Bro. B. F. Zimmerman officiated.

April 2d our Sunday school was reorganized for another year by electing the following officers: Bro. Harry Berkheimer and Jno. P. Zimmerman, superintendents; Amos Hertzler, treasurer; Grace E. Herr, secretary. The interest and attendance in both Sunday school and Young People's meeting are good. May God give us greater zeal for the spreading of his kingdom. H.

Gordonville, Pa., May 15, 1905.—To all the brethren and sisters many greetings. The little congregation worshipping at Red Well M. H. has reason to rejoice. There are at present four applicants. On Sunday evening, May 14th, Pre. John Moseman of Lancaster preached to us from Luke 9:59, "Follow me." He encouraged the saint and warned the sinner. The same evening one precious young soul came out on the Lord's side. The angels in heaven rejoice when one soul repents, why should not we? And, oh, that more might become willing to come out! There are others who are counting the cost. May the Lord be merciful to them. Let us all renewing them shall the throne of grace. The Lord bless and save us with an everlasting salvation through Jesus our Lord. Amen. COR.

Big Prairie, Mich., May 15, 1905.—Greeting in the name of Jesus, in whom we rejoice for the salvation of souls. On the 30th of April two young persons were added to our number by baptism on confession of their faith. On the 14th two were reclaimed and fourteen were received by letter, so that we now have a membership of sixty-five, while there are a few who have not yet presented their letters. On the 13th Pre. Isaac Weaver of Bowne, Mich., came here and besides preaching five times assisted at the communion services on the 15th, in which nearly all of the members present took part. On the 23d of April Bro. S. Troyer of Indiana was with us and preached twice. Come again, brethren. Dear readers, remember us in your prayers. JACOB P. MILLER.

Aurora, Oregon, May 11, 1905.—Greetings to you all in Jesus' name. God has richly blessed us. He has brought us rain and sunshine, and prospects are good for an abundant harvest. In spiritual things we are likewise blessed. Interest in the

May 25,

work in the Hopewell church and Sunday school is growing. Our Bible readings are likewise interesting. On Easter Sunday there was another addition to our number by baptism. On the 7th inst., communion was observed. About ten days ago the brethren Stauffer and West, with their families, settled in this vicinity. They came from Morrison, Ill. We cordially welcome them. There is room for more such, and they are coming, for Bro. Eli Hamilton and family of Albany, Oregon, moved into our neighborhood this week, and Bro. F. B. Showalter of Virginia was here a few weeks ago to see our country. We hope he will come to stay, for we were indeed glad to make his acquaintance. Come, brethren. Our house at Hopedale is not yet quite full, and we are glad to welcome workers in the cause of Christ. The Lord bless the good work everywhere. J. D. MISHLER.

Millersville, Pa., May 14, 1905.—The church at this place rejoices in the addition of ten members by water baptism, also three from other denominations and one reclaimed. Two applicants for baptism could not come on account of illness, but, the Lord willing, they will be baptized in the near future. May these sixteen precious blood-bought souls go on their way rejoicing. It was a season of joy for the many brethren and sisters present at these exercises, and many who are still without the fold were brought to serious reflection.

The Mennonite Home erected on the Harborsburg Pike at Oreville, one and one-half mile west of Lancaster City, is now completed and occupied by eighteen inmates, and Bro. Jacob H. Mellinger and wife are placed in charge as steward and stewardess. With their child and a staff of servants, the total number in the Home is twenty-five. The grading and macadamizing will probably be finished in the near future. The Lord willing, the formal opening exercises will be held in the Home on the 1st of June, 1905, at 2 p. m. We expect a number of the bishops to be present to conduct the services. An invitation is extended to all who feel an interest in the work of the Lord. The Church and Sunday School Hymnal will be used. The Home is situated one and one-half mile west of Lancaster, one and one-fourth mile north of Rohrerstown and one mile south of Shriner's Station on the Reading R. R.

The invitation still goes out to all to come to Jesus. The church pleads with and entreats men and women to heed the voice of Jesus when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." His salvation brings rest to the troubled conscience and peace to the storm-tossed soul. When he offers us his yoke he assures us that his yoke is easy and his burden is light. His yoke does not drag us down, but lifts us up into the plane of a pure life in the Spirit where is found the sweet atmosphere of God's love, and leads to the joy that is reserved in heaven for the saints on earth who are separated from the world. Amen. A. B. ESHLEMAN.

Orville, Ohio, April 30, 1905.—Dear Herald Readers, Greeting:—Our brethren of the Martin's congregation near this place have great reason to rejoice for the blessings which the Lord has showered upon them. At our counsel meeting unanimous peace was expressed and on Saturday, April 29th, a class of twenty-four persons were added to our number, mostly by baptism. May God be praised for this ingathering of pre-

1905.

cious souls. Sunday following, communion services were held, when upwards of two hundred brothers and sisters partook of the sacred emblems. Our dear brother, Bish. I. J. Buchwalter, conducted these meetings, in the presence of a large audience, in a very impressive manner. We ask an interest in your prayers that the brethren here may live such lives that all with whom they meet may know that they have been with Jesus. I close by wishing you God-speed.

COR.

From the Zion Cong., Hubbard, Oregon, May 8, 1905.—Greetings to all God's children. On Easter Sunday two young people were added to our number by baptism. Four more have made a public profession of discipleship. Communion services were held on Easter Sunday, on which occasion Bro. C. R. Gerig was with us. Our Sunday school elected Bro. M. H. Hostetler, superintendent, and Bro. Enos Hostetler, assistant. Remember us in your prayers.

COR.

Manchester, Okla., May 15, 1905.—Communion services were held here May 12th, Bish. S. C. Miller of McPherson Co., Kan., officiating. We rejoiced in the Lord for granting us this blessed privilege. May we be built up in the most holy faith.

AUGUST LIEBMAN.

West Liberty, Ohio, May 15, 1905.—Preparatory services were held at the Bethel M. H. Saturday, May 13th, and baptismal and communion services on Sunday following. Two young souls were received into the church by baptism. Unity and harmony were unanimously expressed in these meetings. Bish. J. M. Shenk officiated. At the Oak Grove A. M. H. Bro. S. E. Aligier was chosen to the ministry by lot on Saturday, May 6th. May God's blessings rest upon him. COR.

THE TEACHER AS A LEADER.

Never say "go" if it is possible to say "come"; never say "hear," if you can say "see"; never hold up as a model another's life if your own is worthy of imitation. More and more does the educational world realize that true success is largely dependent upon the personality of the teacher. It is reaching out its arms for instructors who can do as well as tell how to do. Philip's words to Nathaniel, "Come and see," must be the keynote of the teacher's plea.

There is a charm in leadership. To feel that one has been able to lead his fellow-men in any sphere of life out of darkness and danger into light and security, emboldens manhood. "I had a delightful day," said the teacher of a country school to me: "I took the children into Philadelphia and through the room where the Declaration of Independence was signed and showed them the old liberty bell." We can appreciate this teacher's delight as she stood in the sacred hall of liberty and told to the listening boys and girls the story of our country's struggle for independence. But every Sunday school teacher is leading his scholars towards still more hallowed scenes—even to the cradle of the world's emancipation and into the presence of humanity's Redeemer.

When a guide presented himself upon the bank of the wild, rapid river, my companion said to him, "You are familiar with the route, are you?" His reply was, "I have been doing this work for more than twenty years and no one has met with any injury

HERALD OF TRUTH.

165

while under my care, nor have I failed once to bring those in my boat to their desired destination." The guide's words suggest the two great aims that should be before every teacher in leading his class—to see that no moral injury befalls the scholars by the way and to lead each one to the desired destination, the presence of Jesus.

With these aims in view, note several elements of successful leadership. First, the leader must have adequate knowledge of the way. I went with a companion into a strange portion of the country. He claimed to be familiar with all the surrounding roads. As evening approached I noticed a puzzled look upon his face and long before he spoke I had reached the conclusion that he was lost. We found shelter at a neighboring house; but that young man could never induce me to accompany him again on an extended pedestrian tour. The man who successfully planned the escape of a number of prisoners and led them across the line into another country, when asked how he overcame the apparently insurmountable barriers, showed to his friends maps and data, revealing the fact that he had in some way become acquainted with every door and gate and wall of the prison and knew the exact location of every stream and hill and wood within fifty miles. Here were the elements of his successful leadership.

If military leaders are ready to study night and day for years in order to conduct a successful invasion; if men are willing to devote years to the study of the geology and physical geography of portions of the country that they may find out where they can sink an oil well with the best prospect of a fortune, surely the Sunday school teacher should be willing to give himself heartily to the study of the way of life, remembering that not national victories or colossal fortunes are dependent upon his efforts, but eternal destinies. Frequently, yes, continuously, the younger ones are looking into our faces and watching our steps, to see whether we are sure of our ground and happy in our assurance of safety. It is next to impossible to lead a child along a moral pathway, after he has detected ignorance or inconsistency in our walk.

A leader in moral affairs must be companionable. Almost daily for an extended period I rode from the station with either the farmer or his son driving the team. I found myself wondering why the ride seemed so much more pleasant when the older man was with me. Then while thinking the secret dawned. About one-half of the way was a wearisome hill, up which the horse slowly walked. Shut in by high banks it was a monotonous, hot portion of the journey. Every time we reached this hill the father had some pleasant incident or experience to narrate, and thus turned my mind into brighter surroundings, while the son rarely said anything but: "This is the worst part of the way." We who would win and hold and lead the young should master this point. Be companionable during rainy days; bring out the bright experiences when your scholars come to the steep hills and when life is shut in by high banks. Where military law is supreme a person can lead by virtue of his position as an officer, but in the realm of moral law, where compulsion is eliminated, a person must be genial and companionable if he would retain his followers.

Just here a most important rule for the teacher should be emphasized. Be imitable. There is a kind of Christianity that is stately and dignified and unapproachable. This may be just the thing for those whom a dis-

tinguished preacher called "oncours," those whose activity is summed up in one visit to the church weekly; but teachers who have given themselves to the Master's service, must not put themselves up on exalted pedestals to be admired as works of art, but must walk along the same dusty path that is pressed by the bare feet of poor children. I like the spirit of the woman, who, hearing that one of her scholars had said that she would go to church, too, if she had a carriage like her teacher's, never afterwards rode to church on a clear day. As she walked, she soon had company, for she made her church-going imitable.

"Please, don't take such big steps," came from a little fellow who was following me through the deep snow. He was endeavoring to step in my footprints and I was glad to help him by taking shorter steps. Have you not heard this same call along the pathway home to God?

As a boy I would not go fishing the second time with a neighboring gentleman because, as I remember to have expressed it to my father, his boots were higher than mine and he often crossed the creek where I could not follow him. In short, he lost me as a companion and disciple because he did not make himself imitable. As I read the story of my Master's life I feel constrained to believe that he never crossed a stream where the twelve young men in his Sunday school class could not follow, that he never took a step so long that even a hesitating Thomas could not step in his footprints.

There is another element of successful leadership—a definite and desirable goal. I guided a party of boys miles across the country to a chestnut wood. Again and again some of them said to me, "Are you sure there are plenty of big nuts out there?" As I could answer, "Yes, for I was over yesterday and got nearly ten quarts of fine ones," they bounded over the steep hills with renewed vigor.

Dear teacher, have you seen Jesus? Have you gathered the fruits of his love and grace? Have you drank of the living spring? Can you say to all who are following you, "Look at my life; and all its joy has come from finding him?" — "International Evangelist."

TASTELESS POISON.

Tasteless poison is the most dangerous kind, for it shows no danger signal to tell of its presence in food or drink. There is less to be feared of carbolic acid than of ptomaines. The devil's tasteless poisons are the sins of omission. When he would get the soul of an active sin, he must try to conceal the fumes or taste or smell, and it is not always easy to do this. So he prefers to begin with the suggestion that we simply leave something undone, and most of us swallow that poison unsuspectingly. There is no great harm in staying home from church or Sunday school in midsummer; we ought to relax at this season of the year (on Sundays, that is, of course three hours of tennis the day before is different), and down goes the poison. So with the letter we did not write, the word for Christ we did not speak, the book we did not read: how the great poison-mixer must chuckle over the success of his tasteless draughts! For they are deadly character-wreckers, and sure forerunners of other sins from which we would at first recoil. Watch and pray against the sins of omission.—"Sunday School Times."

OUR RALPHIE.

Arranged by Lena Eash.

Up, beyond the stars of evening,
In that land of pearl and gold,
Dwelteth now our little Ralphie
Where his heart can't ever grow old.
Guided there by angelic hosts,
Ne'er can stray his little feet,
But beside the loving Savior
He has found a happy seat.

Though the cradle now is empty
And our hearts are sad and lone,
Yet we would not call him blither
From his heavenly Father's throne.
It was kind in Him to take him
While his heart was young and pure,
And not leave him all life's troubles,
All life's sorrows to endure.

Though we miss him, sadly miss him,
Miss him from his cradle-bed,
And our longing souls the pressure
Of that darling little head,
But the Savior loved him also,
So he sent an angel down
And he bore him gently homeward,
Where we have a heavenly crown.

Now in heaven 'mong the angels,
Close beside the Savior's throne,
Ever watcheth little Ralphie
Till our earthly task be done.
Then, unstrengthened, from 'mid the seraphs,
There will come a little hand
That will gently lead us upward
To that brighter, better land.

Topeka, Ind.

THE JOY OF SALVATION.

Many are the lamentations caused by the low condition of spiritual life in our churches. Signs of this are adduced in diminished attendance at church, neglect of the prayer-meeting and family worship, lack of zeal in personal service, worldly conformity, and death of conversions. Religious decline in churches means that of individuals. As bodily health causes cheerfulness of look, language and demeanor, so spiritual health is exhibited by the joy of salvation. In praying for a revival we pray with David, "Restore unto me the joy of thy salvation."

However varied the Old and New Testament as to writers, styles, subjects, their essential unity is seen in identity of spiritual experience under both economies. Grief for sin, prayer for pardon, desire for holiness, trust in God, joy in the assurance of hope are the same; so that the words of David express the feelings of Paul and of believers now.

David had known the joy of assured forgiveness—"Blessed is the man whose iniquity is forgiven"; the joy of thankfulness—"I will bless the Lord at all times"; the joy of self-surrender—"O Lord, truly I am thy servant; in keeping thy commandments there is great reward"; joy in the truth—"I rejoice in thy word as one that findeth great spoil"; the joy of trust—"The Lord is my light and my salvation; whom shall I fear?" joy in the prospect of death—"When I walk through the valley of the shadow of death, I will fear no evil"; the joy that overflows to others—"Rejoice in the Lord, O ye righteous."

David had known other joy—escape from danger, victory, fame, wealth; but there was no joy like this. He had lost it by sin. As when the electric wire is sundered the message is stopped, so by sin unpurged of the communion between God and the soul is interrupted. "If I regard iniquity in my heart, the Lord will not hear me." Sin is the contradictory opposite to salvation, and therefore destroys the joy. David, with all the pomp of his kingdom and luxuries of his palace, could not be happy in the absence of the peace of God. He remembered "the happy hour he once enjoyed," and felt

that "they had left an aching void the world could never fill."

How had he lost it? Great sins may be sudden in commission, but slow in preparation. Grievous backsliding of a professing Christian would not surprise us if we could read the heart. A low state of health and decay of strength precede the fall. Prior to the sin has been neglect of prayer and the world of God; worldly conformity; disregard of conscience in little things; and the habitual cherishing of the thought of some forbidden pleasure till, becoming familiar, it ceases to be hateful. Then favorable circumstances make transgression easy. Many may be as guilty as David as regards a diseased state of soul, though similar temptation has not assailed, nor similar transgression resulted.

Two men are on the seashore as the tide is coming in. There is a reef of rocks stretching out into the deep, over which the waves gradually rise. These men are warned not to venture there, by printed notices and experienced coast-guards. Yet they go further and further; presently a big wave sweeps one of them off, and his body disappears in the foaming billows. If he is guilty of throwing away his life, is not his companion equally also, though he has escaped? And may not many who condemn the detected perpetrator of a great offense, share his guilt in some degree by sharing the negligence, the forgetfulness of God, the cherishing of evil desires, which made that sin morally possible? One decayed tree may remain standing, only because it has not been struck by the same hurricane which has cast another down, both being alike rotten.

Not only by the outward sin, but by the decay of spiritual health, the joy of salvation is lost. What is gained in its place? What compensation is found in extended trade, wealth, position? What in the reproachful memory of shameful and brief pleasure? When religion is merely formal and heartless, is there not weariness, restlessness and discontent? If we forsake the "fountain of living water" no effort can fill our own "broken cisterns." We shall still go about saying, "Who will show us any good?" The only remedy is to return to God, with David's prayer, "Have mercy on me, O Lord, according to thy loving-kindness. Create in me a clean heart. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."

How inestimable this joy! Unlike the world's joy, it cannot injure, cannot be in excess, suffers no reaction, unites for none of the duties of life, but the very contrary; it cannot be taken from us, it increases with possession, it satisfies the soul, it endures in old age when youthful pleasures fail, it outlives the loss of all earthly good. "Although the fig-tree shall not blossom, yet will I rejoice in the Lord. I will joy in the God of my salvation."

Restoration of this joy in its members will be the revival of the church. They will realize that "the joy of the Lord is their strength"; strength to resist temptation, to conquer sin, to bear trial, to live above the world, to consecrate body, soul and spirit to the service of Christ in doing good to others; to present themselves to God as living sacrifices, and to realize that for them "to live is Christ, and to die is gain." All along their journey, and at its very close, their song will be: "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison with thee; my heart and my flesh fail, but God is the strength of my heart, and my portion forever."—Newman Hall.

LIFE.

Sel. by H. E. Landis.

Why all this toil for triumphs of an hour? Young
Life's a short summer—man is but a flower.

By turns we catch the fatal flash of death. Dr. Johnson,
The cradle and the tomb, alas! how nigh. Pope,
To be is better far than not to be. Swift,
Though all man's life may seem a tragedy.

But light cares come when mighty griefs are dumb. Spencer,
The bottom is but shallow whence they come. Daniel,
The bottom is but shallow whence they come.

Thy fate is the common fate of all. Longfellow,
Unmingled joys here no man befall. Southwell,
Nature to each allots her proper sphere. Congreve,
Fortune makes folly her peculiar care. Churchill,
Custom does not reason overrule. Rochester,
And throw a cool sunshine on a fool. Armstrong,
Live well; how long or short permit to heaven.

They who forgive most shall be most forgiven. Milton

Sin may be clasped so close we cannot see its face. Bully

Vile intercourse where virtue has no place. Somerville

Then keep each passion down however dear. French

Thou pendulum betwixt a smile and a tear. Byron

Her sensual cares let faithless pleasures fly. Thomson

With craft and skill to ruin and betray. Smollett

Soar not too high to fall, but stoop to rise. Crabbe

We masters grow of all that we despise. Massinger

Oh, then, renounce that impious self-esteem. Crowdy

Riches have wings and grandeur is a dream. Beattie

Think not ambition wise because 'tis brave. Cooper

The path of glory lead but to the grave. Gray

Only destruction to the brave and great. Addison

What's all the gaudy glitter of a crown? Dryden

The way to bliss lies not on beds of down. Charles

How long we live not years, but actions tell. Watkins

That man lives twice who lives the first life well. Herrick

Make then while you may your God your friend. Mason

Whom Christians worship yet not comprehend. Hill

The trust that's given guard, and to thyself be just. Dana

For live we how we may, yet die we must. Shakespeare

Chambersburg, Pa.

Believe like a Christian because you are one, not because you want people to think you are pious. Take your religion with you when you travel, and don't leave it at the gate when you go home.

SPRING CONFERENCES.

The Annual Conference for the Ontario district (Canada) will meet at Berlin, Ont., on Thursday and Friday, May 25th and 26th.

The Amish Mennonite Conference for the district of Indiana and Michigan will be held at the Forks church near Middlebury, Ind., on June 8 and 9, 1905. All questions for the conference should be sent to D. D. Miller, Middlebury, Ind., no later than May 1st, so that a program may be arranged and sent to the different ministers previous to the conference. All are cordially invited to attend. D. D. MILLER, Cor. Sec.

The Mennonite Annual Church Conference for the district of Indiana and Michigan will be held at the Cullum, Ill., on Friday, June 2, 1905. The Sunday School Conference will be held at the same place on Wednesday and Thursday immediately preceding the church conference. A cordial invitation is extended to church and Sunday school workers from other districts to meet with us.

J. S. SHOEMAKER.

The Eastern Amish Mennonite Conference will meet at the Walnut Creek M. H., Holmes Co., Ohio, June 1st and 2d. The ladies' and executive committee are requested to meet the day previous to arrange the work of the conference. A cordial invitation is extended to all who have a desire to attend. For further information write to Moses A. Mast, Walnut Creek, Ohio. C. Z. YODER, Sec.

THE SUPERIOR PERSON.

There is a way of being blinded, and a common one, too—by general conceit of knowledge. I know a man stone-blind of it. When I met him last he looked at me, descended to ask how I was, and he as much as intimated that he was prepared for a little conversation with an inferior person occasionally, and therefore he did not mind speaking about religion with me, he himself being a very superior person indeed, knowing everything, and, if possible, a few things besides. This man called himself an Agnostic, and when a man says that he is an Agnostic he is an ignoramus—that is, a person who knows nothing; yet such a man usually talks as if he knew everything, and the appendix at the end of that. He is not the kind of man to enter the gates of heaven—he carries his head too high for that. He is a man of broad thought, and of course he goes the broad way. Narrow-minded people go in the narrow way; but then it leadeth unto life eternal, and therefore I commend it unto you.—C. H. Spurgeon.

MARRIAGES.

Hochstetler-Eash.—On the 16th of April, 1905, by Eash, Moses A. Mast, Bro. Albert M. Hochstetler and Amanda Eash, both members of the Walnut Creek Cong., Holmes Co., Ohio.

DEATHS.

Loucks.—On the 12th of May, 1905, in Scotland, Pa., after patient suffering of several years duration with heart disease, Mary Saylor, wife of Jacob S. Loucks, aged 71 Y., 4 M., 22 D. She was a faithful member of the Mennonite church for about fifty-three years, and died on the fifty-second anniversary of her marriage. Of her eleven children nine are living, also thirty-one grandchildren and six great-grandchildren. Funeral services were conducted on the 15th in the Scotland Mennonite M. H. by J. N. Durr and Abram Teitelman, members of the Alverton cemetery.

Shank.—On the 23d of April, 1905, at the Asylum in Massillon, Ohio, David Shank, aged 52 Y., 8 M., 14 D. He was afflicted with a stroke of apoplexy about three years ago, since which time he gradually failed, until death ensued. He was married Nov. 30, 1880, to Matilda Hersheberger. To this union were born seven sons and four daughters. His wife and ten children survive to mourn his death. Interment on the 25th in the Walnut Creek M. H. cemetery. Funeral services by S. H. Miller from 1 Tim. 6:7, and by A. W. Hersheberger from Gen. 3:9, latter clause: "Where art thou?"

Hochstetler.—On the 30th of April, 1905, Widow Sarah Hochstetler (nee Gorbier), aged 74 Y., 8 M., 26 D. Her husband, one son and one daughter preceded her. She leaves to mourn her departure four sons and two daughters, thirty-three grandchildren and three great-grandchildren and a host of friends. Interment on the 2d at the Walnut Creek M. H. cemetery. Funeral services by M. A. Mast and S. H. Miller, assisted by A. W. Hersheberger.

Nafziger.—Edna, daughter of John and Lydia Nafziger, was born Dec. 22, 1900; died May 8, 1905; aged 5 Y., 16 D. Funeral services by John Bell and Jonas Litwiler, buried May 10th in the clover church ground near Hopevale, J. C. B.

Gall.—On the 7th of May, 1905, in Lancaster Co., Pa., of kidney trouble and gangrene, Jacob Gall, aged 51 Y., 11 M., and some days. He was a member of the Mennonite church. His wife died a few years ago. He leaves four sons and three daughters to mourn his death. Interment at New Danville on the 9th in the B. M. H. cemetery.

Oberholzer.—On the 6th of May, 1905, in Akron, Lancaster Co., Pa., of Bright's disease, Elizabeth, wife of John Oberholzer, aged 63 years. She is survived by her husband and two daughters, two brothers and one sister. Funeral services and interment on the 9th at Weaverland.

Minster.—William Minster was born in Somerset Co., Pa., Feb. 27, 1828; died May 10, 1905, at the Reformed church, assisted by Rev. Wetrich and E. M. Dewiler, Text, Luke 18:15. The ladies' and executive committee are requested to meet the day previous to arrange the work of the conference. A cordial invitation is extended to all who have a desire to attend. For further information write to Moses A. Mast, Walnut Creek, Ohio. C. Z. YODER, Sec.

schoolhouse on the 25th, by J. J. Stutzman and C. E. Troyer in German and Jacob P. Miller in English. Interment in the Miller graveyard.

Brenneman.—On the 9th of May, 1905, in Washington Co., Iowa, Eliza Ellen, daughter of William C. and Nancy Brenneman, aged 1 Y., 1 M., 9 D. She leaves her parents and a baby brother to mourn her early departure. Interment at East Union on the 10th. Funeral services by C. Wery in German and A. J. Yoder in English.

Stocker.—On the 6th of May, 1905, in Taszwell Co., Ill., Joseph Stocker. He leaves a wife, four daughters and one son. Interment on the 8th in the Pleasant Grove burial ground.

Beachy.—On the 9th of May, 1905, at Walnut Creek, Ohio, Daniel, son of Moses and Catharine Beachy, aged 19 Y., 5 M., 19 D. He leaves his parents, ten sisters, four brothers and many other relatives and friends to mourn his early death. Interment May 10th, in the B. B. Beachy graveyard. Funeral services by Noah P. and Jonas P. Beachy. Deceased suffered with consumption for five months, and eighteen days before his death he was baptized and received into membership in the Walnut Creek M. H. church.

Havourd.—On the 13th of May, 1905, in Elkhart, Ind., of consumption of the bowels, of which he suffered greatly for about two years, Dyer Havourd, aged 55 Y., 5 M., 29 D. He was born in Rochester, N. Y., July 14, 1829, and was reared near Stratford, Ontario, Canada. He came back to the United States about the beginning of the Civil War and enlisted in Co. G, 74th Reg. I. Y., and served until the end of the war. He was married to Mary Bixler, Sept. 24, 1865. To this union were born five sons (William, Alexander, Irvin, Allen, Calvin) and four daughters (Emma, Caroline, Martha, now deceased, and Charlotte). The mother of these children died about nine years ago, and on May 30, 1897, the father married as his second wife, Ellen Michaels, who survives him. To this union were born two sons, Amos and Paul. During the last weeks of his sickness he was led to look to the Lord for comfort and forgiveness of his sins and had the assurance of divine favor, and passed away with the blessed hope of the better life beyond. He was buried in the Olive cemetery on the 16th. Services were conducted in the Olive church by George Lamhart and John F. Funk, from 2 Tim. 4:7. No doubt the Lord bless and comfort the surviving family and friends.

Shriner.—Henry Shriner was born in Lancaster Co., Pa., in 1834; died at his home near Cassonsville, Mich., May 10, 1905; aged 71 Y., 3 M., 15 D. He came to Indiana in 1851 and was married to Sarah Trembly in 1856. To this union were born six sons and five daughters. One daughter preceded her father to the eternal world. He was always blessed with good health until about four years ago. Since then he had been afflicted with heart failure, paralysis and continued to grow weaker until finally death claimed him. He had never made a profession or united with any church, but believed firmly in the Bible. He leaves a sorrowing companion, six sons and four daughters, seventeen grandchildren and one great-grandchild. His remains were brought to the residence of Solomon Walmer, his son-in-law, where the family and friends gathered on the 12th to pay the last tribute of love to the departed husband, father and grandfather. He was buried at the Olive cemetery, where also the services were conducted, by John F. Funk and Frank Kreider, from the text selected by the Rev. J. C. B. The Lord bless and comfort all the mourning friends and especially the aged and deeply sorrowing companion.

Rothgeb.—Julius Rothgeb was born Sept. 14, 1821, and died near East Lewistown, Mahoning Co., Ohio, May 1, 1905; aged 83 Y., 7 M., 17 D. The end came very unexpectedly, as he was in his usual health until Monday morning, when he was called away very suddenly. He was married to Susanna Fox, Oct. 26, 1847. To this union were born eleven children, eight of whom, with twenty-six grandchildren and five great-grandchildren, survive him to mourn his departure. His wife died May 15, 1875, after which he was united in marriage with Elizabeth Harmon. She died Dec. 13, 1901. He was a member of the Mennonite church for many years, and was a very successful farmer. He leaves to mourn his departure, eight sons and four daughters, thirty-one grandchildren and one great-grandchild. His remains were brought to the residence of Solomon Walmer, his son-in-law, where the family and friends gathered on the 12th to pay the last tribute of love to the departed husband, father and grandfather. He was buried at the Olive cemetery, where also the services were conducted, by John F. Funk and Frank Kreider, from the text selected by the Rev. J. C. B. The Lord bless and comfort all the mourning friends and especially the aged and deeply sorrowing companion.

Shaffer.—On the 5th of May, 1905, in Mahoning Co., Ohio, Elsie, daughter of Henry and Clarissa Shaffer, aged 11 M., 14 D. Funeral services by J. C. B. on the 7th by Rev. Florio of the Reformed church, assisted by Rev. Wetrich and E. M. Dewiler, Text, Luke 18:15. The ladies' and executive committee are requested to meet the day previous to arrange the work of the conference. A cordial invitation is extended to all who have a desire to attend. For further information write to Moses A. Mast, Walnut Creek, Ohio. C. Z. YODER, Sec.

Shaffer.—On the 5th of May, 1905, in Mahoning Co., Ohio, Elsie, daughter of Henry and Clarissa Shaffer, aged 11 M., 14 D. Funeral services by J. C. B. on the 7th by Rev. Florio of the Reformed church, assisted by Rev. Wetrich and E. M. Dewiler, Text, Luke 18:15. The ladies' and executive committee are requested to meet the day previous to arrange the work of the conference. A cordial invitation is extended to all who have a desire to attend. For further information write to Moses A. Mast, Walnut Creek, Ohio. C. Z. YODER, Sec.

Two little brothers survive. The bereaved parents and brothers can comfort themselves with the sweet thought that the little ones are safe in the arms of Jesus. P. M.

Fox.—On the 16th of May, 1905, at his home in Mahoning Co., Ohio, after only a few days of suffering of paralysis, Emanuel Fox, aged 75 Y., 4 M. Funeral services on the 18th in the Midway M. H. by E. M. Dewiler, assisted by D. S. Lehman, Text, Josh. 1:11. Buried in the graveyard adjoining. P. M.

ITEMS.

The Moody Bible Institute, which was opened by Mr. Moody in 1886, will this year have a summer term lasting from May until September. The regular staff of lecturers consists of James M. Gray, William Evans, John H. Hunter, Edward A. Marshall and A. P. Pitt. Special lectures, about twenty in number, will be delivered by some of the ablest orators in this country and England.

The Eleventh International Sunday School Convention will be held in the city of Toronto, Canada, June 25-27. The rates on the railroads will be one rate plus 25 cents for the round trip. Tickets will be on sale June 19-20, 22-23; return limit, June 30. The time may be extended, however, until August 25 by depositing the ticket with the joint agent of the terminal lines in Toronto before June 30, together with a deposit of \$1.00.

Presbyterian Union.—The movement on foot looking toward a union between the Cumberland Presbyterian church and the Presbyterian church, North and South, is making considerable progress. These three bodies have been divided for many years, but in recent years have been drawing nearer together, and the great majority of the presbyteries or conferences have by a vote manifested their desire for a union.

PRICE LIST OF THE CHURCH AND SUNDAY SCHOOL HYMNAL.

Word Edition.	
Per copy, postpaid	\$.20
Per dozen, not prepaid	2.00
Per 100, not prepaid	16.00
50 at 100 rates.	
Music Edition—Limp Cloth Binding.	
Per copy, postpaid	\$.60
Per dozen, not prepaid	5.40
Per 100, not prepaid	40.00
50 at 100 rates.	
Cloth Binding.	
Per copy, postpaid	\$.70
Per dozen, not prepaid	6.80
Per 100, not prepaid	50.00
50 at 100 rates.	
Leather Binding.	
Per copy, postpaid	\$.85
Per dozen, not prepaid	8.40
Per 100, not prepaid	65.00
50 at 100 rates.	

Prices net, cash with order. Always mention whether books with the German Appendix are wanted. Address, L. S. Shoemaker, Freeport, Ill., or Mennonite Publishing Co., Elkhart, Ind.

DESIRABLE FARM

With Unsurpassed Facilities for Making Money.

201 acres in the Bright Tobacco Section of Prince Edward county for sale. In the vicinity of old historic Hampton. One hundred and fifty acres of land clear and under active cultivation. This farm is fenced in with celebrated Styron fence with cedar pickets and is divided into five six separate lots. Crops and garden vegetables are growing nicely and so with the farm. Ten-room house with office in the yard; also stable, cow shed, good well, and the house filled with ice, with a spring of mineral water near by. The macadamized road connecting Farmville (State Normal School) located here, on the Norfolk and Western railroad), six miles, and Hampton-Sidney runs through the place. I intend to leave the county and will sell cheap my land, horses, cows, farming implements and farm. Address, MARY C. REYNOLDS, Hampton-Sidney, Va.

WHITE WYANDOTTES A SPECIALTY "BRED TO LAY"

Young stock for sale. Eggs from special yards, \$1.50 per set; \$4.00 per set; \$6.00 per set; \$8.00 per set. A full line of Lee's Poultry Powders and Supplies.

H. B. WEBER, Hagarstown, Md., Route No. 4.

CHEAP BOOKS.

Mennonite Publishing Co. Mail Order Department.

For summer reading the people want something at a small cost and that is easy and entertaining and at the same time instructive and edifying. In the following list every one may find something that will interest him. If not, send for our large illustrated catalogue.

Bible Lessons.—32 mo. 32 pages. 3c
Per dozen 25c

Books at 5 Cents.

Biographical Sketch of Pre. John Gell, of the Line Lexington Congregation in Bucks Co., Pa., where he preached for fifty-five years.—Paper cover, 45 pages. 5c

Non-Conformity to the World.—Compiled by Pre. David Sherk of Ontario. 72 pages, paper cover. 5c

Encouragement to Penitent Sinners and Joy over their Conversion.—By Bish. J. M. Brenneman. Paper cover, 48 pages. 5c

Jan Harmsen, the Poor Orphan Boy of Holland.—A very touching story. Paper cover. 5c

God's Way of Salvation.—40 pages, paper cover 5c

Books at 8 Cents.

The New Series Sabbath Library, of which we give a partial list below, meets a popular demand and as to subject matter it is an exceptionally fine series. These books contain as a rule about 96 double-column pages, are 6½x8½ inches in size, and most of them illustrated. They are wire stapled with illustrated paper covers, and will be sent prepaid by mail for 8 cents per copy.

"T. L."—A story of San Francisco's Chinatown. By Mary E. Sanford. Illustrated with many engravings. 8c

Prince of the House of David.—By J. H. Ingraham. The fame of this book has been long established and its fascination has held away over multitudes of delighted readers. The scene is laid in Jerusalem during the most stirring period of earth's history. This edition has been revised and parts rewritten. Illustrated. 8c

No. 10. Intra Muros; A Dream of Heaven.—By Mrs. Rebecca A. Springer. An enthralling book, calculated to make heaven seem nearer and more real to us and death far less gloomy. Many illustrations. 8c

No. 29. Stepping Heaveward.—By Elizabeth J. Prentiss. This charming story has been a delight to thousands of readers and has been translated into five languages. It is fully revised. Contains a number of fine illustrations. 8c

No. 3. Titus, A Comrade of the Cross.—A tale of the Christ. The publishers, desiring to secure a life of Christ of superior merit, offered a prize of \$1,000.00. The committee decided in favor of "Titus." Illustrated. 8c

No. 25. Robert Hardy's Seven days.—A dream and its consequences. By Chas. M. Sheldon. The story of a man who was suddenly impressed with the feeling that he had but seven days to live. The question is possessed of endless interest. 8c

No. 28. Erie's Vacation; or, Taking God Into One's Work.—Translated from the German. This is an interesting story of a city boy who spends his vacation in a little fishing village on the Baltic Sea, where he has many new and exciting experiences. With illustrations. 8c

The Pillar of Fire; or, Israel in Bondage.—By J. H. Ingraham. This gem among religious story books has had a wide reputation. We have had it revised and partly rewritten to correspond with latest research. 8c

No. 32. Girl Warriors.—A book for girls, by Adele Williams. A very instructive and interesting story that cannot fail to attract attention. 8c

No. 4. Out of the Triangle.—A story of the Far East, presenting scenes of the days of persecution of Christians. It gives the escape of an Egyptian boy who had become a Christian. 8c

The Days of Abed-El-kader.—Translated from the German. By Mary E. Irland. This is a thrilling story of life in Algeria and narrates the adventures of a captive boy and girl. The story is full of exciting situations. It especially appeals to boys and will interest young and old alike. 8c

No. 2. The Wrestler of Philippi.—A tale of an early Christian. By Fannie E. Newberry. A story of the times of the early followers of Jesus and how they lived in Christ-life in the first century. Its Oriental setting gives it a peculiar interest. 112 pages and several illustrations. 8c

No. 16. In League with the Powerful.—By Eugene D. Higham. In this book the author tells a story concerning the fate of a little babe, separated by shipwreck from his parents, and God's care over the child. 8c

No. 23. In His Steps; What Would Jesus Do?—Revised and authorized edition. By C. M. Sheldon. The finest and cheapest edition yet issued. Mennonite Publishing Co., Elkhart, Ind.

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,

Canadian Northern Building,

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill—Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.

Pre. H. S. CRESSMAN, Goshen, Indiana.

Pre. DAVID GOERZ, Newton, Kansas.

Pre. H. P. KREHBIEL, Newton, Kansas.

GERHARD C. WILBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE.—For cheap landseekers R. R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve. If

SEND FOR THE PAMPHLET BEARING
THIS NUMBER.

No. 43. IT TELLS OF FARM CONDITIONS

In Eight Southern States now attracting wide attention from Home-seekers and investors, and reached by the Southern Railway and Mobile & Ohio Railroad. It contains information every farmer and every man looking for a new location should study. Write for No. 43. Address, M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.; or Chas. S. Chase, Agent, 722 Chemical Building, St. Louis, Mo.; or M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

TREES Fruit, Shade and Ornamental, of the
highest quality obtainable at Wenger's
Nurseries, Dayton, Va. Price list free.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

We Have No Agents

but ship anywhere for examination and approval, guaranteeing safe delivery. You are out nothing if not satisfied as to style, quality and price. We make 300 styles of vehicles and 65 styles of harness. Our large catalogue is sent free for \$10 more. **Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana.**

THE YOUNG PEOPLE'S PAPER

This paper is a sixteen-page illustrated monthly especially adapted to the wants of young people. The reading matter consists of Poetry, Original Essays, Young People's Meeting Topics, the Mission Field, Editorials and Miscellaneous Articles. Every number is illustrated, and the reading matter is pure, elevating and instructive. It is the aim of the publishers to make the paper promotive, in the highest degree, of good morals and a pure Christianity; to make it just such a paper as every parent may take pleasure in putting into the hands of their children. Nothing misleading in doctrine or contrary to a true Christian life and a noble, manly character will be admitted into its columns. All who are willing to aid in maintaining such a paper, we heartily invite and solicit to send us their subscriptions and also write for its columns.

Subscription price per year. . . . \$0.75

CLUBBING RATES.

With Herald of Truth, an eight-page weekly. 1.50

With Words of Cheer, a four-page Sunday school weekly. 1.00

With Herald of Truth and Words of Cheer—three papers to same address. 2.00

With Vicks' Popular Family Magazine.75

This is a most excellent offer and will prove of great benefit to all who try it.

PREMIUM OFFERS.

The Young People's Paper and Sterling Gold Fountain Pen (the same pen advertised on last page of this paper, a regular \$1.75 pen, guaranteed to be strictly first class), for the price of the pen alone, making a free gift of the paper. . . . \$1.50

Don't miss getting a gold fountain pen on these favorable terms.

Young People's Paper and the History of the Plague and Earthquakes of India, 1857. An octavo book, 480 pages, profusely illustrated and nicely bound. \$1.00

Young People's Paper and Red Letter Testament in Antique Brevier black type, with all the sayings of Jesus in red, 4½x6½ inches in size, bound in full morocco, divinity elegant, red-under-gold edges, 63 fine colored illustrations, etc. One of the finest and most convenient Testaments published. The retail price of this Testament alone is \$1.50.

Young People's Paper and Testament together only. \$1.75

Young People's Paper and Private Lessons to Mothers and Daughters, by D. O. Tinsley. Price, 50 cents. With Young People's Paper. \$1.00

Young People's Paper and The Farmer's Encyclopedia. A book (623 in., 640 pages) of general information to the farmer. A complete reference book on the Horse, his Education, Shoeing, Diseases, the Farm, Dairying, Cattle, Sheep, Swine, Poultry, Bee Keeping, Home Medicines, the Secrets of Good Cooking, Invalid Cookery, etc., with 600 illustrations. By D. Wagner. Bound in cloth. Retail price, \$1.50. With the Young People's Paper. \$1.75

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 1, 1905.

Vol. XLII. No. 22.

EDITORIAL NOTES.

Communion services were held at the Rissner M. H., Lancaster Co., Pa., on the 28th.

Baptismal services were held in the Lancaster City Mennonite M. H. on the afternoon of the 21st. Communion services were held the same day at Rohrerstown.

Communion services were held at the Old People's Home near Rittman, Ohio, on May 7th. Bish. I. J. Buchwalter officiated, assisted by the brethren D. C. Amstutz of Rittman and N. A. Lind and H. R. Newcomer of the Bethel congregation, Medina Co., Ohio.

In this issue of the Herald appears the obituary of Bro. Philip H. Parret of Chambersburg, Pa., who passed to his reward on May 15th, after four days' suffering from paralysis. Bro. Parret served the church faithfully in a ministerial capacity for nearly thirty-four years and his loss is deeply felt both by the bereaved family and his congregation. The Lord comfort the sorrowing.

Missionary.—The congregation at Goshen have prepared an all-day missionary program for Sunday, June 4th. A missionary sermon will be preached in the forenoon, the afternoon will be devoted to a review of mission study, and in the evening a mission topic will be discussed by the Young People's meeting. A cordial invitation is extended to all who wish to be present and enjoy the blessings of the day.

The Presbyterians in General Assembly at Winona Lake, Ind., decided by a unanimous vote on the 22d of May, to unite with the Cumberland Presbyterian church. As a concession to the southern element of the church it was decided that negro Presbyterians may be organized into separate presbyteries or conferences. Thus after a lapse of fifty years these two branches are brought together again (John 17: 20, 21).

The program of the Sunday school conference to be held July 10th in the Mayton M. H., Alta, Canada, promises a feast of good things. Among the subjects to be discussed are: Our personal duties to the Sunday school; Our influence between Sunday school hours; Literature, its effects; How can we enlarge and improve our work;

Mission work, domestic and foreign; and The need of more consecrated workers. The church conference will be held on the 11th. The brotherhood in this new conference district are showing commendable activity in all lines of religious work. God bless them.

Our correspondence department this week is well supplied with interesting news from the various congregations throughout the United States and Canada. While the dates to some of the letters are a little old, owing to the fact that the editor did not return to the office to take charge of his personal mail as soon as had been contemplated, still their contents are of such a nature that they will bear reading "many days hence." We rejoice with the brotherhood for the many happy communion services that are being held at this time and for the souls who are enlisting in the ranks of King Immanuel. May they prove valiant, faithful soldiers of the cross.

Church Organized and
Minister Ordained.

On May 17th a church was organized at our mission hall, 701 Pacific St., Kansas City, Kansas, and Bro. Jos. F. Brunk, the superintendent of the mission, was ordained to the ministry, Bishops Daniel Kauffman of Versailles, Mo., and T. M. Erb of Newton, Kan., officiating. The ministering brethren Levi J. Miller of Garden City, Mo., and J. M. Hershey of Palmyra, Mo., were also present and took part in the services. The congregation in Kansas City enters the field with a membership of ten. May God bless the workers and so direct the work that the number may soon be increased to ten times ten.

"Pleasant to Live With."—Under this caption one of our worthy exchanges makes the declaration that "one of the most beautiful things that could be said of a woman was said of one who had neither beauty, wealth, nor education. It was this, 'She was pleasant to live with.' Beauty has its attraction, and its admiration brings at least momentary satisfaction; wealth, when properly applied, is an important factor in making a happy home possible; education and a well developed and cultured mind is a never-failing source of interest and entertainment, yet all these accomplishments and gifts are not to be compared with a loving, pleasing, agreeable disposition. Especially is this true of the gentler sex. It is impossible to

estimate the worth of such a disposition. No one may know the larger help the world gets from such people. Burke, while laboring under trying, unpleasant circumstances, once said, "Every care vanished the moment I entered under my own roof." What a relief it is to the care-worn husband on entering his home, after a day of arduous labor and possible defeat in his purposes, to meet a wife who has the faculty of being amiable and pleasant, who with a smiling face, beaming countenance and assuring words arouses his drooping spirits, drives dull care away and puts new hopes into his bosom, stimulating him to renewed courage, aspiration and effort. At such a time it is no longer a question of outward appearance, scientific mental development, nor purse valuation. If he be a true husband and worthy of such a bosom companion, he recognizes in her a treasure, priceless, whose helpfulness and worth it is impossible to measure by silver or gold, or any material substance. Such women may die unknown and uncrowned by the world, but in heaven they will receive due recognition as those who lightened the burdens of others and made their lives happy and successful by their loving deeds, cheering words and pleasant looks. Of such a woman the Good Book says, "Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord."

We were much pleased on May 27th to have Bro. J. A. Liechty, superintendent of the Canton (Ohio) Mission, call on us in our office. Bro. Liechty had attended the conference at Elida, Ohio, and then came to Goshen to visit his sister Lydia who accompanied him to Elkhart. From here he went to Fort Wayne to spend the Sunday with the Mission at that place. He also contemplated stopping for a service or two with the congregations at Leo, Ind., and Wauseon, Ohio, and reach Walnut Creek, Ohio, in time for the conference to be held at that place on June 2d. Bro. L. reports the work at Canton encouraging and progressing. We trust his visit among the churches will be the means of awakening a still deeper interest in mission work.

Spirit-filled Lives.—It is one thing to be a professional Christian, but it is much more to be a Spirit-filled servant of the Most High. A person may be a consistent Christian and yet lack both the knowledge and the experience of a life perceptibly quickened and directed by the Holy Spirit. His

conduct may be blameless, his reputation good and his character unrepachable, and yet we miss the vigor and enthusiasm that carries conviction and gives power to the words and example of him who is filled with the Spirit.

There may be in a household a child who obeys every command of his father, but he does it in a cold, formal, listless manner. Let him, however, catch the spirit of his father and become inspired with the life and interests of his paternal head and the purpose for which the command is given, and a great change comes over that boy; instead of the cold, perfunctory obedience, there is quick, cheerful, spirited action, and that aloofness that heretofore separated him from the interests of his father is gone and the interests of father and son blend into one. The son no longer feels it a duty only, but a happy privilege to be about his "father's business." Or the difference may be noticed in the singing of a song. "The expression, the time and all may be accurately observed, yet if the performer has not caught the spirit of the composer, it is a lifeless rendition. It is also true of reading. The soul revolts at the spiritless reading of a choice passage, though the pronunciation and intonation are absolutely perfect. We would much rather listen to less accurate performers if they were less mechanical. There is a spirit in all these things that if recognized and brought out gives life and inspiration, while the absence of it chills and mars the performance.

It is even so with the Christian who is not filled with the Spirit. His life may in a general way be faultless, but without the divine touch of the Holy Spirit, his work lacks warmth, vigor and power.

Many Christians have only a vague idea of the functions of the Holy Spirit. To them the conceptions of this mighty power are something mysterious and awful. Yet to those who are familiar with and enjoy this influence, it is sweet, stimulating and precious. Only as we study the effect produced in the lives and activities of those who are acquainted with this great gift can an idea be formed as to the magnitude of its influence, but to actually know the power thereof the individual must become conscious of the possession of the Spirit in the soul.

We may not understand the ways of the Spirit, nor know "whence he cometh and whither he goeth," but we may receive this priceless gift and make use of its power. The Lord has promised to give the Holy Spirit to them that ask him (Luke 11:13). Its effects we see and feel. Our duties that before were difficult and irksome become easy and delightful. The Spirit has done as Christ promised—shown us the things of Himself. They are now done for the sake of Him we love. We have become sharers in the plans and work of the Master. We are made partakers of divinity.

God lives in our hearts and is present in our lives. He is nearer and dearer than any earthly friend or benefactor. The gift of

the Holy Ghost is a blessing to be eagerly sought with all the soul. God delights in giving it to all who seek it. Let us have more Spirit-filled Christians.

PERSONAL MENTION.

Bro. John Blosser of New Stark, Ohio, spent Sunday, May 14th, with the congregation in Perry Co., Ohio.

Bish. David Burkholder of Nappanee, and Bro. J. S. Hartzler of Goshen, attended the conference at Elida, Ohio, last week.

Bro. M. S. Steiner of Columbus Grove, Ohio, recently made a trip to the Shenandoah Valley, Virginia, where he attended the Virginia conference.

Bish. Jonas C. Yoder of Huntsville, Ohio, is visiting friends and preaching the Word in the Big Valley, Pennsylvania. He filled appointments at both Belleville and Allensville last week.

Bro. I. W. Royer of Goshen, Ind., began a series of meetings at the Barker Street (Michigan) M. H. on May 20th. Interest in the work is reported good. May the Spirit be present with convicting and saving power.

Bro. D. D. Augsburg of Goodland, Ind., visited the Publishing House on May 26th. He spent the night with Bro. J. F. Funk, leaving the next morning to visit the congregations east of Goshen and at Topeka, where he will likely fill several appointments.

Bro. L. J. Miller of Garden City, Mo., is spending some time in Wayne Co., Ohio, whither he had gone to attend the annual meeting of the Menomite Board of Charitable Homes and Missions. He preached at the Pleasant Hill M. H. near Smithville, on the evening of May 24th.

Sister Katie Blosser, daughter of Bro. John Blosser of Rawson, Ohio, has been appointed to assist in mission work in the West Virginia field. Sister Blosser has had experience in mission work, having been one of the workers at Chicago for some time. The work in her new field will be that of a pioneer and we trust the Lord will give abundant grace. She will make her home with Bro. and Sister Christian Good at Job, W. Va.

Bro. F. B. Showalter of Harrisonburg, Va., has been on an extended trip to Missouri, California, Oregon and other Western states, and after having spent some time in Alberta, Canada, reached Elkhart on his return trip on May 26th. He spent the night with the editor in his bachelor quarters on Prairie street and after visiting some of his Virginia friends in the city and taking in the Publishing House the next day, left

for Nappanee, where he expected to spend Sunday. We were indeed glad to meet Bro. S. again and enjoy an evening's conversation with him.

Off for Germany.—Sister Lena Hug, wife of Geo. Hug, accompanied by her brother, Ulrich Hege, our genial foreman in the composing room, left for Germany on the 23d, to visit the old parental home at Reichen, Baden. Their aged mother, widow of the late well-known Bish. Ulrich Hege, for many years pastor of the Gemeindeblatt, is still living. A brother, Bish. Jacob Hege, is at present editor of the above named paper. They expect to spend about three months in the fatherland. We wish them a pleasant visit and a safe return.

For the Herald of Truth. THE SONNET PSALMS. (Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM V.
To thee, Jehovah, Lord, my God and King.
In morning hour order I may pray;
Unto my voice and meditation bring
Attentive ear and usual, watchful care.

Whom arrogance and vain deceit impair,
I know thou hatest and wilt thus destroy:
Oh, make my path before me straight and fair,
And purge me of the sinner's base alloy.
Bestow upon us everlasting joy,
Who find in thee a refuge of defense,
Nor let the wicked with their guilt annoy
The souls that hold thy name in reverence.

We know that thou the righteous ones wilt bless
By: but from them with heaven's trusty dress.
New York City.

For the Herald of Truth. WESTERN CANADA AS SEEN BY THE EDITOR.

Through the agency of several interested friends and by Bro. Kolb kindly consenting to look after the office details of the Herald of Truth during our absence, it was made possible for the editor to spend three weeks in the new settlements of our people in Western Canada, and by special request we shall endeavor to give our impression of the country.

The Quill Lake Reserve.—This part of the possessions of The Saskatchewan Valley & Manitoba Land Company is located four hundred miles northwest of Winnipeg; the greater part of it lying in a fertile valley extending westward from Big Quill Lake. The editor with two companions and John Jansen, brother of Peter Jansen, one of the vice-presidents of the company, spent three days and two nights on the Reserve, Jansen performing the part of driver, guide, locator, cook and general major domo of the party, and, all considered, he certainly performed his part well, for his party was composed exclusively of editors and preachers, one of whom, at least, was a full-fledged "tenderfoot," as the unsophisticated in western ranch life are termed. It was indeed quite a new experience to us to eat and sleep out on the wild prairie with the voices of nature, including the howl of the coyote, or prairie wolf, in the air around us, but we enjoyed the novelty and we are assured that physically we are the better for it, even though our complexion was made to take on a darker hue.

In all we drove over about one hundred and thirty miles of the Reserve, and here is what we saw:

Surface.—The surface on the whole is a gently rolling prairie, undulating and broken in some places, of course, but generally level. While there are mountains near by, there are no high hills in the Reserve.

Timber.—This is a scarce article. There is some light timber along the streams and on the borders of some of the numerous small lakes that is used for fencing and even for building purposes. We saw no large timber in the vicinity; building timber is shipped in from the surrounding mountains and wooded regions. In some parts considerable small willow brush grows, and where these grow large enough, they make excellent fence posts, claimed to be more enduring than our locust. Sloughs of various sizes and depths are found all over this country; some are perfectly dry part of the year, while others contain water throughout the entire summer, we are told.

Soil.—The soil as a whole is of a deep, rich-looking loam, containing sufficient sand and grit to prevent it from either blowing away in dry weather or baking when worked while wet. It has the appearance of being highly productive. It is supported by a good clay sub-soil. Alkali is found in greater or lesser quantities throughout the entire region of Western Canada. In some parts it is of sufficient strength to prevent the growth of grass in the sloughs and does not permit fish to live in the lakes, but on the whole it is not so destructive, and grass and grain grow where it exists to such a degree that the earth is whitened by it. It is claimed that the alkali disappears largely by cultivation.

Climate.—Of the climate we can say very little as we were not privileged to remain throughout the seasons to study the variations; but from the government reports and by what we could learn from others, it is very cold in winter, the thermometer registering as low as from forty to fifty degrees below zero. The ground freezes very deep; even in the middle of May, the time we visited there, frost was found from ten to fifteen inches below the surface where it was well protected by a heavy coat of prairie grass, and ice has been known to remain in wells during the greater part of the year. The summers, though short, are warm and crops grow with a rapidity that is astonishing. The air is dry, clear and pure. It seems to impart health and vigor in the very act of breathing, and there appears to be a natural desire for full and deep breathing. The altitude and the rarity of the atmosphere may account for some of this tendency; but certain it is, the wind, though blowing briskly, does not have that damp, chilling, penetrating sensation that is so unpleasant about the winds of lower altitudes and in sections that are in close proximity to large waters. Some sections of Western Canada give evidence that the country suffers from droughts and may be classed as semi-arid, but the vicinity of Quill Lake does not seem to suffer from the want of rain.

Crops.—While it would be impossible to say what an untired country will produce after proper cultivation and acclimatization, yet from what the surrounding country raises, we infer that wheat, both fall and spring varieties, barley, flax, oats, nearly all kinds of vegetables, small fruits, such as gooseberries, raspberries, currants, strawberries, etc., can be grown. It is a question whether apples and the larger varieties can be successfully grown, at least for the present, still in the older settlements some fine apples were raised last year and in a place considerably farther north than this section.

It is remarkable that as soon as the surface of the ground is thawed sufficiently deep to admit of cultivation, the people sow their grain and plant their vegetables and although the ground freezes nearly every night for weeks and sometimes months afterward, the crops keep slowly growing and when the warm summer sun comes they spring up as by magic. We saw oats just peeping above ground that had been sown in March; wheat that was sown last July was just beginning to shoot upward; cabbage plants that were completely snowed under and the weather so cold that we felt comfortable with two overcoats on, yet when the snow melted the plants gave no evidence of having suffered, but kept right on growing. Some sweet corn was successfully raised last year and it is the hope of some that after the seed is properly acclimated, they may even raise Indian corn. Some watermelons matured last year.

Stock.—Western Canada has for more than a quarter of a century been one of the chief grazing and ranching regions of the world. The prairie grass is of a different nature from that of many of our Western states. It is exceedingly rich in flesh and fat-making qualities. Cattle and horses fatten faster on this grass alone than they do on much of our grass with a good allowance of grain besides. We saw thousands of cattle and horses, that had not seen a stable nor were fed a mouthful of anything during the winter, look well and those which were fed hay when it was hard for them to get to the grass during the snows, were fat, and ear loads were shipped direct to the English markets without having been fed any grain.

People.—As must be expected in a new country, you find all kinds of people and nearly all nationalities of the human family. To converse with all it would be necessary to speak in more tongues than the apostles were able to speak on the day of Pentecost. The population is cosmopolitan. Quite a number of our people from Ontario settled in a body in the Reserve this spring, and as far as we were able to judge, they made no mistake in their selection of land. We believe it to be as good as any in the Reserve.

They have organized a church and Sunday school; are arranging to conduct a store right in the colony and are preparing to be mutually helpful to each other. This is sensible as well as commendable. We spent but a very short time with them, and while they unquestionably felt the discomfort and privation it means to start in a raw country, they appeared to be comparatively contented and happy in their tents. The few sisters among them, however, expressed a fond desire and earnest longing for the time when they shall be able to cook, bake and eat in a wooden building with some kind of modern convenience around them, and, indeed, we have no desire to criticize them. We found Bro. E. S. Hallman in his little tepee "holding down" his claim. After humbling ourselves to a hand-and-knee position and entering his abode, we found that his furnishings were made up of a piece of matting, a trunk and a straw hat, while he himself was in the act of writing a letter to his wife while wearing two overcoats. But notwithstanding this, we felt welcome and were indeed glad to meet our brother and find him in such good spirits. We believe there is a noble work awaiting him in this new field and our prayer is that the God of spiritual strength with sufficient grace and of man may give him physical strength to perform his part in building up a church in this place, holding the brethren and sisters in his charge together and true to the faith and win many more for Christ and his kingdom.

Facilities.—These are as yet meager. The nearest railroad station to our colony is Humbolt, thirty miles to the north, on the Canadian Northern. There is as yet no established postoffice at this place, but the Great Northern Lumber Company have their mail brought once a week from Muenster to Humbolt and as a matter of accommodation they bring and distribute all mail directed to this place. They had the promise of an established postoffice soon, and it may be in operation by the time this reaches our readers. There are two railroad surveys across the Reserve already and no doubt in a few years, at most, they will have good railroad accommodations. Trails across the prairies serve for wagon roads at present. (To be continued.)

INTERCOLLEGIATE PEACE CONFERENCE.

Following the commencement exercises, there will be held at Goshen College an Intercollegiate Peace Conference, June 22d to 24th. Two leading men in the American Peace movement have been secured for the evening lectures. On Thursday evening Dr. Benjamin F. Trueblood, secretary of the American Peace Society, will give a lecture on the subject, "The Approaching Abolition of War," and on Friday evening, Prof. Cyrus W. Hodgkin, president of the Peace Association of Friends in America, will deliver a lecture entitled, "War, viewed from the standpoints of the Bible, Science, History and Patriotism." Conferences open to the public will be held on Thursday and Friday afternoons. Among the speakers will be Pres. N. C. Hirsch of Bluffton College, Prof. Elbert Russell of Earlham College, Prof. J. Allen Miller of Ashland College, and C. H. Smith of Goshen College. Representatives are also expected from Penn. College, Friends University, Juniata College and Manchester College, but the names of the delegates have not yet been received. All friends of peace are invited to be present.—Goshen College Record.

THE GOSPEL BALANCES.

Sel. by Martha K. Brunk.

These balances are true and tried.
All doubtful questions they decide,
With scripture weights they show at sight
Just where, and when, and what is right;
Christians need never lose their way,
Who enter in the narrow way,
And seek eternal life to gain—
These make the path of duty plain.
For instance, do you wish to go
To fall, or dance, or feast, or show,
Put in the world, that's truest test?
Would Jesus go or think it best?
If in your dress you're ill at ease,
Apply the test, Would Christ wear these?
The scales will mark it to a dot,
Whether 'tis right for you or not.

Are you to appetite a slave,
And does your lower nature crave
Tobacco or the sparkling cup?
The scales speak quickly, Give it up!
For this the test in earnest take,
Deny yourself for Jesus' sake.
Now test the question, Is it right
For Christian men to ever fight?
Or sanction any deadly strife
That shall endanger human life?
The weight for truth, if truly sought,
Is Christ's example and what he taught.

So every question, great or small,
O'er which we've any doubt at all,
We may forever set at rest,
If we apply the Gospel test.

Dear reader, weigh your actions well.
The broad road widens nearer hell.
Of doubtful questions be afraid,
Have every motive carefully weighed.
So shall you be prepared to stand
The judgment day that's near at hand.
Hagerstown, Md.

HERALD OF TRUTH.

Thursday, June 1, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Lancaster, Pa., May 22, 1905.—The congregation at this place was made to greatly rejoice yesterday when nine precious souls were baptized and one reclaimed. Surely we can say of a truth, "The Lord hath done great things for us, whereof we are glad." May heaven's choicest blessings be showered upon them in their new life. Communion services will be held next Sunday afternoon, May 28th. COR.

Wakarusa, Ind., May 12, 1905.—Communion services were held in the Holdean congregation on Sunday, May 7th. We are glad to state that more partook of the emblems than had for years. On Saturday previous eight young souls were received into the church by baptism. Also a young sister from Nappanee was baptized. Two brethren were also received by letter. At the last examination meeting peace was expressed by nearly all. The Sunday school is in a prosperous condition. May God help us to ever wage a fierce battle against sin. COR.

Hesperia, Calif., May 17, 1905.—Dear Herald Readers, Greeting in the Master's name:—Some time has passed since anything has been written for the Herald from "The Mission Colony" in Southern California. We recently organized a Sunday school here at Hesperia (nine miles south of Victorville), with the brethren G. B. Landis and D. V. Hooley as superintendents and Bro. A. F. Burkholder as secretary-treasurer. The people in this village have had no preaching or Sunday school for some time, and by their attendance and attention they show their appreciation of our humble efforts. Upon such Christ had compassion "as sheep having no shepherd." The work of Christ in the colony is yet in its infancy, and of course its life is sought as Christ's was in his infancy. But the Lord has a pavilion in which to hide us. This is a new country, but in my judgment the future outlook for this place is bright. We cannot all see alike, but time will tell. I am glad to note the onward move of our people in colonizing, which is one way of evangelizing. It is "stretching forth the curtains" and "strengthening the stakes." This work is a tender plant, and can be some-

HERALD OF TRUTH.

June 1,

what blighted or retarded by reports lacking in judgment. Between two and three thousand acres have already been taken by Mennonite people, and there is still some vacant land, of which pleasant homes can be made, and at the same time the mission cause helped along. We have a good climate and good markets. Information gladly given. Hesperia is our present address; however, letters addressed to Victorville will also reach us. Brethren, pray for us and wait not for our halting, as we expect to sow seed of which we hope to reap a bountiful harvest. "He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap" (Eccl. 11:4).

DAVID GARBEL.

Goshen, Ind., May 17, 1905.—Yesterday was Founders' Day at Goshen College, it being the tenth anniversary of the founding of Elkhart Institute. The day was observed by the rendition of the following program:

Forenoon Session.—Devotional exercises by I. W. Royer. C. H. Smith discussed the educational work of J. S. Coffman; D. J. Johns stated the aim and purpose of the founders, and J. S. Hartzler reviewed the work, trials and experiences of the early years of the school. A number joined in the discussion which followed each subject. Afternoon Session.—Devotional exercises by D. J. Johns. C. K. Hostetler gave a talk on the lives and work of Herman Yoder and Lewis Kulp, deceased members of the board of directors, and Jacob Mast, a member of the executive board; I. R. Detweiler compared student life of 1896 with that of 1905; and I. W. Royer discussed some of the results of the first decade. Several participated in the general discussion.

Evening Session.—Prayer by J. S. Hartzler. D. D. Miller being absent, the following were asked to discuss the "Relation of the Church and School"—B. F. Thut, Anna H. Kauffman, C. P. Yoder, W. K. Jacobs, C. B. Blosser, F. S. Ebersole, Rudy Senger and D. S. Gerig. This subject seemed to be the connecting link of the whole program. It was more or less hinted at in all the discussions of the day—it being so closely related with the primary aim and purpose of the school. A desire for a closer union and a deeper sympathy between the church and school was much emphasized. The leading thought brought out was that the school was a servant of the church and should strive to give acceptable service. The closing address on the "Future Educational Work of the Mennonite Church" was given by N. E. Byers.

Having reviewed the work of the past and considered the needs of the present and future, we can now more fully appreciate its blessings and have a deeper consciousness of our responsibility for making the work serve its highest purpose—that of educating young men and women under Christian influences and training them for service. RUDY SENER.

Locust Hill, Ont., May 21, 1905.—Baptismal services were held at the Weidman M. H. to-day, when three young persons were received into church fellowship by water baptism and one by letter. We expect Bro. A. D. Wenger to conduct a series of meetings at this place some time in June. COR.

Elizabethtown, Pa., May 23, 1905.—On Saturday morning, May 20th, baptismal services were held at God's M. H. Two young persons were baptized, and two others reclaimed. In the afternoon of the same day, funeral services were held at the home

of Isaac W. Hoffman in Elizabethtown. Amanda, their only daughter, in the thirty-fourth year of her age, was called up higher to enjoy the realities of the spirit world. On Sunday morning, May 21st, the congregation at God's was once more permitted to partake of the sacred emblems of our Lord's broken body and shed blood. It being a fine day, the house was not large enough to hold all the people who had assembled there. MINNIE STAUFFER.

Goltry, Okla., May 15, 1905.—On the 13th inst. Bro. S. C. Miller of Windom, Kan., came into our midst and the same evening held a preparatory meeting at the Milan Valley church. On Sunday forenoon we held communion services. All the members present partook of the sacred emblems. In all there were thirty-nine who communed. On Sunday evening Bro. Miller again earnestly admonished us to holy living. We were so glad to see the peace and good will that is prevailing among us. We were also glad to have Bro. C. Hostetler of Harvey Co., Kan., with us during our meetings.

Since Bro. C. Hostetler's arrival in California, the Milan Valley congregation is left with but one minister. We would like to have some ministering brother who thinks of changing locations locate with us; we would also like to see other brethren and sisters come here. We have good land, railroads near by, rural mail deliveries, telephones and nearly all the conveniences that older countries have. We have Sunday school and church services every Sunday forenoon and Bible reading in the evening. We praise the Lord for all the blessings he has given us and pray that his blessings may be continued. SIMON HERSHBERGER.

From the Wideman Cong., York Co., Ont. To all the Herald Readers, Greeting:—On Sunday, May 7th, we again commemorated the death and suffering of our blessed Lord by partaking of the emblems of his broken body and shed blood. With a few exceptions the whole brotherhood took part in this sacred ordinance. We are glad to see peace and harmony prevail throughout. Our Young People's meeting is also encouraging. The interest is good and the attendance increasing. The topics under discussion are: Christianity, what it should be in the home, in business, in society. COR.

Fairview, Mich., May 22, 1905.—Dear Editor and Herald Readers, Greeting:—We feel grateful to our heavenly Father for the blessings he has been showering upon us and his believing children. On May 21st we held our communion services. Our congregation now numbers sixty-six members and nearly all partook of the sacred emblems, for which we praise God. Twenty families have moved into our midst since the first of the year and, as far as I know, all are satisfied. ELI A. BONTRAGER.

Alto, Mich., May 10, 1905.—Dear Brethren, Greeting:—We held our counsel meeting and the brotherhood in general expressed peace. Our communion has therefore been announced for Sunday, June 4th. ISAAC WEAVER.

Johnstown, Pa., May 16, 1905.—On May 6th, preparatory services were held at the Thomas meeting house, conducted by Bro. L. A. Blough in English and Bro. Samuel Gindlesperger in German. Bro. Alex Weaver preached in the evening and on the following day communion and feet-washing were ob-

1905.

served. Bro. Shetler's text on this occasion was taken from Matt. 26:20. He spoke mostly of the table scene and dwelt particularly on the empty chair. There is always an empty place on communion occasions. Brethren and sisters, this ought not so to be. If we are not fit to commune, we are not prepared to die. On May 13th, preparatory services were held at the Weaver M. H. Bro. Alex Weaver spoke from the examination text in 2 Cor. 13:5, showing how that we should examine ourselves instead of some one else. Bro. Shetler preached in the evening. The communion sermon the next morning was preached by Bro. L. A. Blough. Our aged bishop, Bro. Jonas Blaich, who is quite feeble in body, was able to attend both these meetings and take some part in the services. During these meetings three souls were added to our number.

We are sad to state that on Sunday morning as Bro. John Saylor of Johnstown was making ready to attend the communion service, he was shocked by a stroke of lightning and rendered unconscious for some time. The next morning he was still not out of danger. Our aged deacon, Tobias Lehman, is seriously ill. May the Lord be with the afflicted ones. LEVI BLAUCH.

Woodside, Pa., May 22, 1905.—Bish. Aaron Loucks of Scottsdale was with us last Sunday. After the morning service the inquiry was held. Harmony and peace were expressed and the communion was announced for Sunday, June 11th. Preparatory services on Saturday previous. JUSTUS B. BARE.

Farmersville, Pa., May 7, 1905.—Beloved in the Lord, Greeting:—"The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Pre. John Moseman and Dea. A. Brackbill of Lancaster were with us at Groffdale to-day. Bro. Moseman preached to us from the text, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able" (Luke 13:24). We were made to realize how true this statement is and felt constrained to say, "Lord, I believe; help thou mine unbelief." Death is sure to come, and one after another of our friends are taken away. Yesterday we laid away one of our sisters and another is ready for the silent tomb. Who will be next? Both Dea. Brackbill and Bro. H. W. Weaver of Penn. Pa., addressed our Sunday school. I am glad to say the school at Groffdale is evergreen and well attended. We rejoice that four more souls came out on the Lord's side and will be received into church fellowship on the 14th, at Metzler's. The ordination of a deacon was also announced to-day. Counsel meeting will be held at both Metzler's and Ephrata on next Sunday. Brethren and sisters, pray for us. LIZZIE M. WENGER.

Columbiana, Ohio, May 7, 1905.—Dear Herald Readers, Greeting to all:—We were again reminded during the past week that we have no abiding city here, as two funerals were held at the Midway M. H. and one at the Leontonia M. H. since last Wednesday, when Bro. Rothgeb was buried, then on Friday Sister Nold, and to-day the child of Henna Shaffer was laid to rest.

Yesterday our counsel meeting was held at the Midway M. H. and all present confessed peace and a desire to observe communion. The Lord willing, preparatory

HERALD OF TRUTH.

173

services will be held next Saturday, when one person will be received into church fellowship by water baptism. Sunday, the 14th, communion will be observed. PETER METZLER.

Dale Enterprise, Va., May 20, 1905.—The semi-annual conference of Virginia convened at the Weaver church on the 12th and 13th of May. There were present three bishops, nineteen ministers and seven deacons. Besides the members of the Virginia conference and many lay members, there were present Jos. Boll, S. L. Oberholzer and J. B. Snively, ministers, and Frank L. Pierce, deacon, their wives and two other sisters from Lancaster Co., Pa., and M. S. Steiner of Columbus Grove, Ohio. The instructions and admonitions that were given were pointed, practical and rich. The discussions expressed love and good will to each other, and we are made to believe that all present were made to feel that it was "good to be there." On Saturday afternoon a preparatory service was held, at which time one member was reclaimed. On Sunday following communion services were held, at which time a large number of brethren and sisters partook of the sacred emblems of the broken body and shed blood of the world's Redeemer. Services were also held at night during conference, conducted by the visiting ministering brethren, when many practical truths were presented unto us. Truly this was a season of spiritual refreshing from the presence of the Lord.

On the 17th Bro. and Sister Christian Good started for their field of labor in West Virginia, expecting to be joined soon by Katie Blosser of Rawson, Ohio, who will assist them in the good work. We know that many prayers are offered in behalf of the work and workers there, at home and abroad. We know that the interest in this work outside of the field is increasing and we feel sure that as the outside interest increases, the inside interest will also increase, for we know that the prayers, labors and sacrifices of God's faithful ones will never go unrewarded. We hope and pray that the workers may be happy in the service of their Master; that they may receive showers of spiritual blessings; that their work may be crowned with success, and at the final day of reckoning, that they may come rejoicing bringing many sheaves. Their address will be Job, W. Va. S. M. BURKHOLDER.

QUERY DEPARTMENT.

Please give an explanation of Luke 16:8, 9. Who are the "friends" we are to make with the "mammon of unrighteousness" and into what kind of "everlasting habitations" will they receive us? E. F.

Is the advice in 1 Tim. 5:23, "Drink no longer water, but use a little wine for thy stomach's sake," to be taken literally or figuratively? N. E. M.

Did Christ sanction the use of intoxicants when he turned water into wine?

Is there any scripture that would justify a Christian taking part in the election of political officers? W. W. C.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

Sister M. H.—Please explain 1 Cor. 13:15. The latter part is especially hard to understand. The Lord willing, preparatory

By reading the context we are enabled to better understand what Paul means to teach in this passage of scripture. The church at Corinth was composed of two classes of believers, the one in a sense unenlightened and carnal, the other enlightened and spiritual; both classes were building upon Christ as the foundation. In building upon this foundation the one class used "gold, silver, precious stones," representing doctrines and practices founded upon the truth, such as would stand the test of the refining fire; the other used "wood, hay, stubble," representing things perishable, such as formality and theories of men. The judgment day shall be the testing time, showing the difference between the works and teaching of different men. "If any man's work shall be burned"—condemned and counted worthless—"he shall suffer loss." That is, he shall lose all his labor and the good that might have been done if his teaching had been different and his conduct better. "He himself shall be saved," because he accepted Christ as his Savior and received remission of sins, but he is saved "as by fire." As a man who escapes destitute from a burning building is saved from being consumed, but suffers the loss of what he possessed; in the same sense, the believer who ignorantly though sincerely teaches error, and observes forms rather than the essentials of Christianity, may in the end be saved by grace, but all his labor will be lost to the cause, and no reward shall be given for faithful service. Freepart, Ill.

By J. D. Guengerich.

From verse 10 (1 Cor. 3) we learn what the foundation is, and that no other foundation can be laid, but "let every man take heed how he buildeth thereon." Now, by verse 4 we find that there were divisions among the Corinthians, not as to the foundation, but as to the building. Some like Apollos had different foundations, but because they had different modes of building on the same foundation; and some like Paul's mode best, while others liked Apollos' way of conducting church matters better. It is evident that it was some non-essential that they were putting more weight upon than Paul himself did, and he called it carnal wisdom. The essential is the foundation—Jesus Christ—and we may build on this foundation church doctrines. Some may be of great value as gold and silver—love and good works—which always follow a truly converted child of God and cannot be burned or destroyed, no more than gold or silver. But he who uses wood, hay or stubble, which may signify good rules for a certain time and place, being also useful articles, but not as durable or valuable as gold and silver—fruits of the Spirit—may in the course of time see his work lost or destroyed; but he may save himself, if he only stays on the foundation—Jesus Christ. Centralia, Mo.

Obedience on the part of the professed child of God is the only genuine evidence of willingness. I may say I am willing to deny myself, to take up my cross and follow Jesus. I can prove that I am willing by the actual doing of that which I say I am willing to do. You may say, I am willing to take the plain Bible way and be a real disciple of Christ. You can fully demonstrate your willingness by doing so. Put off at once and forever your worldly badges and ornaments, and really and truly give yourself to God without any reserve whatever. "If ye be willing and obedient ye shall eat the good of the land."

OUR MISSIONS.

FOREIGN FIELD.

India—American Mennonite Mission, Dhantari, C. P., India.

HOME MISSIONS.

Chicago—Home Mission, 145 W. 18th St., Chicago, Ill.

Welsh Mountain—Welsh Mountain Industrial Mission, New Holland, Pa., R. P. D. No. 1.

Philadelphia—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster—62 Rockland St., Lancaster, Pa.

Canton—1800 E. Tuscarawas St., Canton, Ohio.

J. A. Lechty, Supt., 2801 E. Tuscarawas St., Kansas City—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

OUR DHAMTARI LETTER.

Dhantari, C. P., India, April 24, 1905.—Now that I am in India already for three weeks and recalling a number of requests to "write and let us know," I will do so through the columns of the Herald. Here in India we reckon our ages from the time we land, so you cannot expect much from one so young—three weeks! As is the case of every child, we must learn to talk, and therefore about the first thing to which I was introduced was the language. With the exception of a very small vocabulary I find myself utterly "tongue-tied." My desire is very great to do something, but very little can be done until one can speak the language of the natives. Although it requires hard work and close application, language study is very interesting. At first one sees only a shapeless mass of something which is called Hindi, but after carefully scrutinizing each character which represents a certain sound, they slowly shape themselves into something intelligible. I have been able to "read" slowly several chapters in John's Gospel, although I did not understand very much of what I read. While reading in this way one day the thought came to me in the form of the question, "I understand thou who art the reader?" and the natural answer was as in the case of the Ethiopian, "How can I except some man should guide me?" This latter place is filled by a native "pandit," who sits with me an hour each day, translating for me and answering such questions as I may have to ask, besides helping me to pronounce the words and get the sounds properly, some of which at first seem very difficult.

India is a very pleasant country. Although the climate of India is warm and trying for the average European or American, yet we are very glad to be here, for is not a large part of the dense population of India groping in heathendom, and did not Christ die for these people as well as for the people in America? Ah, when I look into the faces of our boys here at the orphanage and especially the dear little boys, some of whom are mere tots, you will not wonder when I tell you that tears fill my eyes. The other day in reading a report of a certain missionary society in India which had to send a number of orphans back to their villages because they were not provided with sufficient funds, Bro. Ressler remarked that he would think of starving first before sending the boys and girls back again to heathen gods and customs, and his thoughts coincide with mine. I wish that you might see them some evening when about two hundred and fifty boys collect in the church, all sitting on the floor, singing Christian songs and listening to gospel messages. Some of them are very intelligent-looking and we hope that a large number will some day become missionaries among their own countrymen,

HERALD OF TRUTH.

but before they are able to do that they must be trained, and for this who is responsible?

A few days ago several of our colporteurs (natives) started out on a trip selling scriptures and portions of scriptures. We cannot estimate the amount of good that can be done by spreading the Word in this way. I am well and happy in my new field. May the Lord continue to lead. In his name,

J. N. KAUFMAN.

For the Herald of Truth.

NOTES FROM INDIA.

By J. A. Ressler.

A recent letter asks the question whether there were 403 different persons who parroted the communion or whether this expresses the number at both places, some of whom communed twice. With grateful hearts we can say that the number represents the number of members of the church and not merely the number of times the communion was given out. All but a few who were not able to go communed at Rudri this time. Quite a number more have asked for membership, but so far it has been felt that they had not been sufficiently taught to be admitted by baptism.

We sometimes wonder whether the matter of missionary effort is only a matter of how hard the public conscience is pressed. For a time workers were very scarce and those in the field were in grave danger of breaking down. At that time letters of sympathy and substantial contributions came in with credible liberality. Now that reinforcements have been heard from the tone of letters seems to be, "I am so glad you are getting help; all your needs have now, undoubtedly, been supplied," and there were quite a number of weeks that not a single contribution came in. True, the work has not yet suffered very much, but if the coming of workers means the dropping off of material support there will be suffering, and that very soon. Oh, that our giving and praying and working might be from the motive of love to Him who has given the charge, "Go ye." "Many persons get rid of an uneasy conscience by throwing 25 cents into the collection basket."

We are so glad to be able to rejoice with those who rejoice at our receiving reinforcements. Bro. Kaufman arrived at Dhantari on last Saturday. He is now busy on Hindi, getting ready to take a hand in the work. He spoke to the children through an interpreter on Sunday evening. From the sounds we hear in the next room, where he is at work with his teacher, we think it will not be long until the interpreter can be dispensed with.

The matter of securing a village moves slowly. We have heard of a number that are for sale and investigations are being made. We have no definite news as yet to give you in regard to prospects. Unless the health of some of the missionaries improves very decidedly it will be a serious question as to who will be able to go out to the village when one is secured. Some one with experience must go, but all the experienced workers cannot leave the old stations. With this in view our friends will have patience if we hasten slowly.

Dhantari, C. P., India, April 12, 1905.

For the Herald of Truth.

FROM THE CANTON MISSION.

Dear Herald Readers, Greeting in Jesus' blessed name, who is such a comfort in every trial we meet with in this sin-cursed world. As we look about us and behold the

beauties of reviving nature, and remember that God said long ago that while the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease, and beholding the fowls of the air and flowers of the field, we see that he is verifying his promises daily, and we wonder how it can be that people in this enlightened age will give so little heed to his word, but will harden their hearts, and not hearken unto those precious commandments. To-day there is a show in this city, and old and young, rich and poor can be seen on their way to the grounds, seeking pleasure and amusement, instead of spending the time in honoring and glorifying God, as Paul commands us to do in all things. God in his infinite love and mercy gave his beloved Son to redeem us from bondage, and in him we find grace to overcome the enemy. His judgments are truly more to be desired than fine gold, and yet people will seek to gratify themselves with the things of this world. How grievous it must be to the blessed Savior to continually see those who have promised to follow him, walking away from him and not following him in paths of peace and righteousness, and perhaps oppose active work and prove a hindrance to the cause and to those who would reach out and help others into the better way. Satan is constantly devising new plans by which to entrap the people and is deceiving many. How can we see our friends in an unsaved or lukewarm condition and not warn them! How can fathers and mothers, knowing that their own dear children are on the downward road to destruction, rest satisfied and still oppose religious temptations intended to gather them into the fold! Jesus said, "Go and teach all nations." We certainly should use every opportunity granted us to become better acquainted with his ways and teach others as well. Paul was zealous enough to preach all night and his hearers interested enough to listen, but in this wicked age of the world it seems to be so much trouble for people to meet at the house of the Lord and build each other up and help others find the Savior. Does this please God, or is it more pleasing to Satan? The harvest truly is great, but alas, where are the reapers? The work at this place is going on, but more laborers are needed. Brother, sister, let us pray earnestly that more laborers may go into the fields and glean the sheaves of ripened grain while it is yet day, for the night is coming when no man can work. The work is great all over the land and many may be the souls that will land in eternal perdition if you, dear reader, fail to do your part.

At this place we find that each day brings us new opportunities and responsibilities, and we see the need of being filled and guided by the Spirit. As the work is growing, we are praying for more Spirit-filled workers who are willing to submit to the Master's will and live up to his plain teaching. Who will come? Who will say, Here I am, Lord, send me?

Bro. L. J. Shank joined our band on April 15th, for which we rejoice. We aim to hold several cottage meetings each week, besides our regular services, which prove very helpful.

Thanking our many friends who have so kindly remembered us and extended a helping hand, and asking those who know the worth of prayer, to pray earnestly for us and the work at this place, we remain

Yours for the Master,

THE WORKERS.
Per P. R. LANTZ.

Canton, Ohio, May 5, 1905.

June 1,

For the Herald of Truth.

PHILADELPHIA HOME MISSION.

Dear Herald Readers, Greeting in the name of our Redeemer who gave his life a ransom for many.—It has pleased the Almighty to restore me to health again, after a long siege of sickness, having spent three months in the hospital in an almost hopeless condition. "Surely, the Lord is good and greatly to be praised for his goodness and his wonderful works to the children of men." It is a great privilege to be in health and strength and to spend a season with the work and workers here in this place. When we look about us we think of Christ when he said, "The harvest truly is great, but the laborers are few." All about us we see sin carried on to its utmost capacity.

The meetings are well attended and good interest shown. Quite a number of the brethren and sisters have been in the country the past few Sundays to commune in their home churches. On Sunday, May 21st, Pre. Henry Godshalk of Lansdale, Pa., preached for us from Luke 15:18, "I will arise and go to my father." A number of the children have been sick. The Winklespect family are all convalescing. Florence has just returned home from the hospital. Johnny Weckery is still in the hospital, but is improving. Henrietta Fetters is out of the hospital, but not able to walk yet and must be wheeled about; her foot is healing slowly. May Gauder is still suffering. An operation has been performed and a portion of her thumb removed. May the sufferings and afflictions of these dear ones be for the upbuilding of Christ's kingdom. "Whom the Lord loveth he chasteneth." Our suffering here is not to win heaven for us, but to destroy our unheavenliness. "No chastening for the present seemeth to be joyous, but grievous. Nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." They have need of our prayers. Brethren and sisters, are we awake to the fact that there is a work for each of us to do? We cannot all go as missionaries, but we can give them of our means and lend them our prayers, and grasp every opportunity of doing good. How often the opportunity lies at our door! A kind word or a helping hand may do much good. When we see the dear little pinched faces looking up into ours waiting for a smile and a kind word (instead they receive very few at home, but perhaps they are cursed and kicked about), how our hearts do ache for them!

Carpets from Mrs. Frick have been gratefully received. Many others have kindly remembered us by donations. We praise God for all his blessings. Pray for the work and workers, and withhold not good from them to whom it is due, when it is in the power of their hand to do it.

Yours in Him,

May 25, 1905. LYDIA GROSS.

For the Herald of Truth.

THORNS AND ROSES.

By Clem.

Haven't I a right to my opinions? Yes, if your opinions are right.

Our untempered zeal in promoting a cause or enterprise may be the very barrier which prevents even its normal growth or development. The harder we try to force existing circumstances to conform to our views, the wider the chasm between the ultimate accomplishment of our project and ourselves becomes. Because we have im-

HERALD OF TRUTH.

plicit faith in our opinions and are willing to go great lengths to carry them out, does not prove that some one else's opinions, perhaps much more conservative than our own, may not after all have the true ring of success in them. Our opinions are too often like some highly polished (but inferior in quality) band instruments, because the harder we blow, the "thinner" the tone becomes.

It is right that we have confidence in our abilities, but manifesting over-confidence, or parading ourselves before the people with a desire to impress them with our unusual endowments, makes us act foolish.

The position we may occupy in relation to our fellowmen, be it in the educational, business, or social world, does not make us invulnerable to the temptation to think "we know it all," or "better than any one else."

It is better for us to grace the position entrusted to us than to be content with the honor which the position we occupy, brings us.

The Christian who attempts making his living by driving sharp bargains or close speculations, frequently pays dearly for the little he gets. He may receive many dollars, but what is that when compared with the good name he must sacrifice?

STOCKHOLDERS' MEETING.

Annual meeting of stockholders and directors of Elkhart Institute Association will be held at Goschen College on Saturday, June 17th, at 9 a. m. All are urged to be present, as important questions in regard to the management of our educational work will be considered.

JOHN BLOSSER, President.

J. S. HARTZLER, Secretary.

SPRING CONFERENCES.

The Sunday School Conference for the Alberta (Canada) district will be held at the meeting house on July 10, 1905. The church conference for the same district will be held at the same place on July 11th.

The Amish Mennonite Conference for the district of Indiana and Michigan will be held at the Forks church near Middlebury, Ind., on June 8 and 9, 1905. All questions for the conference should be sent to D. D. Miller, Middlebury, Ind., not later than May 1st, so that a program may be arranged and sent to the different ministers previous to the conference. All are cordially invited to attend.

D. D. MILLER, Cor. Sec.

MARRIAGES.

Eash—Yoder.—On April 20, 1905, at the home of the bride's brother, near Bowne, Mich. Bro. John Eash of White Cloud, Mich., and Sister Nora Yoder of Bowne, Mich., were united in the bonds of holy matrimony by Pre. Isaac Weaver.

DEATHS.

OBITUARY.

Pre. Philip H. Parret died of the effects of a paralytic stroke at his home in Chambersburg, Pa., on May 15, 1905; aged 62 Y., 8 M., 16 D. Bro. Parret was born in Rockingham county, Virginia, in 1842. When the Civil War broke out he was drafted and against his will entered the Confederate army. At the end of two years he was granted a fifteen-day furlough, and with a number of other young men of Mennonite extraction who were averse to the war, took this opportunity to leave the ranks permanently. They consequently came north to Pennsylvania. The subject of this sketch made his home with the family of J. L. Leshner in Franklin county, Pa. In the year 1866 he married Catharine L. Leshner, daughter of his employer. To this union were born three children, two of whom survive him.

Besides a son and daughter, there remain to mourn their loss, his sorrowing wife, four grandchildren, two brothers and two sisters and a host of relatives and friends. But none possibly feel the loss more keenly than the congregation whom he served in a ministerial capacity for nearly thirty years. Bro. Parret was one of the first English-speaking ministers in the Cumberland Valley. He was an untiring, zealous, faithful servant of the Master. To wield the sword of the Spirit and warn the people against the wrath to

come was more natural to him than to unwillingly engage in carnal warfare. Bro. Parret always was a hearty man until about three years ago when a siege of typhoid fever greatly reduced his vitality, but he was still able to be about his "Master's business," declaring it to be his duty to respond whenever a call for service came. Four days before his demise he suffered a stroke of paralysis and gradually sank until the end came. He passed away peacefully and in full assurance of everlasting life in the work beyond. His last words were, "I am ready." Funeral services were held on the 18th, conducted at the house by Christian Strie of Maugansville, Md., and at the church by Bishops Geo. Kneer of Hagerstown, Md., and J. N. Durr of Martinsburg, Pa. Text, 2 Tim. 4: 6, 8. His pallbearers were his fellow ministers and deacons. The remains were laid to rest in the Chambersburg Mennonite cemetery. Peace to his ashes.

Gamber.—On the 15th of May, 1905, in East Petersburg, Lancaster Co., Pa., of the infirmities of old age, Elizabeth, widow of the late George Gamber, in her 89th year. Two sons and two daughters survive her. She was a member of the Mennonite church.

Snyder.—On the 18th of May, 1905, in Hinkletown, Lancaster Co., Pa., the two-year-old son of Henry S. Snyder. He died suddenly of a fever, and was taken to the kitchen stove to hurry the fire, and then went into another room, leaving her child by the side of the fire in the room. The mother was horrified to see her poor little child in the agonies of death, with his clothing entirely burned from the little body. He probably had come too near the stove and his clothes ignited by it. He inhaled the flames and smoke which prevented his making an outcry. He died in his mother's arms a few minutes after he was found. Funeral services and interment on the 20th at Groffdale.

Martin.—Sister Kate Martin, daughter of Deacon David Martin (formerly of Canada), was born on the 27th of December, 1867; died suddenly of a fever, at the family residence in Harrison Twp., Elkhart Co., Ind., on the 19th of May, 1905, of heart failure; aged 38 Y., 4 M., 22 D. Sister Martin was apparently in her usual health, and assisted her older sister, Mary, who has for a number of years suffered from paralysis in her limbs. After this she said she felt tired and went to bed in the little rest; her sister soon noticed that she was dying, and in a few minutes the spirit had fled to the world beyond. Sister Martin was a devoted sister in the church and her sudden death made a deep impression on all who knew her. She was buried on Sunday afternoon and the esteem in which she and her family were held was manifested in the very large attendance at her funeral. Services were conducted at the Yellow Creek M. H. by Jacob Christophel and Jonas Loucks. The mother died many years ago; the father, after suffering some years with paralysis, also died several years ago. The children have manifested a very commendable spirit in taking care of their invalid father and sister and keeping up the home. God will surely bless them in their work of patient, loving devotion to one another, and give them grace to bear with willing submission this sad and sudden affliction. But in all their sorrows they need not mourn as those who have no hope, for we believe that our loss is her eternal gain.

Wampler.—Samuel M. Wampler died at the home of his father near Dayton, Va., of consumption, on the 17th of May, 1905; aged 35 Y., 7 M., 17 D. He was a consistent member of the German Baptist church from early life. He was buried at the Bridgeville church on the 19th. Funeral services were conducted by J. M. Keagy of the home church and David Bowman of Missouri, from the text, "The spirit is willing, but the flesh is weak." Selected by J. M. Keagy.

Swope.—Fannie, wife of Joseph Swope, died at her home near Monni Clinton, Rockingham Co., Va., after a short illness of cramp, May 12, 1905; aged 37 Y., 7 M., 24 D. She was united with the Mennonite church in early life and was a consistent member until death. Besides a zealous husband and five children, she leaves an aged father, a brother and four sisters. In the removal of Sister Swope, who was so much needed in the family, we are again taking the loss of a faithful Christian. "God's ways are not our ways." Funeral services were held at Weaver's church on the 13th, conducted by the brethren and sisters of the German Baptist church of the home church and M. S. Steiner of Columbus Grove, Ohio. Interred in the cemetery near by.

Showalter.—John R. Showalter died of consumption at his home near Dale Enterprise, Rockingham Co., Va., on the 18th of May, 1905; aged 60 Y., 10 M., 22 D. He was a member of the German Baptist church for some years. He leaves a widow and three children, all grown. Funeral services were held at the home church on the 19th, conducted by J. M. Keagy, assisted by Emanuel Long and P. S. Thomas, ministers of his church. Text, 2 Cor. 4: 17, 18. Interred in the Bank Mennonite cemetery.

ITEMS.

The teamsters' strike at Chicago, which was on a fair way to a final settlement, has broken out worse than ever. All that prevented its consummation was the refusal of the express companies to take back their striking employees. It appeared rather arbitrary and hard on the part of these companies to prevent the termination of this great labor disturbance, and yet in a way they can not be blamed much, for they had told their drivers that if they went out without any direct provocation on the part of their employers, thus breaking their contracts, they would not be reinstated. There are still hopes that some compromise will be effected between the express companies and their employees. It seems no more than just that employees should learn that they cannot leave their work, do their utmost to injure their employers and then expect to be reinstated without suffering some penalty.

"Uncle Tlee" Spear, a Christian minister of Kentucky, has arranged to preach his farewell sermon to his congregation on Sept. 15th, on which date he will be a hundred years old. He has been preaching the gospel since he was a young man and is still contrastively vigorous.

The British steamship Batoum lately arrived in this country with the first shipment of benzine from the island of Borneo. The vessel brought 1,350,000 gallons of the combustible oil, valued at \$75,000. The spread of the automobile and power launches makes this country a place of ready sale for the Borneo product, which is said to be far superior in quality for this purpose to the home product.

George Vincent, aged eighty-six, and Mrs. J. H. Harvey, aged ninety-six, were recently married at Ludgvan, England. The groom's granddaughter was one of the bridesmaids. After he had performed the ceremony, the registrar said he could not consistently wish them a long life, for they had that already, but he did wish them much happiness during the remainder of their lives. The aged couple are both quite vigorous and the following day walked from Ludgvan to Penzance, a distance of eight miles, without any apparent fatigue.

Secretary of the Navy Morton has announced his intention of leaving the cabinet on July first. Ralph L. Ray of Lancaster, Wis., has been engaged as private tutor of King Alfonso of Spain. He will leave for Madrid soon and will teach the king the English language and American ideas.

Ira D. Sankey, the gospel singer and for many years co-worker with Evangelist D. L. Moody, is lying dangerously ill at Brooklyn. He has been in poor health for some years, having gradually lost his eyesight several years ago. One who has been thrilled by his gospel songs, and thousands have sought the Savior under the influence of his singing the gospel message.

MENNONITE OLD PEOPLE'S HOME.

Report of Receipts for April, 1905.

D. C. Amstutz, guardian for Catharine Steiner, \$70; D. C. Amstutz, as secretary of M. B. of C. H. and M. \$50; Rebecca Rohrer, \$100; Howard and Miami (Ind.) Cong., \$33; G. H. Getty, New Wilmington, Pa., \$5.88; D. P. Yoder, Wellersville, \$2; Dr. F. L. Henry, Cleveland, Ohio, \$11.53; H. R. Mowery, Reedburg, Ohio, \$10; C. Z. Yoder, Wellersville, Ohio, \$3; Mr. and Mrs. David Martin, Dalton, Ohio, \$2.50; Anna Stoltz, \$1; J. H. Martin, Waynesboro, Va., \$1; Mattie Rohrer, Wadsworth, Ohio, \$6; Friends, Toledo, Ind., \$6.50; Oak Grove, Cong., Smithville, Ohio, per C. Z. Yoder, \$2.50; Isaac H. Kulp, Danboro, Pa., \$1.16. Total, \$341.17.

Articles Contributed: Danboro, Bucks Co., Pa.—Mr. and Mrs. L. L. Kulp, evaporated sugar corn, bulbs, cherries, beans; A. L. Kulp, lot of pickles; Barbara L. Kulp, canned fruit; Mr. and Mrs. A. M. Leatherman, bulbs, glassware.

Rittman, Ohio—Solomon Hartzler, load of straw; D. M. Yoder, apples; Jacob Martin, bottles Quaker Oil; D. C. Amstutz, apples, cabbage; Sistera Lacy, Leah and Tena Yoder, cherry trees, grapevines, narsins, callon applebush; Mary J. Clouser, half dozen zollets, washing powder.

Wellersville, Ohio—C. Z. Yoder, lettuce, apples; D. P. Yoder, two chickens (prepared), basket apples, six dozen eggs.

Isaac H. Kulp, Philadelphia, Pa., one leg of lamb; John Zimmerman, Orrville, Ohio, cabbage; S. E. Roth, Woodburn, Oregon, hynms.

Donors will kindly remind me of any gifts not noted above. Gratefully acknowledged.

J. D. MININGER,
Supt.

BRETHREN'S
Plain Clothing

If you want
KELMERE GOODS, made up
in a first-class manner and
at reasonable prices, we can
satisfy you.
When you buy from us
you GET what you want.
When you buy from your
local dealer, as a rule, you
TAKE what you can get.
We always
guarantee Satisfaction
and refer to our many patrons,
some of whom will be found in
nearly any community where the
Brethren reside. Samples of cloth
from which we make our clothing,
measuring black, tape line and
rules for ordering will be sent on application.
Our rules for self-measurement are so simple, any
one can understand them.
We want to hear from you.
PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

BARGAIN COLUMN.

We offer the books listed in this column at greatly reduced prices. Any book not being as represented may be returned and money will be refunded.

Tried and True.—An excellent cook book, containing 515 practical and useful recipes for all kinds of cooking, baking, roasting, etc. With an excellent alphabetical index. Heavy paper cover. Sent by mail for 15 cents. Only a few copies left.

Our Beacon Light, or the Youths of our Land the Hope of our Country. Devoted to employment, education and society. By B. R. Cowen, editor of the "Ohio State Journal." Assistant Secretary of the Interior, etc. In his preface the author says: "He has admitted nothing to its pages that he does not believe to be true and helpful in the right direction, and which, if profited by, will not strengthen the young for the serious and earnest duties before them, and contribute to their temporal success and future happiness." Some of the chapters are: Our Beacon Light, Youth of Ancient Times, Youth of Modern Times, Early Education, Effects and Advantages of City Life, Country Life, Sowing Wild Oats, The Dignity of Labor, Learning a Trade, Choosing an Occupation, How to Succeed, Agriculture, Journalism, Economy the Foundation of Life, Common Sense Etiquette, The Study of Biography, How to Cultivate Memory, Dangers of Disobeying Orders, Girls at Home, Home Hygiene, Things Worth Knowing, Beauties of Nature, etc. The book is 6x8 1/2 inches, 508 pages, good paper, nice clear print, a number of illustrations, red edges, bound in fine English cloth with illuminated side and back titles. Price ordinarily \$1.75. We offer them at the extremely low price of \$1.00 per copy postpaid; cash with the order.

Sunny-Side Sketches.—By Virra M. D. Hopkins. Published by Mennonite Publishing Co. Octavo size, 144 pages, bound in fine English cloth. A collection of beautiful, encouraging and instructive articles, essays, stories and poems, and as the title indicates, representing the sunny side of life. Its purpose is to help others to a higher and better life and shows forth the beauty and duty of doing more good deeds and acts of kindness as we pass along over the rough pathway of human life. Price, by mail, 30 cents.

Mennonite Publishing Co., Elkhart, Ind.

32 YEARS SELLING DIRECT

We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

We Have No Agents

but ship anywhere for examination and approval, guaranteeing safe delivery. You are out nothing if not satisfied as to style, quality and price. We make 200 styles of vehicles and 65 styles of harness. Our large catalogue is FREE. Send for it.

Elkhart Carriage & Harness Mfg. Co., Elkhart, Ind.

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,
Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill - Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOEREL, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE.—For cheap landseekers R. R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve.

SEND FOR THE PAMPHLET BEARING THIS NUMBER.

No. 43. It tells of FARM CONDITIONS in Eight Southern States now attracting wide attention from

Home-seekers and investors, and reached by the Southern Railway and Mobile & Ohio Railroad. It contains information every farmer and every man looking for a new location should study. Write for No. 43. Address, M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.; or Chas. S. Chase, Agent, 722 Chemical Building, St. Louis, Mo.; or M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 8, 1905.

Vol. XLII. No. 23.

EDITORIAL NOTES.

"Receive ye the Holy Ghost."—Jesus.

Occupation often prevents temptation.

We wish every reader a pentecostal blessing.

"Have ye received the Holy Ghost since ye believed?"—Paul.

Spend more time in helping others and less time in criticizing them.

"The Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts."

"I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy."—Jehovah.

The Lord gives the power of the Holy Spirit to those only who desire to use it in actual service for him. Serviceless lives must ever be devoid of the Holy Spirit's power.

The day of Pentecost may be termed the first General Missionary Conference. The conference in the "upper room" was more-over followed by immediate and successful mission work among more than a dozen foreign nations. Practically suggestive.

The interior of the store and main office of the Mennonite Publishing Company have been in the hands of painters and paper-hangers for several days. While it was discommodious doing business, dogging paint, paste and brushes, it did improve appearances wonderfully. The editor hopes the disturbance will reach other parts of the establishment before the program ends.

We wish to thank our friends for the liberal support they have given us in the matter of articles and news for the columns of the Herald. We notice, however, as the spring work began our contributions correspondingly decreased, of which we do not complain, but wish to remind you again that your services have been much appreciated and we kindly solicit your further help along this line. Send us good, strong articles.

In this issue of the Herald will be found the first correspondence from the new Mennonite colony on the Quill Lake Plains, Sas-

katchewan, Canada. We are glad to note that the prospects for crops are good and that our people are so well contented in their new homes. They have certainly located in a fine country and we trust their fondest hopes for success both in the spiritual as well as in the temporal will be fully realized.

Ordinations.—On May 7th votes were taken for two ministers and two deacons in the congregation near Elida, Ohio. On the 27th the lots were cast and the brethren P. E. Good and Andrew Brenneman were called to the ministry and S. P. Good and S. C. Brunk were at the same time ordained deacons. May the Lord give these brethren much grace to faithfully discharge the sacred duties devolving upon them in their new and important callings.

Lesson Helps Exhausted.—We are very sorry that we are unable to fill a number of orders recently received for Lesson Helps, as the supply for the second quarter, advanced and primary, English and German, is entirely exhausted. There has been an unprecedented demand for the Helps this quarter. Thirty-one thousand copies of the English and nearly seven thousand of the German were printed and yet the supply is insufficient. We hope to supply all for the next quarter. Send your orders early and make sure of your Helps.

A very interesting article by Bro. J. N. Kaufman, describing the Mennonite Sunday school at Sundarganj, Dhamtari, India, reached us just too late to appear in this issue of the Herald. Watch for it next week. We wonder what would be the result if our Sunday schools were held at 7:15 a. m. as they are in India. Two or three hours later in the day seems much too early for some of our Sunday school members.

Bro. Kaufman writes that the weather at that time (May 10th) was quite warm, the thermometer registering 98 degrees in the shade, but that he was well and slept out of doors in order to get the full benefit of the cool night air.

Our readers will be interested in the account of the triple wedding at Rudri, Central Provinces, India, on April 18th, as told by Sister Lina Ressler on the mission page this week. The editor extends hearty congratulations to his connubial Indian brethren and sisters and joins the mission force in earnest prayer that these young people may be blessed in their sacred relations and

that the Lord may sustain them in setting up real Christian homes in that land where example along this line is so much needed.

We are glad to note from a private letter that Sister Lina's health is again much improved. May she thus continue.

The two great rival fleets of war, the Russian under Rojestensky and that of Japan under Togo, have finally met and fought. By this action Russia has lost twenty-two ships, six thousand men, a billion dollars' worth of property, the confidence of her subjects and her honor (?) among nations; still her dukes declare that the war must go on in order to preserve her honor, cover her disgrace and prevent utter humiliation. Japan on the other hand is hilariously wild with joy over a victory that means such an enormous loss of life and property. Surely, war is cruel, relentless, and pleases Satan rather than God. May the dove of peace make haste to visit these belligerent nations.

A Centenarian at Communion.—Baptismal services were held at the Kraybill M. H. near Mount Joy, Lancaster Co., Pa., on Saturday, May 20th, at which time five persons were added to the church through the rite of baptism and one was received from another denomination. The following day the ordinances of communion and feet-washing were observed. A notable character among the 220 members who took part in these solemn services was that of Grandmother Lehman, who passed her hundredth milestone last October. Sister Lehman is still vigorous and in possession of all her faculties. She is undoubtedly the oldest member of the Mennonite church in America. May her end be as full of peace and happiness as her life has been full of days.

The Word "Preach."—The word "preach" is used more than a hundred times in the New Testament scriptures, and according to a Greek scholar, it is represented in that language by six different words. It is worthy of note that the word meaning to reason or dispute is used but twice. One, meaning to bear good news, whence we have our words "evangel" and "evangelist," is used at least sixty times. Another, meaning to herald or proclaim, as one standing with a trumpet to his lips, proclaiming an important message, is used fifty times. Another, frequently used by the disciples in early times, means to talk or prattle, as children do, natural and unstudied. This

word is used in connection with the accounts given of the preaching of Philip, Stephen and other early proclaimers of the Word.

Let the modern preacher learn from this that true gospel preaching does not consist so much of discussions and disputings over theories and opinions as it does in proclaiming the glad news of salvation to a dying world in such a way and with such language that all who hear may understand and be led to accept the Savior who came into the world to bring "peace, good will to men."

*

International Sunday School Lessons.—As the International Sunday School Convention meets at Toronto, Canada, June 22, 23, several questions bearing on the lessons for the next six years will naturally be discussed and much interest is being manifest in Sunday school circles. During the past few years considerable criticism has fallen on the Committee in reference to the selection of scripture; chief of these being that the lessons assigned for study lacked continuity, that there was too frequent change in the subject matter and from one Testament to the other. It is the aim of the Committee to cover as much of the subject matter of the Bible as possible in a six years' course. Heretofore the purpose was to select about one-third of the lessons from the Old Testament and two-thirds from the New. To offset the above criticism the following arrangement has been made for the course we begin next year: It begins with eighteen months' study of the life of Christ as arranged from Matthew, Mark and Luke. Then follows a year in the Old Testament, to the book of Samuel. The next six months the lessons are taken from the Gospel of John. The year 1900 is to be spent entirely on the Acts of the Apostles; the following year in the Old Testament, from Samuel to Isaiah; 1911 will devote the first half to Luke and the second half will be given to the study of the captivity and return of Israel—Isaiah to Malachi.

To our mind, this is a very admirable arrangement and makes a well-connected course of Bible study. We believe it will meet with hearty approbation by all our Sunday school workers.

PERSONAL MENTION.

Bro. S. G. Shetler of Johnstown, Pa., preached in the German language at the Kaufman Amish Mennonite M. H. on Sunday, May 21st.

*

The ministerial brethren Samuel Yoder and George Lambert with a number of the laity of the Elkhart congregation attended the church and Sunday school conferences at Cullom, Ill., last week.

*

Supt. Miner of the Old People's Home at Rittman, Ohio, informs us that some necessary improvements are being made about the Home that will greatly increase

HERALD OF TRUTH.

its capacity. Six applicants are awaiting admission at this time. The health of the inmates is fairly good.

*

A note from Bro. J. S. Shoemaker states that his father fell peacefully asleep in death on June 1st at the age of "four score" years. Father Shoemaker had been gradually sinking for some time and the end was not unexpected. The funeral was to be held on Sunday. A more complete notice of his death may be expected next week. We extend our sympathies.

*

Bro. E. J. Berkey of Auburn, Va., visited the little congregation at Baldwin, Baltimore Co., Md., and preached the Word to them over the second Sunday in May. Bro. Berkey will be a busy man during the summer, at least on the Lord's day, as he has five different appointments scattered over considerable territory. Bro. R. also superintends the Sunday school at Auburn.

*

Dea. Abraham Oberholzer of the Hagey congregation, Waterloo Co., Ontario, spent the past week with relatives and friends in and about Elkhart. He also attended the annual stockholders' meeting of the Mennonite Publishing Company. Bro. J. B. Gingrich, formerly minister in the same congregation, but now temporarily residing with his daughter at Elkhart, paid the editor a pleasant visit in company with Bro. Oberholzer. Bro. O. went to Goshen on Sunday morning.

*

Pre. Daniel Eash and Pre. C. B. Lapp of Ronks, Lancaster Co., Pa., are on a visiting trip to the churches in Ohio and Indiana. They spent some time with the brethren in Holmes and Logan counties, Ohio, and on the 2d of June came to Elkhart and spent a short time with John F. Funk at the office of the Herald of Truth, and proceeded yet the same evening to Goshen, from whence they expected to go on the following morning to Middlebury to visit some of the congregations in that vicinity and also in Lagrange county. Bro. Lapp ordered recently ten copies of the German Martyrs' Mirror, and Bro. Eash is likewise making an effort to get at least that many subscriptions in his congregation.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM VI.

Rehuke me not, Jehovah, now I pray,
Nor chasten me in thy displeasure hot;
Have mercy on my troubled soul's decay
And in my vexed state forsake me not.
My weariness from groaning doth deplete
Itself in tears, which my sad couch do blot;
Mine eye with grief doth waste itself away
Because of ill that adversaries plot.

Ye workers of iniquity, depart!
My supplication unto God is sent.
And he will hear the pleading of my heart—
My prayer receive with heavenly intent.
In shame and sore vexation will be start
Mine enemies, their evils to relent.
New York City.

June 8,

For the Herald of Truth.

THE SPIRIT-FILLED LIFE.

By Sallie L. Miller.

One thing is admitted by every child of God—there is for us a better, a purer, a higher Christian life than that which is our present experience. Surely, no Christian would be content to make his present state permanent, eternal. We are not what we were; we are not what we hope to be. If our Christian growth is normal, there is within us a continual desire to move onward, upward, heavenward. We will become inspired with a holy zeal to get nearer to God, to learn all he is willing to teach us, to be filled with a Pentecostal fullness of the Spirit.

It is needful that we receive successive infillings of the Spirit. If your heart is filled with the Holy Spirit he will purify your life. He will give you a divine nature and free you from the power of the evil nature. He will give you a patience that is not easily disturbed by the sharp words that fall about your ears. He will give you sweetness of temper, unselfishness, a readiness to lend a helping hand in all the little details of daily life. He will make of you a pure, gentle, kind, sympathetic follower of Jesus.

We have too slight an acquaintance with our real, inner life. Christ, in the Word, told us that he dwells in us through the Holy Spirit. He promised to be within each believer.

On the faces and in the lives of those who are filled with this Spirit we discern a light, a joy, a power which causes us to ask the secret of this nobler, more victorious life. For in the soul of every Spirit-filled Christian the image of Christ shines as the ideal into which he would fashion his own life.

When we are filled with the Spirit we do not regard so much who is for us or who is against us, but our thought and care is to have God with us in everything we do. When Christ was upon earth he was despised of men in his greatest need of friendship; forsaken by his acquaintances during his sorest trials; denied by his followers when he was nearing the time of death. But now poor, weak, sinful men and women long to have all men their friends and benefactors. Be filled with the Spirit, and "these light afflictions" will become much lighter.

We need to be filled with the Spirit to keep us from unkind or thoughtless criticism of others. To help us bear the aches and pains, the privations and trials of life submissively, trustfully. To point out unto us duties we could not otherwise discern, for opportunities of sweet service come to almost every Christian. The service is almost sure to lie near at hand, though it may consist not of conspicuous deeds which the world would praise, but the quiet, modest, unnoted ministries of love which God's eye alone shall see. These smallest deeds of love, done for Christ, are not forgotten, and many years hence their story may be read from the "book of life."

When the Spirit fills the heart, Jesus becomes real and very near to us. "What is to you?" Does our heart ever "burn within us" because of his nearness? Do we ever feel his presence while we "commune together and reason"? Do we ever think of him as dwelling within us, or do we know him only as far beyond our reach, on the heavenly throne? "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." Be filled with the Spirit (Eph. 5:18). Receive the Holy Ghost. "Tarry . . . until you be endued

1905.

with power from on high" (Luke 24:49). Await the promise of the Father. Then your joy in Christ will be full. You will feel his love, his sympathy, his in-dwelling power, his abiding peace.

Spring, Pa.

For the Herald of Truth.

PHYSICAL SUFFERING OF CHRIST.

By T. K. Hershey.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:4, 5).

Five times that little word "our" is used—"our sorrows," "our griefs," "our iniquities," "our transgressions," and the chastisement of "our peace." We so many times take up our Bibles and read the account of his crucifixion and death, how he suffered for each one of us, and then laying our Bibles down, we think of nothing more about it. I wish I were able to bring before every reader in living colors the suffering and death of Christ. I wish to dwell on his physical sufferings, for that, I think, we can get hold of. No man knows all that Christ suffered. When a great man dies we are all anxious to get his last words; how we treasure up that last word, how we tell it to his friends, and we never tire talking to our loved ones of how he made his departure from this world.

Now let us visit Calvary; let us bring it right down to the present time, or let us go back in our imagination to the time of Christ's crucifixion; let us imagine we are living in the city of Jerusalem, let us take the last Thursday he was there before he was crucified. Let us just imagine we are walking up one of the streets of Jerusalem. You see a small body of men walking down the street; every one is running to see what the excitement is. As we get nearer we find it is Jesus with his apostles. We walk down the street with them, and we see them stop and enter a very common looking house. We enter also, and there we find Jesus sitting with the apostles. You can see sorrow upon his brow. His disciples see it, but do not know what has caused his grief. We are told he was sorrowful unto death. As he was sitting there, he said to the twelve, "One of you shall this night betray me." Then each of them wondered if it was he of whom the Master spoke. They said, "Is it I?" Judas also said, "Is it I?" Jesus replied that it was, and added, "What thou doest, do quickly." Then Judas left the room.

For three years he had been one of the twelve. He had seen the Master perform his wonderful miracles; he had heard the parables as they fell from the lips of Jesus. For three years he had been a member of that little band, but now he got up and went out into the night, the darkest night, I dare say, the world ever saw. He went to the Sanhedrin and there betrayed his Master for thirty pieces of silver. That was a small amount, but many who condemn him to-day are selling the Master for even less than that. There are people who will sell him for a little worldly amusement. They go to places where they cannot take Jesus with them. Now you can hear the money being counted, he puts it into his pocket, and leads the mob to the place where Jesus is.

HERALD OF TRUTH.

179

It was then that Christ said those beautiful words, "Let not your heart be troubled. I go to prepare a place for you. I will come again, that where I am there may ye be also." Instead of his disciples trying to cheer him, he is cheering them. He takes Peter, James and John away from the rest, a distance of about a "stone's throw," and prayed to the Father. He who knew no sin was to bear all sins; he who was as spotless as the angels of heaven was to suffer for us. From this lone spot his prayers ascended to heaven. While he is praying the apostles fall asleep, for their eyes were heavy. After praying three times he looks into the distance and sees the men who are coming for him. He well knew whom they were looking for. He went up to them and said, "Whom seek ye?" They answered, "We seek Jesus of Nazareth." Jesus said, "I am he." There seemed to be something about that reply that terrified those men. They trembled and fell to the ground. Then Judas came up and kissed Jesus, whereupon the soldiers seized him, for Judas had told them that whom he would kiss, that was he. Those hands that had wrought so many wonderful miracles, those hands that had been raised to bless the disciples, were now bound.

They take him to Jerusalem. He can see the soldiers and the populace mocking him. He is taken before the Sanhedrin, and Annas and Caiaphas are sent for. Christ is now before the rulers of the Jews. The law required that two witnesses must appear against a person on trial before he could be convicted. They at last find witnesses who swore falsely. They then asked Jesus what it was that those men witnessed against him, but he said nothing. The high priest asked him a second time and said, "Art thou the Christ, the Son of the Blessed?" Jesus answered, "I am, and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Then the high priest said, "What need we any further witness? Ye have heard the blasphemy from his own lips." And the verdict was, "Guilty of death." What a sentence!

About daylight they take Christ before Pilate. They are so eager for his blood that they can hardly wait. By this time the city is filled with strangers from all parts of the country; they had heard that the Galilean prophet had been brought before the Sanhedrin, that they had condemned him, and that he was to die the cruel death of the cross, and all they had to do was to get Pilate's consent and they would then put him out on the way. Pilate looked at him, talked with him, and was compelled to say, "I find no fault in this man." But the Jews shouted, "Crucify him, crucify him!" Jesus was sent to Herod and we are told that Herod's men of war set him at naught. They dressed him up, took some cast-off clothing, of one of their kings perhaps, and said, "Hail, King of the Jews!" They also snote him in the face.

He is again sent to Pilate who remembered a custom among the Jews that on a certain day one prisoner was to be released to them and go unpunished. So he said to the Jews, "Which of these two prisoners shall I release, Jesus or Barabbas?" Jesus who raised the dead, or Barabbas whose hands were dripping with the blood of his fellowmen? No sooner was the question asked than they lifted up their voices, shouting, "Barabbas!" But a few days before the crowd was crying, "Hosanna to the Son of David!" Now they cry, "Crucify him!" When the governor heard it he turned and washed his hands, saying, "I am innocent of the blood of this just man."

Not until we read all about what Christ

suffered, are we able to fully realize what he has done for us. Let us imagine the scene where he is taken by the Roman soldiers to be scourged. The orders were to put forty stripes, one after another, upon his bared back. Sometimes it took fifteen minutes, and the man died in the process of being scourged. After they had scourged him, instead of bringing oil and pouring it into the wounds of Him who came to bind up the broken heart and pour oil into its wounds, some cruel wretch places a crown of thorns upon his head. It is said the queen of England wore a crown of gold filled with diamonds and precious stones worth \$200,000,000; but when they came to crown the Prince of heaven, they gave him a crown of thorns and placed it upon his brow.

Now you might have seen at one of the gates of the city a great crowd, bursting through. What is coming? There are two thieves being brought for execution. Between the thieves is the Lord of glory walking through the streets of Jerusalem, carrying his cross. You often see people with small crosses made of silver or gold or some other metal; but the cross that the Son of God carried was a rude, heavy tree. He had lost so much blood that he was too weak to carry it, and he sank beneath the load. The crowd howled, "Away with him, away with him," and called him a pestilent fellow. They arrived at Calvary a little before nine, and then came a soldier with hammer and nails, and without mercy drove them through bone and flesh into the wood. The soldiers gathered around the cross and lifted it up and the whole weight of the Son of God came upon those nails in his hands and feet. Oh, you dear people, who say you see no reason why you should love Jesus, come with me and take a look at those wounds, and remember that the crown of thorns was laid upon his brow by a mocking world. Look at him as he hangs there and at the people who pass by deriding him. All this he suffered for you.

But hark! At last there comes a cry from the cross. What is it? Is it a cry to the Lord to be taken from the cross? No. It is, "Father, forgive them, for they know not what they do." Was there ever such love as that? While they were crucifying him he was lifting his heart to God in prayer. His heart seemed to be breaking for those sinners. How he would have taken them into his arms! How he wanted to forgive them!

At last he cried, "I thirst," and instead of giving him a draught of water they gave him a draught of vinegar mixed with gall. There he hung. You can see those soldiers casting lots for his garments; the crowd mocking and deriding and making all manner of sport of our blessed Jesus.

Right in the midst of the darkness and gloom there came the voice of one of the thieves. He cried out, "Lord, remember me when thou comest into thy kingdom." We are anxious to get the last word or act of our dying friends. Here was the last act of Jesus. He snatched the thief from the jaws of death, saying, "This day shalt thou be with me in paradise." He then said, "It is finished." Salvation was wrought; atonement was made. His blood had been shed; his life had been given for each and every one of us.

Oh, my dear reader, surely "he hath borne our griefs, and carried our sorrows"; yet we did esteem him stricken, smitten of God, and afflicted." Yes, "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

Lampeter, Pa.

HERALD OF TRUTH.

Thursday, June 8, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

GOSHEN COLLEGE CATALOGUE.

The annual catalogue of Goshen College is just off the press. It contains seventy-two pages; giving an outline of all the courses of study, calendar, expenses, a number of half-tone cuts showing both exterior and interior views of the buildings, and general information regarding the work of the school. This catalogue will be sent to any address free of charge. Address, Goshen College, Goshen, Ind.

CORRESPONDENCE.

Cherry Box, Mo., June 1, 1905.—Greeting to the Herald Readers.—We have again been made to realize that the greatest blessings come when we do God's bidding. Bro. Daniel Kaufman and Bro. J. M. Hershey came into our midst on May 18th. On the Sunday following, communion services were held. Every member partook. The brethren were with us five days and Bro. Kaufman richly admonished us to keep close to Christ's teachings. Our Sunday school is growing in numbers and great interest is taken. Pray for us. L. H. D.

West Liberty, Ohio, May 30, 1905.—I'm E. M. Detweiler of Calla, Ohio, was with the Bethel congregation Sunday, May 28th, and preached two interesting sermons. He also preached a baptismal sermon at the South Union A. M. church Saturday afternoon. His sermons were full of life and were greatly appreciated. Come again. COR.

Carstairs, Alberta, Canada, May 21, 1905. Dear Herald Readers.—I will write a few lines from this place that may be read by many friends with interest. It is always a pleasure for me to read the letters in the Herald and to see how the people are prospering in the Christian life.

Last week Bro. D. H. Bender came into our midst and held a few meetings, for which we feel much encouraged. In Luke 2:4, we read, "Therefore said he unto them, The harvest truly is great, and the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest."

HERALD OF TRUTH.

The work is pressing on in this community, but we realize that there could be much more done for the Master. In John 5:39, we read, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It is good to be able to convince the world that we are good Christians. By and by it will be still better if God can be convinced of this fact.

In conclusion I will say that the month of May has been quite cool. Garden and crops are looking fine. Trusting in the Lord's guidance over us all, I remain yours in the Master's service, A SISTER.

Mennonite Reserve, Quill Lake Plains, May 15, 1905.—A colony from Waterloo Co., Ontario, moved here a few weeks ago. We at once pitched our tents and are beginning pioneer life on the raw prairie. With the temporal affairs we do not want to be forgetful of our spiritual life, and have begun services. Yesterday, the 14th, we had our second Sunday services, and organized a congregation with fourteen members of the Mennonite church. Pre. E. S. Hallman from Berlin, Ontario, is our minister and Aaron S. Biehn of Strasburg, Ontario, is our deacon. A few days ago we were favored with a call from the editor, Bro. D. H. Bender, and Bro. M. B. Fast, of the Rundschau, which was greatly appreciated. We were very sorry for the poor accommodation we gave our visitors. We are yet moving goods from the station, but within a week we expect to have temporary frame buildings.

The weather during the first few weeks in May has been cool, but now it is quite warm and pleasant. The soil seems to be rich and productive. With God's blessings, we expect good harvests. This country lies central in the great Northwest, between Yorkton, Regina, Saskatoon and Rosthern, all famous for wheat growing. We cannot but feel that the Lord has guided us to a favored spot, that we already can say, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage" (Psa. 16:6). Hundreds of homesteads are still available, and lands for sale on this Reserve. COR.

Mt. Joy, Pa., May 29, 1905.—To the Herald Readers, Greeting in Jesus' name.—On May 14th Bro. Jacob Hershey of Litzitz, preached a very plain and instructive sermon to us at the Kraybill M. H., from Luke 6:31-35, which teaches us whom to love and how to give. How very easy it is to love those who love us! "For sinners do the same." But to give to those from whom we cannot expect anything in return, and to love our enemies, is more of a task for some of us. May God help us that we may be as Christ has said, "Be ye perfect, even as I am perfect."

On Saturday, May 20th, we had preparation and baptismal services. Three young brethren and two young sisters were received into the church by their confession of faith in our Lord and Savior, and by the ordinance of water baptism; and one sister was received from another church. May God help these brethren and sisters that they may find much pleasure in serving their Master and become earnest workers in God's vineyard.

On Sunday, May 21st, we had communion services. Bish. Jacob N. Brubaker officiated. About 220 brethren and sisters partook of the bread and wine. Among them was Grandmother Lehman, who was a hundred years old last October. Man's allotted age is "three score and ten." So we see God has already added thirty years to her age. What a blessing it is to be such a living

monument, to be blessed with good health, a rational mind, still striving to do the Master's will! May God continue to bless her.

On Saturday, May 27th, Bro. Henry Bowers of Harleysville, Montgomery county, preached to us from Isa. 55:6-8, a very impressive sermon, and on Sunday evening Bro. Peter Ebersole of Mountville preached to us from John 15:1-20, and on the same evening Bro. John Ebst of Berks county preached from Luke 24:29. May the blessing of God rest upon these brethren that are preaching the gospel to a dying people. COR.

Harper, Kan., May 24, 1905.—Dear Herald Readers, Greeting in the name of Jesus:—On Saturday, May 20th, Bro. T. M. Erb came into our midst and remained with us over Sunday. In the evening of the above date, preparatory meeting was held; on Sunday following, communion services were held, and in the evening of the same day, Bro. Erb conducted Bible reading, followed by a short sermon. We thank our kind heavenly Father for the blessings we received during all these meetings. Truly, we have been richly admonished by the brother. May we all treasure up these truths which were so earnestly taught us, and may we make them a part of our lives, thereby proving that we have been benefited by the plain teachings of our dear Savior. May we strive day by day to live closer to our God and endeavor to please him more and more, ever seeking to know his will concerning us, then having learned his will to do it at any cost; doing with our might what our hands find to do. Truly, the harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest to send forth laborers into his harvest. May we all be willing to work in this great harvest field, bringing sheaves into the Master's garner. There is a work for each of us—you in your little corner, and I in mine. May God help us to be true to our calling in Christ Jesus. COR.

QUERY DEPARTMENT.

Did Christ recommend the use of the natural sword in Luke 22:36, or did he refer to the spiritual sword? E. S.

ANNUAL MEETING.

The annual meeting of the stockholders of the Mennonite Publishing Company was held May 31st in the office of the Company. The minutes of the last annual meeting were read and approved. A report of the business for the year ending May 24, 1905, was read, showing that the total volume of business amounted to \$87,044.15. The stock on hand has been reduced about \$3,000, the company's indebtedness has been reduced by over \$14,000. This amount does not include the interest, insurance, etc., which items were also paid out of the profits of the business, which, it is a cause for gratitude to be able to state, were considerably larger than the estimate made in an article in the Herald of Feb. 18, 1904.

The business is divided into departments, for the purpose of bringing it into as nearly perfect a system as possible, and it is a pleasure to note that every department shows substantial gain, notwithstanding the fact that owing to the nature of the competition in some lines profits were comparatively small, and success meant careful management and close application. I make these statements to verify the estimate I made in the article already alluded to, to show that the estimates then made were not made at

June 8,

1905.

random or with the vain hope of gaining financial support. Such a motive or method would have been folly of the most palpable sort, and I simply emphasize this statement in the hope of drawing to this fact the attention of those who questioned whether the business standing and earning capacity of the House justified the making of such an estimate.

It is a matter for deep and humble gratitude to God for his blessing upon the efforts made during the past year. Those who, in the darkest hour of the Publishing Company's existence, added to the burden in various ways, by their gloomy, pessimistic predictions and criticisms, will, we hope, rejoice with us that their expectations have not been verified. There was One who has not failed us, and although the burden is a heavy one, we remember 1 Pet. 5:6-8, and, encouraged by the past year's blessings, which went even beyond our expectations, we shall use our best endeavors, under divine guidance, to reach the goal of which some even challenged us, namely, to free the company from all indebtedness and fully secure every stockholder for every dollar invested.

The business is now done upon a cash basis. No new debts are made, and provision is being made as rapidly as possible to pay off all old debts, and to do this we firmly believe that it is our duty to earn every dollar in our power along strictly legitimate business lines as laid down in the "Golden Rule." There are, of course, varied views as to what should and what should not be done in the Mennonite Publishing House. We do not claim perfection, and are always glad for friendly criticism and common-sense suggestions, but we also realize that to follow every wish and hope of every individual would mean in effect that we shut the doors and let our stockholders and creditors lose every dollar that might be lost by such a course. By God's grace we want to do better, and shall use our best judgment in the conduct of the business.

In conclusion I wish to draw special attention to several points:

1. That the net profit has been considerably above the maximum calculation made in February, 1904, showing that the estimate was not made at random, and that it was not ridiculous to talk of the earning capacity of the House as being so large.

2. That the volume of business for the past year has been considerably larger than that of any previous year, showing a gain in all departments.
3. That the course taken to secure the stockholders and creditors was the safe, reasonable and right one.

4. That when the object for which that step was taken shall, by God's blessing, have been attained, the House, with the consent of the stockholders, will then, or at any time, be ready with a reasonable proposition to the church, regarding the disposition of all the church publications and work connected therewith. All I ask is that those in any way interested consider the matter without prejudice; if you cannot do that, then prudence—not the writer—suggests silence. All inquiries will receive prompt attention.

A. B. KOLB,

Vice-President.

For the Herald of Truth.

WESTERN CANADA AS SEEN BY THE EDITOR.

(Conclusion.)

The Herbert Colony.—This colony is located on lands belonging to The Moose Jaw Saskatchewan Land Company, five hundred

HERALD OF TRUTH.

181

miles west of Winnipeg on the main line of the Canadian Pacific railway. The same conditions mentioned in last week's issue of the Herald in connection with the Quill Lake Reserve largely apply to this section also; there are some differences, of course, and these we will endeavor to note as they appeared to us during the short stay we made at Herbert.

If anything, the land here has a nicer lay than at the former place; is almost entirely free from brush, and the surface slopes gradually northward to the Saskatchewan river. There are several hills and a few deep, untillable sloughs north of the town. There is no timber to speak of in this section, except along the river banks and in the draws near by. The soil is of a brownish color, not so deep as at other places visited, but of an excellent mixture of loam and sand and supported by a good clay sub-soil that appears to produce well when mixed with the topsoil and exposed to the atmosphere. Alkali seems to be more in abundance and seems to increase as you travel westward.

The climate in the vicinity of Herbert is evidently milder than at Quill Lake, being a hundred miles farther south. It is also evident that rains are less frequent and the country is in danger of suffering from drought during a dry season. The government places it on the border line of the arid region. Although they had a splendid rain during our stay and since, we are informed, Wheat, oats, barley, flax, potatoes, sweet corn and all the usual crops raised in northern countries are successfully grown.

As a stock-raising and ranching country, this section is scarcely excelled in all Western Canada. Butter of the finest quality is made.

During the past year more than a hundred families have settled in this colony. Among them are Russian Mennonites who already have organized at least three congregations and services are held regularly. Meetings are held in schoolhouses and dwellings for the present. It was our privilege to assist in the first service held in a half-finished schoolhouse. Bro. Franz Sawatzki preached a very appropriate sermon from 1 Cor. 15:58. When our turn came to speak we felt the need of a better word of "Hoch Deutsch," as English and "Pennsylvania Dutch" would be the same as Greek or Hebrew to those people.

During the last few months a half dozen or more of our young people from Elkhart have secured land in this colony and it now looks as though an Elkhart Mennonite congregation might be established there soon. Railroad and marketing facilities are good, being in easy reach of the main line of the Canadian Pacific railway.

The Alberta Colony.—This settlement is still four hundred miles farther west than Herbert, and in full view of the beautiful, snow-capped peaks of the Rocky Mountains. Four years ago the first settlers of our people located in this place, having about all come from Waterloo Co., Ontario. They now have fairly good houses, raise good crops and have established three interesting congregations. The one at Mayton is in the care of Bish. A. S. Bauman; at Carstairs under Bro. Israel R. Shantz, while the brethren Norman Stauffer and Isaac Miller minister to the congregation at High River. We were very sorry that we had the opportunity of worshipping with the Carstairs brotherhood only, but glad to meet our old friend, Bro. Stauffer, and spend the night with him.

Alberta is possessed of an exceedingly deep, rich soil and all the growing crops looked well. A snow storm prevented us from having public services on the evening

of May 18th, but the farmers seemed to be glad for it and the crops gave evidence of being much refreshed for having been buried for a few hours beneath winter's mantle. Snow has been known to fall in every month of the year without doing any material damage. There are a number of conditions that the uninitiated must learn and adjust himself to in a new and distant country with an unusual climate.

Time and space forbid further elaboration on this interesting subject. We have tried to briefly and faithfully describe the country, or at least give our impression of it, and that without fear or favor to any one. We are no land agent and are not in any way interested, financially, in Western Canada, and under no direct obligation to any one who is thus interested, so we feel free in expressing our own convictions. True, we may be mistaken in some points, as it would be impossible to form a correct idea of all in so short a time, but we aimed to give our readers who are interested as correct a view as possible.

You ask, Are the people all satisfied there, or do they simply stay because they do not have enough money to get out again? We found one or two who stayed all last year for the latter reason, but are well contented now. A number have left claim and all, yielded to homesickness and despondency and went back to the old home. One old German said in apparent desperation, "I will give and give and give; yush! two seasons here—Yah! and under." But on the whole, people are satisfied and doing well financially.

What is our advice about going there to settle? We are not certain that we wish to advise more than this, If you think of going, see the country first. But we see no reason why people of limited means and others as well should not find in Western Canada a place to do well, financially and otherwise. You can get a homestead of a hundred and sixty acres for ten dollars and buy any amount of land for from five to ten dollars per acre with good soil and good markets. It will, however, be necessary for any one going into a new country to make up his mind to submit to privations and inconveniences for a time. During the past year forty-five thousand settlers went into this new country from the United States alone, to say nothing of the constant stream of foreigners daily pouring in.

We wish to express our thanks and appreciation for special favors shown us on our trip by A. D. Davidson, president of the Saskatchewan Valley & Manitoba Land Company; Peter Jansen, vice-president of the same company; Wm. Steffen, agent for the Moose Jaw Saskatchewan Land Company, and John E. Forslund, immigration agent, Canadian Pacific Railway.

"Why don't you use a tool instead of your hand in shaping those vessels?" asked a visitor of a potter. The potter replied: "There is no tool that can do this work. We have tried many different ones, but somehow it needs a human touch." Far too many of God's children are using tools in his work when they should use themselves. It is an easy matter to present Christ to the world by tools, but quite another thing to represent him by our own personal touch. Yet the latter way is the only way that will break down the barrier between us and our fellowmen. We cannot cheat the world. They know the difference between the touch of the tool and the touch of the human hand.—Selected.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1869 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

WEDDINGS.

By Lina Z. Ressler.

Tuesday, April 18th, was a day of special interest in the mission at Dhamtari. The morning was quite cloudy and a good many anxious eyes were turned toward the skies, for was not this a day of weddings? Three tall, strong, black-eyed youths from the Boys' Orphanage were to be married to three bonnie, brown-faced, white-robed ladies from the Girls' Orphanage. The weddings are to take place at Rudri, so at a very early hour the entire Sundarganj crowd is astir getting ready to go to witness the great event.

Before seven o'clock several dozens of white-coated figures could be seen in the distance going toward Rudri. Soon the number increased to several hundred, reminding one of a large flock of sheep. The white-topped women and white oxen, bearing the missionaries, bringing up the rear, were in harmony with the scene. The clock struck seven, the little call bell on the girls' compound tinkled merrily, and Bro. Lapp hurried out to crowd his part of the family into as close quarters as possible so as to make room for the guests—in the long dining-room now used for a meeting house. Workmen and village people came too, so the place is crowded to the doors. Seated in rows on the floor, brown upturned faces, eager with interest, make a picture that is always impressive. Lovingly and earnestly the orphan families unite in singing gospel songs. This is in strange contrast with the weird, fantastic, hideous demonstrations at heathen weddings which last for days and sometimes for weeks. There is a sweet, calm stillness, for the occasion means much, for these are among the first of the inmates of the Orphanages who have thus united.

After a few words of earnest, loving counsel, and some explanation regarding the sacred relation, the simple ceremony was performed regarding which Christ has said, "What God hath joined together let no man put asunder." With song and prayer the meeting was dismissed and the three newly married couples went to make preparations for their housekeeping.

Can you, reader, realize quite what this means to us? Can you think how earnestly we are watching and praying for these young lives? And with what eagerness we long that Mohan and Bhangan, Agni and Gwalin, and Silal and Devki may live true, pure, real Christian lives in their little, grass-roofed, mud-walled houses? They are establishing Christian homes in the midst of an awful degradation and wickedness. Upon these Christian workers, for such they really are, rests much of the responsibility for evangelizing this sin-steeped, idolatrous na-

HERALD OF TRUTH.

tion. They are trying to be faithful. They are working hard. Will you help us to pray for them and for the others?

Dhamtari, C. P., India, May 2, 1905.

For the Herald of Truth.

MEETING OF BOARD OF TRUSTEES.

On Wednesday, May 17, 1905, a meeting of the board of trustees of the Kansas City mission was held at the mission building. Besides the brethren T. M. Erb, S. B. Wenger, Levi Miller, J. M. Hershey and J. F. Brunk, Bro. Daniel Kauffman made us a very pleasant visit and met with the board. The work done was:

1. A decision to sell the building which stands on the rear of the lot. The price fixed was two hundred dollars.

2. A constitution and by-laws were drawn up and adopted. They are to govern the rulings of the board and the work of the mission as an institution.

3. After discussing the question it was decided to call a meeting of the members at 8 p. m. to consider the organization of a church and the ordination of a minister. At the meeting in the evening the organization was effected and in a private council the voice was taken, favoring the ordination of Bro. J. F. Brunk. He was then ordained as a minister of the gospel to serve at this place. May God abundantly bless his labors and those of his companion, as they labor in this part of God's moral vineyard.

4. A blank for incorporating was filled out with the intention of incorporating under the state of Kansas, thereby making it a legal corporation and one which will be recognized by railroad companies, etc., as a church institution established for Christian work.

5. The report of the superintendent showed some money in the treasury, clothing shoes and hats on hand for the poor, and a hundred dollars received for payment on the building.

God's blessings have been resting upon the work, for which we must praise him. While we are loath to leave and go into other fields, yet we go feeling that God will use those who remain to carry it on successfully. Pray for the work and workers and watch for the needs.

In His service,
 GEO. J. LAPP.

For the Herald of Truth.

FROM THE FORT WAYNE MISSION.

Dear Herald Readers, Greeting in the Master's name.—In looking over the field both in retrospect and prospect, we are made to thank God for his many mercies and blessings extended to us.

The work was started without funds and without any head, but the God who has enjoined us to go forth and preach the gospel to every creature, was also with us and gave power for service until this present day, and if we remain true he will be with us to the end and that to bless with victory.

Souls have been saved and added to the church. Just recently an old man tottering to the verge of the grave was received by water baptism at Gar Creek, and a young man came out on the Lord's side. We trust that they will draw nearer to him continually and consecrate themselves to be used as he will.

But we are assured that if the work had not been hindered because of lack of funds and workers, much more might have been done.

At present we are in a state of transition,

June 8,

a critical period in the history of the mission, because of the issues involved and their influence upon the future. Both the Mennonite Evangelizing & Benevolent Board and the Mennonite Board of Charitable Homes and Missions have taken upon themselves the responsibility of securing property for the mission and directing its management.

The change of locations will mean that we will have to build anew the Sunday school and church congregation, aside from those already members. I am confident that "the Lord has many people in this city," but in order to do effective work, at least one brother and two sisters have to devote all their time to the work. In the campaign against sin great sacrifices must be made on the part of the churches as well as those who are in the forefront of the battle.

Several workers are leaving before long for other fields. Who will take their places? Men and women, consecrated and sanctified, guided by the Holy Spirit, are needed in every field; but while they heed the call and go forth to battle against the powers of darkness, will not those who "remain by the stuff" do their share towards making the warfare effectual? The rewards of the spoil shall be divided equally. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." Study 2 Cor. 9: 6-15.

Brethren, pray for us. The field is large, the workers few, and the blood of men will be required at our hands (yours and mine) unless we warn them of the destruction that cometh upon them unawares.

Yours in His service,
 JNO. F. BRESSLER.
 Fort Wayne, Ind., June 2, 1905.

For the Herald of Truth.

REPORT

Of the Second Sunday School Meeting held at the Red Well Mennonite Church, Lancaster Co., Pa., May 18, 1905.

At 9:15 the meeting was called to order and opened with singing, led by Amos H. Hershey.

Devotional exercises were led by John B. Senger. Amos H. Hershey then made a brief address, and Mahlon Buckwalter was called on to preside over the meeting, and Landis Hershey to act as secretary.

After the moderator's address, the minutes of the previous meeting were read and approved.

The first address—"Spirit of the Sunday School Meeting"—was delivered by Bish. Isaac Eby, who based his remarks on Eph. 6: 4, latter clause, also touched on the subject of baptism, and at the close of his address the rite of water baptism was administered and four precious souls were received into church fellowship.

"Duties of the Sunday School Superintendent," was discussed by Martin G. Weaver.

Amos A. Ressler spoke on the subject, "Hindrances to Sunday School Work." A period for open discussion followed the last two subjects, after which the meeting adjourned at 11:30.

Afternoon session opened at 12:30 with song service and prayer led by Peter R. Nissley.

The first speaker for the afternoon was Amos Charles, who spoke on the subject, "Promptness."

John H. Musselman next discussed the subject, "How to Teach the Pupil to Think."

"Work in the Infant Department," was discussed by David M. Wenger.

Jacob H. Mellinger spoke of the "Benefit of a Home Department."

1905.

The closing address for the afternoon was made by Bish. Isaac Eby, who spoke on "Pioneer Sunday School Work," also gave a brief review of the day's proceedings.

Amos H. Hershey, Emanuel E. Kenessey and Ezra H. Mellinger were reappointed as a committee to designate the time, place and make all arrangements for the next Sunday school meeting.

The meeting adjourned at 3:45 to meet again at 7 o'clock.

The evening session was opened with a short song service, and then prayer was offered by Daniel Leaman.

The meeting was then favored with an address by Henry L. Heller on "Personal Work."

Through the absence of Abram M. Witmer, Noah H. Mack made the closing address. He chose for his subject, "Work," as found in John 9: 4.

The open discussion was a prominent feature of the day. Many beautiful and inspiring thoughts were presented by the various speakers.

The meeting was interspersed with many soul-inspiring songs from Church and Sunday School Hymnal. The interest manifested during the meeting was good and the attendance was large.

After the closing prayer by Noah H. Mack and singing of hymn No. 404, the meeting was dismissed with the benediction.

LANDIS HERSHEY, Sec.

For the Herald of Truth.

REPORT

Of the Seventh Annual Meeting of the Mennonite Board of Charitable Homes and Missions, held at the Old People's Home, near Rittman, Ohio, May 23, 1905.

The meeting was called to order at 10 a. m. by the president. Devotional services were conducted by Levi J. Miller of Garden City, Mo. To the roll call the following responded: Aaron Loucks, Martin Senger, Abr. Burkholder, Peter Conrad, John D. Zook, G. L. Bender, L. J. Lehman, Levi J. Miller, M. S. Steiner, C. Z. Yoder, D. C. Amstutz and J. M. Shenk. By letter: John R. Suter, Levi Hooley, J. S. Shoemaker, David Garber, J. C. Driver and Daniel Burkhardt.

The minutes of the previous meeting were adopted after slight alterations.

The president in his address reviewed the work, growth and development of the Board from its origin, also summarized the work to be considered at this meeting. At no former meeting were there so many subjects that appealed to us for assistance and never before were we in as good a condition to reply favorably.

The treasurer's report showed a total of \$1,049.89 received (including balance from last meeting), \$1,044 expended during the year, with a balance of \$5.89 on hand.

The auditing committee—Aaron Loucks, J. G. Wenger, L. J. Lehman—audited all the accounts, books and papers held by the Board and found them to be correct.

Income from various resources: Annuities (annually), \$122; notes (annually), \$134.55; pasture lands (annually), \$40; produce, Orphans' Home, \$48.49; produce, Old People's Home, \$21.72. Total, \$366.76.

Resources from which no stated income is derived: 320 acres land in Colorado; five shares Mennonite Publishing Co. stock; one share Elkhardt Institute stock.

On liabilities we have no expenses, as several brethren have favored us with loans

HERALD OF TRUTH.

183

without interest, until such times as principal on notes or annuities falls due, or the Board may be able to meet otherwise.

The Orphans' Home report is as follows: May 1, 1904, in the Home, 14 boys, 9 girls; total, 23. Received, 10 boys, 17 girls; total, 27. Placed out, 12 boys, 10 girls; total, 22. May 1, 1905, in the Home, 21 boys, 16 girls; total, 37. Total number placed out, 47 boys, 38 girls; total, 85. Total number under the care of the Home, 69 boys, 53 girls; total, 122. Amount received, including last year's balance, \$1,213.36. Amount expended, \$997.82. Balance on hand, \$245.54.

Old People's Home Report.—May 1, 1904, in the Home, 4 males, 9 females; total, 13. Received, 7 males, 4 females; total, 11. Deaths, 4 males, 1 female; total, 5. Left the Home, 1 female. May 1, 1905, in the Home, 7 males, 11 females; total, 18. Amount received, including balance on hand from last year, \$2,650.61. Expended, \$2,481.51. On hand, \$169.10.

The needs of the Orphans' Home were next considered, viz.: Repairing and painting the barn; electric lights and repairs for the house; the purchasing of the land which a brother bought and holds temporarily for the use of the Home; also a three-acre plat with a building adjacent to the Home for more room. Bro. Metzler says the capacity of the Home is 42, and there are now 37 in the Home and some others are expected soon. It was decided the efforts should be made to raise \$1,000 so that the work may go on unhindered, and many more homeless ones be cared for. This matter was placed in the hands of the Orphans' Home committee: D. S. Yoder, Samuel Allgayer, Levi Hooley, with the superintendent.

The needs of the Old People's Home were also presented to the Board: A gasoline engine, filter for cistern, drain for dining-room, also at barn, sewerage, tomb stones, coal basement, cemented. Some of these needs were presented last year, but no money having been sent in for this purpose it was necessary to shift along. In order that there be no delay in this work \$500 will need to be raised. Upon the above improvement depends much of the sanitary condition of the Home.

An application for admission to the Old People's Home was considered and advised that the party be received on condition that a certain sum set aside for her keeping be paid to the Home.

The question of another "Year Book" was discussed and since the first issue was so warmly received, it was decided to publish one for 1906. The former committee—M. S. Steiner, J. S. Shoemaker, Aaron Loucks—was reappointed for this work.

The needs of an Eastern mission committee were laid before the meeting and the following resolutions unanimously adopted:

Resolved, That we appoint a committee of three brethren of Eastern Pennsylvania who shall be called an Eastern Mission Committee, in the manner and for the purpose hereinafter stated:

1. That the members of said committee be appointed annually and by the Board Meeting.

2. That one of the members be appointed as chairman, one as secretary and one as treasurer of said committee.

3. That said committee be authorized to oversee and manage any institutions in the Eastern states that may come under the supervision of the Board.

4. That a full report of the work and needs of institutions thus presided over shall be submitted to the annual Board Meeting for approval or amendment.

5. That the members of said committee be given a voice in all the proceedings of the Board in their meetings.

6. That any collections and freewill offerings under the direction of the Board and for any institution of the Board, may be sent to the treasurer of said committee, and that the same hold or place amounts thus contributed in compliance with the wishes of the donors and of the Board.

7. That these regulations may be amended if need be from time to time as provided for in section 15 of the By-laws.

The committee appointed consists of J. H. Mellinger, chairman; S. H. Musselman, treasurer; S. S. Krabill, secretary.

(To be continued.)

FAMILY WORSHIP.

Brother, don't neglect your family worship.

In the first place, it is right that you should have it. The Lord has been gracious to you. He has blessed you far beyond that which you deserve. Every blessing that came to you as a family or as individuals, is but a touch of his mercy. It is but fitting, therefore, that you should daily collect your loved ones around the family altar to give expression to the gratitude in your hearts for the numerous blessings received.

Again, we need the guiding hand of One who is infinite in wisdom and power. What man is so free from care, that he is not at times beset with perplexing questions, or so wise and strong that he does not need the aid of a higher power? "Happy is the man whose God is the Lord." Let God be recognized as the ruling power in every Christian family, and let each day be begun in a season of worship in which we are drawn more closely together in a closer touch with God.

Again, these times of refreshing form a tender spot in the history of the family. Impressions are made which can not be shaken off. Worship becomes something real, and a worshipful spirit is cultivated. Many people, now active in the service of Christ, attribute their conversion to the impressions made while they saw father and mother upon their knees, interceding for them, even though at the time they cared little about worship. If you get discouraged, brother, so much greater the necessity for earnest prayer. By and by you'll win. Read 1 Cor. 15: 58—"The Gospel Witness."

SPRING CONFERENCES.

The Sunday School Conference for the Alberta (Canada) district will be held at the Mayton meeting house on July 10, 1905. The children conference for the same district will be held at the same place on July 11th.

Those coming by rail should leave the train at Olds Station where they will meet with conveyances. Notify either A. C. Bauman or Noah Gerber, Mayton, Alta., of your coming.

SUNDAY SCHOOL CONFERENCE.

The second annual Sunday School Conference for Oregon and Idaho will be held at the Amish Mennonite meeting house near Albany, Oregon, on June 16th and 17th. Those coming by rail should notify either C. R. Wilder or J. M. Schlegel of Albany, who will meet them at the train and furnish conveyance to the meeting.

M. H. HOSTETLER

MISSION EXAMINING BOARD MEETING.

The Board to examine candidates for foreign missions will hold a meeting at Goshen, Ind., on Tuesday, June 20, 1905, at 9 a. m. All interested are invited to be present.

STOCKHOLDERS' MEETING.

Annual meeting of stockholders and directors of Elkhart Institute Association will be held at Goshen College on Saturday, June 17th, at 9 a. m. All are urged to be present, as important questions in regard to the management of our educational work will be considered.

JOHN BLOSSER, President.
J. S. HARTZLER, Secretary.

DEATHS.

Schrock.—On May 22, 1905, near Middlebury, Ind., of consumption, Lydia, wife of Bro. Jacob P. Schrock; aged 73 Y., 7 M., 27 D. Sister Schrock was born in Somerset Co., Pa., and at the age of about ten years she moved with her parents to Elkhart Co., Ind. Her father was one of the ministers when the first A. M. meeting was held in Indiana, being held at his house in April, 1812, on Easter Sunday. At the age of eighteen she united with the A. M. church and continued faithful to the end. In November, 1859, she united in the holy bonds of matrimony with Bro. Jacob P. Schrock. To this union were born six children, three of whom preceded her to the spirit world. She leaves a sorrowing husband, one daughter and two sons to mourn her departure, but may their mourning be mixed with the hope of striking glad hands in the resurrection morn, never to part again. Services at the Forks M. H. on the 24th by D. J. Johns, assisted by Silas Yoder.

Yoder.—Yost Yoder was born in Somerset Co., Pa., May 18, 1829; died in Iowa Co., Iowa, May 27, 1905; aged 76 Y., 11 D. Funeral was held on May 29th at his residence, buried in the cemetery near by. Services were conducted by G. A. Yoder, assisted by others. Text, Heb. 4:9-12. A large number of people assembled to pay their last tribute of respect to the deceased. He leaves to mourn his departure, 10 children, 32 grandchildren and 10 great-grandchildren. He was married twice and had lived as a widower for a number of years. He was a member of the Amish Mennonite church. May we all take heed to the warnings that the Lord gives us, and so live that we may be ready to go with him when he comes again.

Schrock.—On May 7, 1905, near Harrisonville, Mo., of spinal meningitis, of which he suffered less than three days, Wilford Leif, youngest son of Samuel M. and Katie Schrock; aged 6 M., 26 D. Funeral services on the 8th, conducted by John Hartzler in German and Levi J. Miller in English. Text, 2 Kings 4:26. "Is it the Lord's child?" Buried in the Synanon graveyard.

Landis.—Benjamin Landis died of cancer of the stomach at his home near Perkins, Pa., on May 24, 1905; aged 68 Y., 19 D. Bro. Landis was a faithful member of the Deep Run Mennonite congregation and his place in the church was seldom vacant. He was a loving husband and father and was closely attached to his home where he will be much missed as well as in the neighborhood. He bore his sufferings with patience and Christian fortitude and calmly fell asleep in Jesus. He leaves to mourn his departure, a wife, two sons, two daughters, twelve grandchildren, one brother, three sisters and many friends, but they need not mourn as those who have no hope. Funeral services were conducted at the house by John Leatherman in German and Jacob Rush in English, and at the church by Andrew Mack in German and A. O. Hiltand in English. Text, 2 Tim. 4:7, 8. Buried in the Deep Run cemetery.

ITEMS.

Mary A. Livermore died last week at the advanced age of eighty-five years. She was an untiring worker until age prevented. Before the war she spent much effort in the cause of anti-slavery. During the war she worked with the National Sanitary Commission. After the war she espoused the cause of woman suffrage and later devoted her time to writing. She was editor of the "Woman's Journal" for a time. Among her best books are, "Pen Pictures," "Thirty Years too Late," and "My Story of the War." She had a satisfactory reputation as a lecturer and was a successful financier, having in a short time raised \$10,000 for the Sanitary Commission, \$3,000 of which was realized from the sale of the original draft of Lincoln's famous emancipation proclamation. Her maiden name was Rice and her home Boston.

The new railroad bridge across the Mississippi connecting Thebes, Ill., and Gray's Point, Mo., was opened for traffic on May 25th. It cost three million dollars, is four miles long, including the approaches, caused the death of sixteen men, was three years in building, is supported by twelve monster concrete piers, is crossed by five tracks, and is high enough to allow the largest steamers to pass underneath. It is regarded as the greatest engineering feat of its kind. Governor Folk of Missouri made an appropriate speech for the occasion.

KING LEOPOLD RECENTLY HELD A TWO HOURS' CONFERENCE WITH SECRETARY HAY.

The plague is again raging in parts of India. In one week 54,602 deaths from the dread disease are reported.

MENNONITE ORPHANS' HOME.

Report for May, 1905.

Albrecht Schiller, Roseland, Neb., \$3; Frank Lower, W. Liberty, O., \$5; Warwick River (Va.) S. S. Meeting, \$7; Brother, W. Liberty, O., \$3; Anna M. Graybill, Weichsville, Pa., \$5; Primary S. S. Class, Warwick Co., Va., 75c; E. Miranda, Lippincott, O., \$2.25; Henry Culp, Columbiana, O., \$1; D. King, Bellefontaine, O., \$1; J. L. Steiner, Beavertown, O., \$1; Clerk of Courts, Bellefontaine, O., \$6.75; B. F. Plank, Bellefontaine, O., \$2; Mrs. Hughes, Rittman, O., \$2; farm products, \$3.90; Lizzie R. Hartzer, Allensville, Pa., \$1. Total, \$44.65. Expenditures for May, \$59.92.

Clothing, provisions, etc., were contributed by the following persons: Dora Ream, Dawson, O., six months' work; D. S. Yoder, Bellefontaine, O.; Ellen Hughes, Canton, O.; Marion Wolf, Urbana, O.; West Liberty, O.; Rebecca Hartzer, Mrs. Boyer, D. King, A. J. Royer, M. S. Miller, Mrs. Donald, Mrs. S. E. Hartzer, T. F. Miller, Mrs. Donald, Mrs. Basset. Gratefully acknowledged.

A. METZLER, Supt.
West Liberty, O.

CHEAP BOOKS.

Mennonite Publishing Co. Mail Order Department.

For summer reading the people want something at a small cost and that is easy and entertaining and at the same time instructive and edifying. In the following list every one may find something that will interest him. If not, send for our large, illustrated catalogue.

Books at 8 cents.

Mari.—A story of the Cuban war, by Anna M. Barnes. This timely book by the author of "Chonita" will be welcomed by all who feel an interest in the incidents of the late war between the United States and Spain. . . . 8c
No. 15. Paula Clyde.—By Kate W. Hamilton. This story tells of a bright young girl and her praiseworthy resolution. The account of her failures and victories is interesting and helpful. . . . 8c
No. 24. The Transformation of Job.—A tale of the high Sierras, by Fred V. Fisher. The author here narrates the adventures of an orphan boy among the miners of California. . . . 8c

Books at 10 cents.

Biographical Sketch of Bish. Christian Herr of Lancaster Co., Pa., containing also a collection of hymns, written by himself in the German language. The sketch of his life and one of the hymns are in the English language. Price, .10c
Mennonite Catechism, presenting the principles and doctrines of the Mennonite church. . . . 10c
Christianity and War, setting forth the inconsistency of carnal warfare with the doctrines of Christianity. By J. M. Breckman. . . . 10c
Confession of Faith of the Mennonites. Paper cover. . . . 10c
Immersion not a Scriptural Mode of Baptism.—By N. A. Markay. . . . 10c
Colporteur Books.—Over 100 numbers. . . . 25c
Any two 10c
Any ten 90c
Postage—the ten 25c
Bible Pictures for Children.—Handsomely illustrated. . . . 10c
All Things New.—A message to new converts. . . . 10c
Is Christian Science a Humbug? 10c
Ought Christians to Keep the Sabbath? 10c
Should Christians Fight? 10c
History of the Mennonites. The history, Faith and Practice.—40 pages. . . . 10c
Non-Conformity to the World.—By David Sherck of Preston, Ont. A very able treatise. . . . 10c
Frank Talk About Gambling and Betting.—By Robert E. Spear. . . . 10c
Perfect Life Booklets.—Twelve booklets, a very popular series. . . . 10c

1. God's Box, Missionary. . . . 10c
2. Expectation Corner. . . . 10c
3. Temptation. To Young Men. . . . 10c
4. The Four Men, or four different phases of life. . . . 10c
5. The Debt of Youth. . . . 10c
6. The Flight of Faith, or the Cost of Character. . . . 10c
7. Hope, the Last Thing in the World. . . . 10c
8. The First Thing in the World. . . . 10c
9. The Message of Jesus to Men of Wealth. . . . 10c
10. Power from on High. . . . 10c
11. Christ-like Christianity. . . . 10c
12. The Gates of Death and their keys. . . . 10c

Mennonite Publishing Co., Elkhart, Ind.

CATALOGUE OF GOSHEN COLLEGE.

The Annual Catalogue of Goshen College will be sent free to any address. Requests for the same should be addressed to:
Goshen College, Goshen, Ind.

CANADA

Free Homesteads to Settlers and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,
Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill - Lake Reserve

in Southeast Saskatchewan and Northeast Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE.—For cheap land-seekers R. R. rates addrest or inquire at office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve. . . .

SEND FOR THE PAMPHLET BEARING THIS NUMBER.

No. 43.

It tells of FARM CONDITIONS in Eight Southern States now attracting wide attention from Home-seekers and investors, and reached by the Southern Railway and Mobile & Ohio Railroad. It contains information every farmer and every man looking for a new location should study. Write for No. 43. Address, M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.; or Chas. S. Chase, Agent, 722 Chemical Building, St. Louis, Mo.; or M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if demanded annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to
Mennonite Publishing Co., Elkhart, Ind.

The Child's Life of Christ, or "The Wonderful Life" by Hesba Stretton, author of "Jesus's First Prayer," etc., to which is added the life of "The Beloved Disciple," profusely illustrated. The name of the author is sufficient to give it the credit of a fine, first-class book for the children. Printed in large type, 7x10 inches in size, 200 pages. Cloth binding, illustrated cover. The cover is slightly soiled, otherwise as good as new. Usual price, \$1.50. Will send it by mail prepaid for \$1.00. Do not miss this opportunity.
Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 15, 1905.

Vol. XLII. No. 24.

EDITORIAL NOTES.

Our correspondence department this week contains a letter from Peter Jansen that will be read with interest by those whose eyes are turned toward the Canadian Northwest.

Ordination at Cullom.—Bro. Alvin Ropp was ordained to the ministry at Cullom, Ill., on June 3d. May the Lord give our brother much grace and spiritual wisdom and power to faithfully discharge the arduous duties devolving upon him in this new and important calling.

Thirty-five persons made a public confession at the Conestoga M. H., Waterloo Co., Ontario, Canada, during the meetings recently held at that place, and fifteen more made the wise choice during a few meetings held at Berlin immediately after the close of the Sunday School Conference. The Lord's name be praised.

Communication services will be held at the Union Hill M. H., near Sugar Creek, Ohio, on June 25th. This congregation is small and the brotherhood is especially anxious that efforts be made to revive the work at this place. Visiting ministers are urgently invited to stop and tell the good old story of Jesus and his love. The congregation is in the charge of Bish. I. J. Buchwalter of Dalton, Ohio.

Bro. Lewis Appel of Cullom, Ill., favors our readers with a well-written article on "The Holy Ghost" this week. By carefully reading the article one cannot help being impressed with the thought that the writer has not only learned something about his theme from the great storehouse of knowledge—the Bible—but that he has also learned by coming into actual contact with the power that makes possible a successful Christian life on earth and gives assurance of a happy eternity in heaven.

In last week's Herald appeared a "personal mention" referring to some information Bro. Mininger sent us concerning the Old People's Home, stating that by the necessary improvements made the Home would "greatly increase its capacity," from which some might infer that additions are being built to the structure, which is a mistake. Bro. Mininger meant to say that after improvements are made to the present building and the enlarged working force fully

installed, they will be in shape to use the Home to a fuller capacity and thus accommodate more inmates.

In reading the Mission page of the Herald this week, do not fail to give due consideration to Bro. J. K. Hartzler's article. His suggestions are timely and if obeyed cannot fail to arouse a deeper interest in our work in India. From the view-point of age and physical strength Bro. Hartzler is reckoned among our aged brethren, but when it comes to missions or any Christian work his spirit manifests the vigor and zeal of youth. We are glad to again publish something from his pen.

We also invite your careful attention to the article by Bro. J. M. Hershey found on the same page.

The Amish Mennonite conference for the states of Indiana and Michigan was held at the Forks M. H., Lagrange Co., Ind., on June 8th and 9th. The editor was permitted to attend the first day's session which was marked with much interest and an unusually large attendance. More than thirty ministers were present and took part in the work of conference. It was an inspiring sight to see an audience of five hundred members arise simultaneously and thus express their unity with the teachings and doctrines of the Bible as adopted by the church.

The afternoon was taken up in reading, discussing and adopting a Constitution and Discipline for the conference. Some of the discussions on the various articles of the Discipline were spirited and to the point, bringing out Biblical and practical reasons for their adoption.

The evening session was occupied in the discussion of practical queries and the consideration of the subject, "Helpful Hints to Preachers." Bish. Jonathan Kurtz of Ligonier, Ind., was moderator of the conference sessions of the days above mentioned. This will certainly be a rare opportunity to hear this great doctrine of the world's Christ discussed in an intelligent manner. All peace-loving people who can do so should attend and learn more of the need, prospect and cause for universal peace, and thus become strengthened and better equipped to promulgate this primary teaching of the New Testament; and all others should attend and become converted to this Christian principle. May the God of peace so enter into the hearts and lives of men that war and legalized murder will soon be made an impossibility.

A Very Sad Incident.—John Weaver, a member of the Elkhart congregation, residing four miles east of the city, committed suicide by hanging last Thursday morning. The unfortunate brother was about thirty years of age and unmarried. He lived on a farm and his sister kept house for him. His father, who lives four miles south of Elkhart, came to visit the children the pre-take. Bro. Mininger meant to say that after improvements are made to the present building and the enlarged working force fully

time before to plow corn. The team was hitched to the fence, but the driver was not in sight; after some search the father found the body of his son hanging by a hitching strap to the limb of a small willow tree in an adjacent field. The grief of the family is deep and touching. May He who can all our sorrows heal, be their strength and stay in this trying hour.

Bro. Weaver had been unwell for some time and had grown alarmingly despondent, the doctor having just recently warned the family to watch his movements. The Sunday previous to his sad end he reluctantly went to church, but on his return expressed satisfaction for having gone, stating that the sermon was just intended for him, and on the fateful morning his sister noticed nothing unusual in his manner. It is supposed that an attack of despondency unbalanced his mind and he did the rash act. We leave the soul in the hands of a tender, merciful, righteous heavenly Father.

Local Peace Conference.—In a recent number of the Herald we published the announcement of a Peace Conference to be held at Goshen, Ind., June 22-24. The two leading speakers at this conference are men who have been prominently connected with the peace movements of the United States for some time. Benjamin F. Trueblood of Boston, is the secretary of the American Peace Society. He will speak on Thursday evening, June 22d, and Cyrus W. Hodgkin, who speaks the next evening, is the president of the Peace Association of Friends in America. The first one will speak on "The Approaching Abolition of War," and the second on "War, Viewed from the Standpoint of Bible, Science, History and Patriotism." A half dozen or more leading colleges in the country advocating the peace movement will send delegates who will participate in the discussions during the afternoon sessions of the days above mentioned.

This will certainly be a rare opportunity to hear this great doctrine of the world's Christ discussed in an intelligent manner. All peace-loving people who can do so should attend and learn more of the need, prospect and cause for universal peace, and thus become strengthened and better equipped to promulgate this primary teaching of the New Testament; and all others should attend and become converted to this Christian principle. May the God of peace so enter into the hearts and lives of men that war and legalized murder will soon be made an impossibility.

PERSONAL MENTION.

Bish. David Plank of Bellefontaine, Ohio, is visiting the churches and his many friends in Mifflin Co., Pa.

Bro. Ed. Miller of Springs, Pa., attended the Home Sunday School Conference held near Johnstown, Pa., on June 1st.

Bro. Niles Slabaugh of Kokomo, Ind., preached for the small congregation at Berne, Ind., on Sunday, May 21st.

Former bishop Peter Y. Lehman of Goshen, Ind., has united with the Wisler branch of the church as a lay member.

Bro. J. S. Gerig of Smithville, Ohio, closed a series of meetings near Pettisville, Ohio, on May 21st. Six souls confessed Jesus as their Savior.

Bro. Geo. J. Lapp, who had been laboring in the Mission at Kansas City since its organization, was expected to conduct meetings at Washington, Ill., this week.

We are sorry to learn that Bro. P. S. Hartman of Harrisonburg, Va., was severely injured by an intractable colt, but glad that his injuries are not of a serious nature.

Bro. Daniel Kauffman of Versailles, Mo., has temporarily located at Scottdale, Pa., so as to be in better position to look after the editorial work of "The Gospel Witness."

Bro. A. D. Martin of Scottdale, Pa., held several meetings at Springs, Pa., and attended the communion services at the Casselman M. H. near Grantsville, Md., on June 4th.

Bro. John E. Hartzler of East Lynne, Mo., had charge of the Kansas City Mission while Bro. J. F. Brunk and wife were on a trip to Illinois, where they attended the conference at Cullom.

Bro. Geo. Lambert left Elkhart on last Saturday for New York to meet his daughter Rose, who is coming to America to spend a short vacation after seven years' mission work in Armenia. The meeting in the Lambert family will undoubtedly be a happy one. As many of our people are well and favorably acquainted with the returned missionary, they will rejoice also at meeting her again.

Bro. Martin Senger of North Lawrence, Ohio, accompanied by his son Henry of Elkhart and two cousins, Sisters Sauder and Burkhard of New Holland, Pa., visited the editor in his office on June 7th. They were shown through the various departments of the Publishing House by President John F. Funk and seemed much interested. The sisters continued their journey to Roseland, Neb., where they will visit relatives.

Pre. Peter Fast, father of Bro. M. B. Fast, our German editor, arrived at Elkhart on June 6th and will make his home with his son for the present. Father Fast has passed the "three score and ten" mark, but is still hale. He served the congregation at Jansen, Neb., his former home, in a ministerial capacity for a number of years. Bro. Fast formerly came from Russia and is identified with the Mennonitische Brueder-Gemeinde.

Our sanctuary was invaded one day last week by a band of representative men of the Baptist church (German) who were on their way to attend an important function of that church at St. Joseph, Mich. The party was composed of G. Fetzer, editor "German Baptist"; L. Kaiser, professor in the Baptist Theological Seminary; H. von Berge and J. W. Zirbes, leading ministers, all of Cleveland, Ohio. We were glad for the call. Bro. A. C. Kolb played the part of chaperon as they visited the various departments of the Publishing House. Come again, friends, when the paperhangers are not so much in evidence in our office.

The brethren Ephraim Detweiler and Henry B. Detweiler and their companions from the Deep Run congregation in Bucks Co., Pa., who have been visiting for about four weeks in the eastern and central parts of Ohio among their relatives and friends, came to Elkhart on Saturday, June 3d, and remained in Elkhart over Sunday. They looked through the Publishing House and were the guests of John F. and A. K. Funk and apparently enjoyed their visit. They left Elkhart on Monday, June 5th, for Sterling, Ill., where they expect to visit more of their friends, and on their return trip will probably visit friends in Michigan and Canada.

M. F. Rittenhouse, president of the lumber firm of Rittenhouse & Enlsee of Chicago, who have lumber interests at Warren, Ark., and who also has interests in the Mennonite Publishing Co., met with a sad accident while riding on horseback with a friend in the vicinity of the mill in Arkansas. The horses became frightened by some cars standing close to the road where they had to pass, and Mr. Rittenhouse's horse plunged and reared and threw himself backward into a ditch three feet deep, with the rider under him. Mr. Rittenhouse was very seriously injured, but with a good physician, a well-trained nurse, and the company of his wife and two of his sons (one of whom is also a physician), we hope he may soon be able to go about again.

A traveler in China asked a native if he had ever read the gospel. "No," was the answer, "but I have seen it. I have seen a man who was the terror of his neighborhood with his curses and violent temper. He was an opium smoker, a criminal and as dangerous as a wild beast. But the religion of Jesus made him gentle and good, and he has left off opium. No, I have not read the gospel, but I have seen it, and it is good."—Sel.

For the Herald of Truth.
THE SONNET PSALMS.

(Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM VII.

Bestow upon me, Lord, what I deserve—
Thy judgment just I patiently await,
I know that thou the righteous wilt preserve,
That thou the malicious wilt dissipate.
The wicked man is destined for a fate
Commensurate with the sin that he commits;
And thou in righteous indignation great
A consequential discipline permits.
It then, O God, my innocence admit—
It unto thee my trust I fully give,
Afford my foes such tumult as befits;
According as I merit let me live.
My earnest thanks will then be given thee,
And worthy praises in most high degree.
New York City.

For the Herald of Truth.

THE FOURTH COMMANDMENT.

By Emma Buchwalter.

"Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work" (Ex. 20:8, 9).

The first division of this commandment is often spoken of, is committed to memory and is recognized as the fourth commandment. The latter part ("six days shalt thou labor and do all thy work") receives but little thought, yet it is a command as well as the first part of the text. This may possibly be because of our constitutional tendency to rest rather than labor. The sentence of labor was pronounced upon mankind when man had fallen in sin, and since this is God's plan we need not fear that our being engaged in manual labor will cause the good work to suffer, for it is only when we disobey God's commands that we fail in our efforts for good. Neither do we need to fear that while working, communication from heaven will cease. While the shepherds were watching their flocks they heard the angels sweetly singing: Simon and Andrew heard the Savior's voice while fishing; Lydia, while selling purple; the Samaritan woman while drawing water at the well. We also note that David, Elisha, and Matthew were called to their life work while engaged in manual labor. Many times our hands are busy and our mind is not employed in our work—a golden opportunity to breathe a prayer and commit scripture verses to memory. Many homes are ruined by the vice of idleness. Bad habits are a fruitful result of idleness. Satan makes his chief conquests over those who have nothing to do or if they have, refuse to do it.

Faultfinding and backbiting are not found among the industrious, but among idlers who do not study the Book which says, "Let him labor, working with his hands the thing which is good that he may have to give to him that needeth" (Eph. 4:28).

The stream that rises far up in the mountain comes down brighter for every obstacle against which it is driven; it rolls over the water wheels, grinds the grain, waters the grass and the trees, and becomes the satisfying drink of man and beast; while some stream, too lazy to run, gathers in some wayside pool where by day and by night arise from the foul mire and green scum, fever, ague and death. The active stream and the stagnant pool illustrate the busy life and the idle life. May we all choose the former during the six days, which represent this life, so that we may enjoy the seventh day in the haven of eternal rest beyond.

Dalton, Ohio.

THE HOLY SPIRIT.

By Lewis D. Appel.

The Holy Spirit, or the Holy Ghost, is God. The Bible teaches us to believe in God. He is God the Father, God the Son, and God the Holy Ghost. Now, believing in God in this manner is called believing in the Trinity or in the triune God. Triune means three in one. The divine Trinity is a great mystery which no one can explain. Sometimes we are accused of having three Gods instead of having only one, but we have and believe in one God only, and that this God is manifest in three spiritual and invisible forms or powers.

When St. Patrick, the patron saint of Ireland, preached to the people of that country in the open field on the hillside and wanted to illustrate the Trinity he took up a shamrock (clover) and showing it to the people, illustrated to them that as from one clover stem grew three leaves, so the Father, the Son and the Spirit unite in one God, or form one God. The sun is an illustration of this same truth: as we look upon it we see form, light and heat all in one body.

Lost in his sinful condition, the sinner recognizes the same, repents of his deeds and cries to God for pardon. By the Spirit he is baptized into the body of which Jesus Christ is the head, which is the divine response. "By one Spirit are we all baptized into one body" (1 Cor. 12:13).

The scriptures show that the Spirit gives the Christian boldness, for it had this effect on the apostles and their followers whenever administered. The same disciple who cowered before the maid the night of the betrayal and said, "I know him not," stood up after Pentecost before the rulers and boldly declared, we should "obey God rather than men." It enabled Stephen to declare the truth when he knew that martyrdom would be the result; it enabled Paul to endure the hardships of his missionary journeys, and it is the power of to-day that moves the people of God forward in the great work of rescuing souls from the power of darkness.

It makes us pure in the sight of God (Heb. 9:14). One mission of the Spirit is to properly prepare the heart for the reception of the Word. While Peter was at the house of Cornelius and saw the miraculous effect which the baptism of the Holy Ghost had upon the people, he said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47). The Spirit had begun his work and they were now ready to proceed with their Christian duties.

All that man can do or try to do would be utterly useless, if the Holy Spirit did not work in that man continually. But like the wind that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth," so the operations of the Spirit are beyond our control and also beyond our comprehension. The results we know, and the steps on our part which lead to those results, but we know nothing more, and yet like a workman in a great manufactory who does not question the commands of his employer, and is not afraid to undertake apparent impossibilities, because he knows there is a mighty unseen power, called steam or electricity, behind his machinery, which can accomplish it all; so we dare to urge upon men that they shall simply and courageously set themselves to do that which they are commanded to do, because we know that the mighty Spirit will never fail to supply

each moment, the necessary power for that moment's act.

Perhaps there are certain paths into which the Spirit seems to be calling you, of which your friends utterly disapprove; and these friends, it may be, are older than yourself in the Christian life and seem to you also to be much farther advanced. You can scarcely bear to differ from them or distress them, and you feel also very diffident of yielding to any seeming oppressions of duty of which they do not approve. Settle this point then first of all, that divine guidance has been promised and that you are sure to have it if you ask for it, and let no suggestions of doubt turn you from this.

But in giving yourselves up to these impressions of duty, there are two points very important to guard. If they are from the Spirit they will be in accordance with the scriptures and with a sanctified judgment, for God has surely not revealed his will in one place to contradict it in another, and his direct promise is that the "meek he will guide in judgment."

Follow gladly and quickly the sweet suggestions of his Spirit in the soul, and day by day thou wilt find him bringing thee more and more into conformity with his will in all things; moulding thee and fashioning thee as thou art able to bear it, into a vessel, unto his honor sanctified and meet for his use and fitted to every good work. So shall be given to thee the sweet joy of being an epistle of Christ known and read of all men.

It is plain, therefore, that the essential thing is to get within us more of the growing life, and this life is the life hid with Christ in God, the wonderful divine life of an indwelling Holy Ghost.

And the blessed result of this will be, that we shall know a literal fulfillment of the promise, "The righteous shall flourish like the palm tree, they shall grow like a cedar in Lebanon." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God" (1 Cor. 2:9, 10).

Cullom, Ill.

For the Herald of Truth.

REPORT

Of the Seventh Annual Meeting of the Mennonite Board of Charitable Homes and Missions, held at the Old People's Home, near Rittman, Ohio, May 23, 1905.

(Concluded.)

The following communications from the mission workers at Fort Wayne was considered:

"To the Mennonite Board of Charitable Homes and Missions, Rittman, Ohio:—Whereas, the Mennonite mission located in the city of Fort Wayne, Ind., has no recognized official head, and is entirely dependent upon freewill offerings for its support, while we recognize God, and believe that he has and does supply all our needs and direct our actions according to his own infinite wisdom; nevertheless, we believe the work could be carried forward more rapidly and effectively if placed under a well-organized Board which would direct the management (through the Holy Spirit) of the mission, supply its necessities and secure its workers. "Wherefore, we, the officers of the Mennonite mission located at Fort Wayne, Ind., do hereby apply to be received as an institution of the Mennonite Board of Charitable Homes and Missions, its successors or as-

signs, located near Rittman, Ohio. In witness whereof we affix our signatures: Jno. F. Bressler, Benj. B. King, Jno. B. Federspiel."

After considering this appeal it was thought best that the management be continued by the M. E. & B. B., but that the M. B. of C. H. & M. look out and purchase a building (not to exceed \$3,000) for the use of the Fort Wayne mission. The M. E. & B. B. to have the use of the same by assuming the interest (not to exceed six per cent.) on the money invested, as a rental until other mutual agreements be made.

Bro. A. R. Zook and Bro. L. J. Lehman were appointed to purchase said property. The money for the above work is to be solicited by the corresponding secretary, L. J. Lehman.

Owing to the increasing work in the West Virginia field, Bro. C. Good, who has been assigned to that work by the Virginia conference, has made an appeal to the M. B. of C. H. & M. to send some one to help him. J. M. Shenk, C. Z. Yoder and Aaron Loucks were appointed to try and secure a suitable worker and send him, the Board to bear his expenses.

The different workers in the Homes were commended for their labor and again appointed: Bro. and Sister A. Metzler to the Orphans' Home, and Bro. and Sister J. D. Mininger to the Old People's Home.

The personal needs of Bro. J. F. Bressler, who when there were no funds at hand, placed much of his hard-earned money into the work at Fort Wayne, were laid before the meeting and it was decided that together with the M. E. & B. B. we reimburse him, now that sickness necessitates his removing to some other locality.

Very encouraging addresses were given by some of the brethren which will be a stimulus to all and also strengthen the bond of fellowship which binds us in service.

The officers elected were: President, M. S. Steiner; vice-president, C. Z. Yoder; secretary, D. C. Amstutz; corresponding secretary, L. J. Lehman; financial secretary, G. L. Bender; treasurer, Peter Conrad; trustee, J. M. Shenk.

The old directors were reappointed, together with J. H. Mellinger, S. H. Musselman and John Smith (directors at large), newly elected.

A unanimous expression of appreciation and sympathy was tendered by the Board to Bro. J. G. Venger, who has retired from services at the Old People's Home; to Bro. and Sister Mininger and their helpers; to Bro. and Sister A. Metzler; also to the Sisters Burkhardt and King, who while they might be giving their attention to personal interests, are devoting themselves without remuneration to the interests of the homeless, "not counting their own lives dear unto them."

A meeting adjourned to meet again May 22, 1906.

M. S. STEINER, Pres.

L. J. LEHMAN, Cor. Sec.

For the Herald of Truth

AS YOU SEE IT.

By Frank Monroe Beverly.

Oh, heard you of the maidens two,

Who once some roses sought?

Both beautiful, but one in fields

Of pessimism wrought:

She thought all things were going wrong

'Upon this mundane sphere;

The other was an optimist.

E'er with a word of cheer.

The first one said, "The rosebush has

Such ugly thorns—my oh!"

The other said, "These roses bright

'Upon the thornbush grow!"

Osborn's Gap, Va.

HERALD OF TRUTH.

Thursday, June 15, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Christ to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICE.

"The Johanneine Books," is a biblical volume containing the writings of John—his Gospels, three Epistles and the Revelation—together with an excellent introduction to each book; giving its import, time of writing, leading features, subject outline, etc. The subject matter of the text is marginally indicated on each page, making it convenient to refer to any special subject readily. The book contains an appendix of valuable explanatory notes and a tabulated synchronism of ancient history, showing contemporary events in the various nations during the period covered by the sacred writings. The volume is completed by a list of references made to the Bible by modern literary writers. The book is well-printed on fine paper, bound in limp cloth and sells for 60 cents. Address,

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

From the Spring Valley Cong., Kennare, N. Dak.—Dear Editor and Herald Readers, Greeting in the Savior's name! We have reason to thank God for both spiritual and temporal blessings. On the 28th of May we commemorated the suffering and death of our Lord and Master. Bro. I. S. Mast was the officiating minister. Twenty-eight partook of the sacred emblems. In the evening Bro. Mast preached from Philomel 18. Remember us at the throne of grace.

D. B. K.

Johnstown, Pa., June 3, 1905.—Dear Herald Readers, Greeting:—The church at this place has again enjoyed a rich spiritual feast. On June 1st, our home Sunday school conference was held at the Weaver M. H. and was well attended by our own brotherhood, and quite a number from other places attended also. All seemed to be interested in what was said. Bro. Ed. Miller of Springs, Pa., acted as moderator. Bish. J. N. Durr of Martinsburg, Pa., was also present and took an active part in the discussions.

We are thankful to our kind heavenly Father for the privilege of sitting together in heavenly places and enjoying the blessings of his house. The preaching services, Sunday meetings and Young People's meetings are all well attended and a good

HERALD OF TRUTH.

spiritual life is manifest throughout the brotherhood. We pray for growth and increase in the good work.

A suggestion to our five Sunday schools: Would it not be wise and according to the gospel to send the money that is in the Sunday school treasury to Bro. Norman Kaufman in India instead of spending it for candy and peanuts for the children as we have done heretofore? It would be a source of much encouragement to our dear brother and bring its reward here and in heaven. LEVI BLAUCH.

Windom, Kan., June 4, 1905.—One week ago Sisters Polly Wingard and Amanda Miller of Lagrange Co., Ind., arrived at this place to visit relatives and friends, which was much appreciated by all. They will extend their visit to the relatives and the brotherhood in Reno county. We have not seen much in the columns of the Herald from this place for some time, but hope to see more in the future.

R. J. HEATWOLE.

Penn, Lancaster Co., Pa., June 1, 1905.—Dearly beloved in Christ Jesus, May mercy and peace from God the Father be upon you all.—Bro. John Lefever of Landis Valley preached a very helpful sermon at Manheim in the afternoon of May 21st, and on the same evening Bro. Noah Mack preached to us at Erb's M. H. from the text in Matt. 24:40, 41. May God's blessing rest upon the brethren who so faithfully taught us the Word which brings salvation to all men. We are glad to learn that there was seed sown that is bringing forth fruit to God's honor and glory. It is sweet to hear the blessed story of the cross. When we look around us and see the many young people who are still unconverted, we are made to realize that there is work to do in our community and we are reminded of the words of our Master, "Say not ye, There are yet four months and then cometh harvest; behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest" (John 4:35).

From Masonville, Lancaster Co., Pa.—The church here has been enjoying a season of spiritual refreshing. On Ascension Day four precious souls were received into membership by baptism, one from another denomination and one was reclaimed. As two of the applicants were unable, on account of sickness, to come to the church, they were received later in the day at their home. Preparatory services were held at the same time. The following Sunday we met to commemorate the sufferings and death of our Savior. The brethren and sisters were nearly all present and partook of the sacred emblems. IDA KAUFFMAN.

Risser's Cong., Lancaster Co., Pa., June 6, 1905.—Dear Herald Readers, Greeting in the Master's name:—On Saturday, May 27th, we had baptismal services at our church, when four persons were baptized and received into the church. On Sunday following we held our communion services. There were over two hundred brethren and sisters that partook of the sacred emblems setting forth the broken body and shed blood of our Lord and Savior Jesus Christ. After communion feet-washing was observed, which is one of the simplest commands Christ has given us, yet there are some that do not observe it. They claim it was only a custom among the people at that time. If we read John 13 carefully we can see that it is more than a custom and it is our duty to observe it, because Christ him-

self instituted it and has commanded us to observe all things whatsoever he has commanded us. He said, "If ye know these things, happy are ye if ye do them."

On Monday, May 29th, a number of brethren and sisters of Berks and Montgomery counties were with us. Among their number were Pre. John Esht, Pre. Henry Bower and Dea. Abraham Gehman. Bro. Bower preached an interesting sermon from Luke 18:1-9. COR.

From Springs, Pa.—Preparatory services were held on Saturday, June 3d, in the Casselman church, Garrett Co., Md. The following day communion services were held at the same place. Bro. A. D. Martin of Scottsdale, Pa., was with us during these meetings and preached on Friday and Sunday evenings at Springs, Pa., and Saturday morning and evening and Sunday morning at Casselman. The services throughout the week were full of interest and blessings. We were again reminded of the great work that Jesus accomplished for us in giving his life upon Calvary for our salvation. The truths of God's word were preached very truly, and we pray that all may be blessed by that which we heard, not only in learning more of God's will, but in being encouraged to do more in the service of the Master. COR.

Winnipeg, Man., May 25, 1905.—D. H. Bender, Editor Herald of Truth, Elkhart, Ind. Dear Friend!—After you left, it occurred to me that you would probably like to have some data regarding the Quill Lake Mennonite Reserve, which you have just visited.

About the middle of September 1903, the brethren Bernhard Wiebe and John Wiebe of Altona, Manitoba, my son-in-law, Gerhard C. Wiebe of Beatrice, Neb., Gerhard Ens of Rosthern and myself started out to find a place for a Mennonite settlement. We outfitted at Rosthern, having three teams loaded with the necessary tents and supplies, and started in a southeasterly direction from Rosthern. We were gone nearly two weeks, driving during the day and pitching our tents at night. We probably traveled three hundred and fifty to four hundred miles, and concluded we had found the best part of the country, where at present the Quill Lake Mennonite Reserve is established.

In November another delegation, composed of my brother, John Jansen, and some men from Manitoba, went over the ground, and pronounced our choice excellent. We then met the people in the different parts of Manitoba, and we also went to Berlin, Ont., Newton, Kan., and other places. The result was that a large number of acres were subscribed for, to be selected the coming spring.

As the summer advanced the people went in and were universally pleased with the country, making their selections for the land they had bought, and also taking up nearly four hundred homesteads.

Several settled last fall and built houses and did some breaking. They found the winter very pleasant and their live stock got through in good shape. Early in the spring immigration started in good earnest, and Canadian Northern railway having been completed in the meantime, so that settlers could get there easily, the towns along this railway supplying the settlers with building material and provisions. At the present writing the breaking of the prairie and erecting of buildings is going on famously. The remaining homesteads are being taken up very rapidly, so that at the end of the summer the number of desirable homesteads will be greatly reduced.

A large farm of a Canadian gentleman is being opened up near the Reserve, where he

June 15,

1905.

expects to break up some five thousand acres. The Canadian Pacific railway is making a permanent survey through the Reserve and will build a number of miles east from Saskatoon, as well as west from Sheho. Another branch of the Canadian Northern railway is expected to traverse the Reserve from north to south, connecting Humbolt with Regina. Taking it all in all the prospects are very bright for the settlement, and we expect it to become the largest Mennonite colony in Canada. We are in no correspondence with a number of Amish Mennonites, who will probably take up a body of land very near this Reserve.

PETER JANSEN,
Vice-President.

Mayton, Alta., Canada, May 29, 1905.—Greeting in His name:—Fine spring weather. Fencing and breaking sod is the order of the day now. Quick changes in this new country, and still the tide of emigration is venturing farther out from the railroad day by day. It is sad that a great majority are only looking out for the earthly home, although some are taking their convictions with them and thus soon become hungry for the bread of life, and the gospel is welcomed in their midst. The mission field is spreading, and there is continually a shortage of laborers.

We were much disappointed that our Bro. Editor did not stop with us while in the Northwest Territory and so very near us. (The editor was very sorry that a stop at Mayton seemed impossible.) Remember, brethren, there is a standing invitation and welcome to you all here. Do not limit your time too closely. You can do us good. Let us know when to meet you at the station, and we will try to make it as convenient for you as we can. We are in hopes that some from the East will arrange to be with us during the Sunday school and church conferences, July 10th and 11th, the Lord willing. It is intended that we have a series of meetings immediately after the above dates, Pray for the work. With Christian regards,

NOAH GERBER.

Peabody, Kan., June 3, 1905.—Dear Editor and Readers of the Herald, Greeting in the Master's name!—As we are always glad to read the good news of rejoicings of our brethren elsewhere, so there may be some at least who are glad to hear from us. The little flock at this place had seasons of rejoicing. On April 29th we commemorated the suffering and death of our Savior, and at the same time four precious souls were added to our number, two by letter and two by baptism. Bish. Geo. R. Brunk officiated. He also preached several interesting and instructive sermons while with us, for which we were truly glad. On May 14th Bro. D. Zoak of Trousdale, Kan., preached to us on the necessity and importance of prayer. On June 1st we were favored with a visit by some of our Maryland brethren and sisters. Meeting with friends always brings joy in this life though it is of short duration. It is but a faint foretaste of the meeting of the blessed in the home above. May all who know the worth of prayer remember the work and workers at Peabody.

M. E. HORST.

QUERY DEPARTMENT.

When did Christ become "the first-fruits of them that slept"; when his spirit left the body on the cross and went to Paradise (Luke 23:43), or when his body came forth from the tomb on the third day?

N. E. M.

HERALD OF TRUTH.

189

Was the appearance of Jesus the same after his resurrection as it was before? R. E. B.

To what space of time does the "forty and two months" (Rev. 11:2) refer to; the time between the Millennium and the Judgment? J. R. Z.

For the Herald of Truth.

REPORT OF THE OHIO CONFERENCE.

The Mennonite Conference of Ohio convened May 24, 1905, near Elida. Bishops met at 8 a. m., ministers' session began 9 a. m. to noon; general session began 1 p. m. Services were introduced by singing, reading of part of Psalm 134, by J. S. Hartzler, and prayer by Enos Detweiler.

David Burkholder was elected assistant moderator, J. S. Hartzler assistant secretary. N. O. Blosser, M. S. Steiner and David Lehman, committee on resolutions.

Minutes of 1904 were read and approved. The committee appointed to frame a conference constitution reported. Constitution was read and adopted.

Conference sermon was preached by David Burkholder. Text, Isa. 28:16. Building on the true foundation means to obey God's word. Jesus gave us his word with different doctrines to be observed. Non-resistance is a very important doctrine which some claim cannot be observed at the present time. The carnal man will not observe this doctrine. But the redeemed ones can live the blameless and harmless life; if this life would be continually shown forth there would be less church trouble. The disciples at one time wanted to command fire from heaven to come down and consume the messengers. Jesus said to them, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." We should be willing to suffer wrong rather than to go to law. Non-conformity is another doctrine that must be heeded by Christians. Jesus would not be made a king by the Jews because his kingdom was not of this world.

J. J. Buehwalter.—We are glad that in God's word we have just enough of the mind of God to guide us to the celestial city. Let us study the guide. When we are about to take a trip on the cars we invariably study the guide to know about the trip. The railroad guide may show three or four ways, but in the book of life we find just one way.

J. M. Shenk.—Our flesh will try to interrupt our spiritual purposes. We may not have the right motive; our anxiety may be to please the people. The question with us may be, "What do the people think?"

The following ministers responded: Amos Mumaw, Wooster, O.; Isaac Burkhardt, Pandora, O.; C. P. Stiner, Beaverdam, O.; C. B. Brenneman, Lima, O.; John Blosser, Rawson, O.; M. S. Steiner, Columbus Grove, O.; Moses Brenneman, Lima, O.; Enos Detweiler, Calla, O.; Sam'l H. Rhodes, Goshen, Ind.; Norman Lind, Wadsworth, O.; Jacob R. Horning, Bluffton, O.; David Lehman, Columbiana, O.; N. O. Blosser, Rawson, O.; J. S. Hartzler, Goshen, Ind.; J. A. Liechty, Canton, O.; Ber. Huber, Dayton, O.; D. S. Brunk, Elida, O.; Aaron Eberly, Delton, O.; Andrew Brenneman, Elida, O.; J. B. Smith, West Liberty, O.; L. J. Lehman, Cullom, Ill.; Levi Miller, Garden City, Mo.; Perry E. Brunk, Elida, Ohio.

Deacons: A. A. Good, Lima, O.; John M. Brunk, La Junta, Col.; Simon Good, Elida, O.; Fred Geiger, Bluffton, O.; Sam'l Brunk, Elida, O.; J. G. Wenger, Harper, Kansas.

By rising, the congregation consented to the teachings and doctrines presented by the bishops and ministers.

Canton Mission was reported by Bro. Liechty. The title of the church house had been forfeited and it cost the committee \$150 to redeem it. They remodeled the house. Anna V. Yoder, Eva Yoder, Henry Smith, Levi Shenk and Bro. Liechty were the workers the past year. Lydia B. Stemen has taken the place of Sister Anna V. Yoder for a time. The prospect in this mission is good, and there is unity among the workers. Prayer and support are requested of the churches.

The following resolutions were adopted: 1. That this conference heartily endorse the work done at Canton mission and that we encourage the support of the same. The ministers of the different congregations be charged to take up a special collection to cover cost of quit claim title to Canton mission church.

2. That we do not consider the use of unfemented wine and unleavened bread at communion services essential, but that it may be used consistently, since under the law such bread was used and Christ speaks of the fruit of the vine in this connection.

3. That on marriage in the Lord we confirm the position taken by our forefathers as given in Art. 12 of our Confession of Faith and grant to our ministers the privilege of officiating in marriages between two marriageable parties of like faith. In case a member of the church wishes to unite in matrimony with an unbeliever, we do not approve of our ministers performing such ceremonies under any circumstances, nor shall a minister officiate at a marriage where one or both parties had been divorced. In case parties are chaste and honorable, although not Christians, the minister may exercise his judgment (Heb. 13:4).

4. That family reunions where those in attendance glorify God may be attended and even encouraged, but where they are held in a worldly way and for mere pleasure, they are to be discouraged.

5. That this conference appoint delegates to the next general conference.

6. Whereas, there is danger to officiate in the office of township assessor, it is the sense of this conference that we advise against it.

7. A brother having conviction that he is called from God to preach the gospel should be given an opportunity to prove himself by patiently waiting until God opens the way and the congregations receive confidence and are satisfied as to his ability.

8. Local Sunday school conferences are approved of.

9. That Samuel Brunk be appointed a member of the Evangelizing Board for the western district, and the brethren Levi Hookey, Martin Senger and Noah Blosser, directors of M. B. C. H. for the state of Ohio.

10. Since it has pleased our heavenly Father to remove from our midst a co-laborer, Dea. Andrew Stemen of Elida, who for forty years served the church in his office, that we record his death in our conference minutes and that we bow in humble submission to the divine will.

11. Whereas our fellow-laborer, Bish. Michael Horst, who for many years has been a regular and faithful attendant of conference, could not be with us on account of bodily afflictions, be it resolved that we extend our heartfelt sympathies and prayer in behalf of his recovery.

12. Whereas since our last conference meeting our brethren Enos Detweiler of Calla, O., Perry E. Brunk and Andrew J. Kansas.

(Continued on next page.)

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio. J. A. Liechty, Supt., 2801 E. Tuscarawas St.

Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

THE MENNONITE SUNDAY SCHOOL AT SUNDARGANJ.

On this particular Sunday morning the bell, which consists of a piece of railway iron suspended by a wire and tapped with a hammer, rang at 7:15, which meant to the boys on the compound that it is time to "line up" for Sunday school.

When all was ready Budhu I. gave the orders and the long line of boys marched into the church and stood at their respective places. Bro. Burkhard, with raised hand, stood before them, waiting for them to get quiet. Most of you will no doubt realize that it takes no small amount of energy and tact to keep two hundred and forty healthy boys just where they ought to be. "Bait jao," said Bro. Burkhard, and they sat down (not on seats, but on the floor). The first row of boys are small, some wee tots, among them a boy four years old who is not able to walk and another who is an idiot.

The second row consists of untainted children of lepers, presided over by Kudas, also born of leper parents. Then the next larger boys in each succeeding row to the last. Altogether they make a very interesting audience, their black hair matching very nicely with their brown faces. Just here I might say that although their faces are brown, they are by no means negroes, as they are of the same race we are. The tropical climate is responsible for their present complexion. The gospel is for all men, whether American, European or Malay; Aryan, brown or negro, and either of these, if they are truly saved, have equally white hearts.

After the singing of a few hymns, Chhotu read the lesson and Premladd led in prayer.

The signal being given they arranged themselves into twenty-three classes, taught by orphans with the exception of four, and for about half an hour the air was alive with intermingling sounds of teacher and pupil. In order to obtain the greatest possible service out of the picture roll, it was so arranged that in carrying it through the church, Niranjani would halt a little at each class while the teacher explained the illustrations to his respective class. They seem to grasp the truths more easily through illustrations.

After the lesson half hour, they all returned to their former places and the lesson was then reviewed. This is a very interesting time as the little folks are very eager to repeat the golden texts, sometimes two and three rising at one time.

Their ability to memorize is greater than their powers of reasoning, from the fact that their school work consists largely of memorizing. Even in industrial work they become efficient only to the extent that they go over the same movements again and again. And should the work require some deviation from the regular routine they are generally outdone.

HERALD OF TRUTH.

After the Sunday school, preaching services were promptly begun. We hope and pray that the Sunday school will be the means of instilling into these boys the sacred principles of Christianity, besides training them to manage and take care of themselves, a characteristic painfully absent in the average native.

Brethren in America, will you remember the Sunday school at Sundarganj?

Yours in Him,

J. N. KAUFMAN.

For the Herald of Truth.

THE LORD'S WORK AT DHAMTARI.

By J. K. Hartzler.

It may be worth while to call the attention of the readers of the Herald again to the Fifth Annual Report of the Mission in India. It is easy to be interested in the things near us and in our friends and the people we know, but when it comes to things and people half way around the world, places we never saw and people of another race, language and color, then, with many, it is not easy to be interested. Yet to the man or woman who obeys the two greatest commandments, loving Jehovah his God with his whole being, and his fellowmen as himself, the people of India are his neighbors, creatures of our God, men of one blood with ourselves, and the great mass of them perishing in the bondage of sin.

The story of how God moved some of his people in our Mennonite brotherhood some years ago to give themselves to the work of rescuing these our perishing fellowmen from idolatry and other forms of sin, will grow in interest as the years go by. How and when this work was commenced, how it has grown, with some of its results and its needs, may be learned by reading the five reports that have been published. One reading of any of these reports is not enough. These reports are so crowded with information that will soon be history that several careful readings are necessary to give one an intelligent comprehension of what has been done, of the present condition of the work, its results, its needs and the outlook for the future.

May I suggest that the reports be also filed for future reference by ourselves and those who come after us?

McVeytown, Pa.

For the Herald of Truth.

HOW SHALL IT BE DONE?

By J. M. Hershey.

After reading Bro. J. A. Ressler's letter in June 1st Herald, it seems clear that the Mennonite church is in need of some systematic way of making the needs of the mission work both at home and abroad known to her people; and I would be glad to see some of our leading members take up this subject and get it in shape to bring before general conference when it convenes. I do not want to be understood to favor a system of begging, nothing of the kind, but a system that will bring the needs of the mission work before our people at least once each quarter, and have some one appointed by each congregation to receive any freewill offerings that may be made.

After four years' experience as secretary of our local mission board I feel fully convinced that our people are always ready and willing to give of their means as the Lord has prospered them when they are made acquainted with the needs of the work, whatever it may be. Some will say, Why

not use our church papers to notify our people? This does fairly well in extraordinary cases, but often fails to bring the answer, to which every one who has had experience along this line can testify.

I believe what we want is a local mission board in every conference district, this board to be under or a part of the M. E. & B. B. of Elkhart, Ind. Let us hear from those who it is evident that something is needed and if in this way the question may be brought to the minds of our people and the right system be established, God be honored and glorified and souls saved, we will be well paid for our feeble efforts.

Any one desiring information regarding the workings of our local mission board of the Missouri-Iowa conference district, will be gladly answered by the chairman, S. B. Wenger of South English, Iowa, or the secretary.

Palmyra, Mo.

REPORT OF THE OHIO CONFERENCE.

(Continued from preceding page.)

Breneman of Elida, O., have been called to the ministry and Simon P. Good and Samuel C. Brunk, both of Elida, O., to the office of deacon, but it resolved that we heartily welcome them as members of this conference.

13. Whereas our Bro. M. C. Lehman has been made willing to serve his Lord in the foreign field, and since his home congregation has expressed their prayers, sympathy and God-speed in the noble work, it is resolved that this conference heartily approve of his going, subject to the Examining Board, and pray that the Lord may use him for much good.

14. In answer to how may we live more fully day by day under the influence, guidance and inspiration of the Holy Spirit:—Watch for the dictations of the Spirit, so you may receive full light. By resisting the Spirit he will not as impressively appeal to us the next time. We will not so keenly feel the searching of the Spirit when we refuse to yield. Let members walk with the Spirit shining out in their lives so completely that others will be influenced by their lives, and sin will thus be repressed. If you do not see the need of the transforming power be careful or you may be tearing down very rapidly. When we grieve the Spirit we hinder the inflow; when we quench him we hinder the outflow.

15. Bro. A. Metzler, of the Orphans' Home, gave a report of the Home. Took children from six different states, placed them in eight different states. Seven converts at the Home in the last year. Home is supported by freewill offerings. Expenses, improvements, etc., \$200. Number of children in Home during the year, 36.

16. What part should our sisters take in the religious work, Sunday school, Bible meetings, etc.?

Ans.—The women have a right to prophesy if they fulfil the scriptural conditions (1 Cor. 11:14, 15). Prophesied that they should do so (Joel 2:28, 29). Some restrictions, especially to the unruly and those who were out of order (1 Cor. 14:34; 1 Tim 2:9-13). Philip's daughters prophesied (Acts 21:9). Phoebe was a servant of the church and was to be aided in her work (Rom. 16:1-2). In the home the sisters should have the same right as the brethren in reading and leading in prayer; in the Bible meetings, Sunday school, etc., they should do what they can (2 Cor. 3:17; 1 Thess. 5:19).

Perry E. Brunk was chosen as evangelist for the western district. Amos Mumaw, middle district; Enos Detweiler, eastern district. The same committee for Canton con-

June 15,

1905.

tinues. The same brethren who have charge of the weaker churches were reappointed.

John Blosser was elected secretary for the term of three years. I. J. Buchwalter was elected moderator for the term of one year. E. M. Detweiler, David Lehman, Amos Mumaw, John Blosser and Daniel Brunk are delegates to general conference.

Closing remarks by moderator. Prayer by Moses Brenneman. Next meeting to be held in Mahoning Co., Ohio.

SECRETARIES.

For the Herald of Truth.

REPORT

Of Tenth Annual Mennonite Sunday School Conference of Illinois, held at Cullom, May 31 and June 1, 1905.

WEDNESDAY FORENOON.

Song service, led by A. C. Good. Devotional, Peter Unzicker. Organization: Moderator, J. S. Hartzler; assistant moderator, Daniel Kauffman; chorists, A. C. Good and G. J. Lapp; treasurer, Benjamin Herener; secretaries, Milton K. Hess and Amos Eash.

"Suffer the children to come unto me," J. S. Hartzler. Parents, start the children early, and teach by precept and example. Teach with child's salvation in mind. The child's teachers are (1) parents in home; (2) parents and teacher in Sunday school; (3) parents, teacher and minister in church. Reports of Sunday Schools.—The reports of the different schools showed all of them to be in a prosperous condition. Primary work was especially commended. Following is a summary of the reports: Number of schools, 10; number of scholars enrolled, 1,501; average attendance, 985; collection, \$548.86; number of conversions reported, 77.

"How make the truth impressive?"—Benjamin Schertz and Samuel Good. In order to make the truth impressive, the teacher needs a definite experience of salvation, a knowledge of the Bible, well-prepared lessons, and to have the salvation of souls in mind. Believe the Bible; teach what you believe and practice what you teach. Use intelligence. Ask personal questions. Demand a response. Use practical illustrations. Know the truth, love the truth, and teach the truth.

Closing song and benediction by G. J. Lapp.

Afternoon Session.—Consecration service, led by the moderator. Devotional, by Geo. Lambart.

"Essentials to success in Sunday School Work."—Essay by Jennie Ebersole, and J. F. Brunk. The quiet hour of prayer. Holy Ghost teachers. Consecration. Diligent study of the Word (2 Tim. 2:15).

"What constitutes an ideal Christian character?"—Geo. J. Lapp and John McCullough. Ideal Christian character consists in earnestness, activity, devotion, receiving the truth, giving the truth, growth, obedience, conversation, Christian fellowship, and consecration.

"Is it necessary to teach the 'all things' in Sunday school, as implied in Matt. 28:20?"—J. J. Summer and Simon Grabill. Yes; the Lord wants a whole-hearted service. This is the last and most important command given by one having authority. It is necessary to teach them in Sunday school, because the young minds are most pliable. We need to take Jesus by the hand and pray earnestly that he will lead us in the way that he has laid down for us.

Closing song and benediction.

(To be continued.)

HERALD OF TRUTH.

STOCKHOLDERS' MEETING.

Annual meeting of stockholders and directors of Elkhart Institute Association will be held at Goshen College on Saturday, June 17th, at 9 a. m. All are urged to be present as important questions in regard to the management of our educational work will be considered.

JOHN BLOSSER, President.
J. S. HARTZLER, Secretary.

SPRING CONFERENCES.

The Sunday School Conference for the Alberta (Canada) district will be held at the Mayton meeting house on July 10, 1905. The church conference for the same district will be held at the same place on July 11th.

Those coming by rail should leave the train at Olds Station where they will be met with conveyances. Notify either A. S. Bauman or Noah Gerber, Mayton, Alta., of your coming.

SUNDAY SCHOOL CONFERENCE.

The second annual Sunday School Conference for Oregon and Idaho will be held at the Amish Mennonite meeting house near Albany, Oregon, on June 16th and 17th. Those coming by rail should notify either C. R. Widmer or J. M. Schell of Albany, who will meet them at the train and furnish conveyance to the meeting.

M. H. HOSTETLER.

MISSION EXAMINING BOARD MEETING.

The Board to examine candidates for foreign missions will hold a meeting at Goshen, Ind., on Tuesday, June 20, 1905, at 9 a. m. All interested are invited to be present.

DEATHS.

Coopridge.—Slater Lydia, wife of Bro. T. J. Coopridge, died at her home near West Liberty, McPherson Co., Kan., April 25, 1905; aged 31 Y., 9 M., 10 D. During her illness she suffered much pain, but bore it all with true Christian fortitude, and leaving a blessed hope of a happy immortality. She is survived by a sorrowing husband, two sons and a daughter to mourn the loss of a devoted companion and a kind loving mother. The funeral services were held at West Liberty on April 28th, conducted by Bro. C. Miller from Mal. 31. In the presence of a large concourse of friends.

R. J. H. Hersherberger.—Mary Hersherberger, nee Miller, wife of Emanuel Hersherberger, died at apoplexy at her home near Grantsville, Garrett Co., Md., on May 26, 1905; aged 62 Y., 2 M., 20 D. She is survived by a husband, three daughters, three sons, nine grandchildren, four brothers, two sisters and a host of relatives and friends. Funeral services were conducted by the home ministers at the Amish Mennonite M. H. near Niverton, Pa., of which congregation she was a member for many years. Interment in the cemetery near by.

Christophel.—Sarah, daughter of Elias and Martha Christophel, died at her home at Cullom, Ill., on April 27, 1905; aged 6 Y., 2 M., 25 D. She is survived by parents, grandparents and great-grandparents, besides a host of relatives and friends. Funeral services were held on the 28th, conducted by Peter Unzicker, assisted by J. S. Nenziger.

Rohrer.—Amanda, wife of L. B. Rohrer, died at her home at Fairbanks, Tex., on April 26, 1905; aged 45 Y., 5 M., 17 D. She is survived by a husband, four sons and one daughter. Funeral services were conducted by P. Slabaugh.

Beiler.—Near Belleville, Pa., May 25, 1905, Joseph W. Beiler, aged 73 Y., 3 M., 12 D. A kind disposition and an upright Christian character won for this brother a large circle of friends who loved him for what he was. His wife—Sarah, daughter of Nicholas Yoder, deceased—died several years ago. Three daughters and a son survive. The funeral service was preached by John Yoder. He was a pioneer in the settlement of the Blue Mountains, north of Reading, Berks Co., Pa.

J. K. HARTZLER.

Natziger.—Freda, daughter of John and Lydia Natziger, while playing in the dooryard of her parents' home, fell into an irrigating ditch and was drowned June 1, 1905; aged 1 Y., 5 M., 17 D. Freda was a bright and cheerful child. The grief-stricken parents have the sympathy of the entire community. Funeral services held at the Antioch church, June 2, 1905, conducted by Bro. David Mitty, from the text, "And a little child shall lead them." J. P. B.

Patton.—Near Keyser, Md., Sister Bertha May, daughter of Urias and Sister Patton, passed away on April 29, 1905, after an illness of about

two years; aged 22 Y., 10 M., 9 D. She was a member of the Mennonite church. Funeral services were conducted by G. D. Miller and David Klem, on May 1st. Interment in private graveyard near Keyser.

Forrer.—On May 29th, in the hospital at Maassillon, Ohio, from apoplexy, William Forrer; aged 75 years. His remains were taken to the Martin's church near Orrville, Ohio, on May 31st, where funeral services were conducted by I. J. Buchwalter from the text, "They that he whole need not a physician, but they that are sick" (Matt. 9:12).

Thut.—Slater Elizabeth (Steiner) Thut was born June 1, 1840, in Milton Twp., Wayne Co., Ohio; died June 1, 1905, near Briston, Allen Co., Ohio, aged 65 years. United in marriage with Abraham Thut, Jan. 27, 1866. To this union were born nine children, one preceding her to the spirit world; of thirteen grandchildren eleven are living. She united with the Mennonite church in her seventeenth year and was a lifelong, true and consecrated member of her church, a devoted and loved Christian, "given to hospitality." Buried on the 3d, in the presence of a large concourse of friends and relatives. Services conducted by Isaac Burkhardt, Pres. —Harr and St. Shook.

Kauffman.—On the 27th of May, 1905, in Masonville, Lancaster Co., Pa., of inflammation of the bowels, Christian M. Kauffman; aged 69 Y., 10 M. He was unmarried and is survived by his sister, Elizabeth, widow of Abraham Miller of Masonville, and two brothers, Samuel M. of Millersville, and Reuben M. of near Briston, Ohio. He was a member of the Mennonite church for many years and a reader of the Herald ever since the earliest numbers. Funeral services on the 30th were conducted by Bro. Abraham Herr at the home and Jacob N. Bruhacher and Abraham Wimer at the Masonville church. Text, Matt. 25:21.

ITEMS.

The marriage of Frederick William, crown prince of Germany, and Duchess Cecilia, crown princess of Mecklenburg-Schwerin, was consummated in the palace at Berlin, on June 6th. Some sixty royal guests, representing the various nations of Europe, together with Ambassadors Tower and a large number of nobles were present. The prince and princess are both quite young and of about equal vivacity. Germany appears to be well pleased with the matrimonial choice for its future emperor.

Governor Vardaman of Mississippi is making strenuous efforts to break up the outlaw practice of whitechapping.

The business girls of Trenton, N. J., have formed a temperance association and all its members subscribe to the following agreement: "I hereby promise not to associate with or marry any man who is not a total abstainer from the use of all intoxicating liquors, including wine, beer and cider, and I promise to abstain from the same myself, and I will not marry a man to save him." If all marriageable girls would live up to this resolution, they would do much that might be done in making temperate, clean young men and setting up ideals for model homes.

The laws against intoxicating liquors are so rigid and the obtaining of a license to sell them is so difficult in Nova Scotia that there are only two counties in the Province where any legal liquor-selling is permitted.

An exchange claims that after the great revival in Wales it was necessary for the horses to be converted. The ears of the noble animals were loaded with cards through which were accustomed to the streams of profanity pouring from the drivers' mouths that when it ceased they were non-plussed and it took some time for them to adjust themselves to the new condition of affairs. Their ears must necessarily become converted. If horses could pray, their petitions would certainly be for more such revivals.

The immigration from the United States into Western Canada is becoming immense. Last year 45,000 crossed the border line and took up residence in the Dominion and it is estimated that fully 60,000 will follow their example during the present year.

The Russian court-martial has acquitted Stoesseel from all responsibility for the fall of Port Arthur. On June 7th Norway declared her independence from the united kingdom of Norway and Sweden. Separation has been desired by the Norwegians for some time, but as King Oscar refused to grant the separation, they have resorted to this drastic step. It is sincerely hoped that matters will be adjusted without war between the countries.

The London Hibernian in session has passed a resolution demanding the marriage law so as to preclude the marriage in church of divorced persons during the lifetime of the other party to the proceedings.

manifested in these papers and for the encouraging letter. We wish him God's blessing, and trust the Lord may be the strength and support of his old age.

JOHN F. FUNK.

PERSONAL MENTION.

Bro. Daniel Shenk of Denbigh, Va., visited the little band of Mennonites near Norfolk early in the month and held some meetings that were much appreciated.

Bro. Noah Metzler left his home at Nappanee on June 15th for Surrey and Baden, North Dakota, where he will engage in evangelistic work. The Lord bless his labors.

Bish. David Burkholder of Nappanee, Ind., stopped at Elkhart on Thursday. He was on his way to DeKalb county where he expected to ordain a deacon on Saturday and conduct communion services on Sunday.

Change of Address.—Fre. L. J. Burkholder from Locust Hill, Ont., to Markham, Ont. Bro. Burkholder has not changed his place of residence, but finds it more convenient to receive his mail at the latter place.

Pre. H. S. Cressman of Goshen, Ind., a minister in the Mennonite Brethren in Christ denomination, who was one of the editor's companions during his recent visit to the Northwest, gave us a pleasant call last Wednesday.

Bro. Geo. J. Lapp filled the regular appointment at Elkhart last Sunday morning. His sermon was instructive and edifying. In the evening he preached the baccalaureate sermon at Goshen College. Bro. Lapp expects to sail for India early in October.

Bish. Jacob P. Miller of White Cloud, Mich., held communion services for the little congregation at Caledonia, Mich., on June 5th. The membership numbers only thirteen at this place and they are anxious to have ministers stop with them and break the bread of life. The brethren and sisters seemed to be much revived by being again permitted to commemorate the sacred event.

Bro. G. L. Bender, treasurer of the Mennonite Evangelizing & Benevolent Board, who with his family had been visiting relatives and friends in Pennsylvania and Maryland, his boyhood home, for the past month, returned to his home in Elkhart on June 14th. His absence from the city explains why a report of money sent him for mission purposes during this time has not been published. His report will appear soon.

Bro. Alfred S. Detweiler and wife, accompanied by his mother, widow of the late Enos Detweiler, and Angeline Kooker, a friend of the family, all of Bucks Co., Pa., are at the present time on a trip to visit friends and relatives in Ohio, Indiana and

HERALD OF TRUTH.

Illinois. They spent Sunday, June 11th, in Elkhart, the guests of J. F. and A. K. Funk and A. B. Kolb. They left at noon on the 12th for Sterling, Ill., where they expect to spend a little time with Bro. Henry Detweiler and family and others. We enjoyed their pleasant visit and wish them a safe and pleasant journey homeward, and shall be pleased to have them call again. F.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM VIII.

How excellent is thy name in all the earth!
To highest heaven is thy glory sent:
Thy strength has been established without dearth,
That thou might'st still the enemy's lament.

When I thy wondrous works do meditate—
The moon and stars which thou alone ordained—
Oh, what is man that thou on him dost wait,
The son of man who hath thy power gained?

With glory and with honor thou hast crowned
This being, who is little lower than thee;
Dominion wide has he o'er all around—
The beasts, the fowls, the fishes of the sea.

O Lord, the God alike of death and birth—
How excellent is thy name in all the earth!
New York City.

For the Herald of Truth.

THE RICH MAN AND LAZARUS AT HIS GATE.

By Silas Bauman.

Luke 16.

We have first in this chapter our attention called to a rich man and his steward (verses 1-13). The rich man represents God, to whom belong all earthly goods. The steward represents man, who either uses or abuses these goods. From the illustration we learn that God first trusts to our care and keeping these earthly things, and if we are faithful in these smaller things, he entrusts to us the greater riches, which are the spiritual things stored up in heaven for the faithful, from which we may draw when in need. If we do not serve God with these earthly things which we call our own, then we serve mammon and thus separate ourselves from God, for he said, "Ye cannot serve God and mammon."

We also have a lesson from the rich Pharisees who derided Christ (verses 14, 15). Christ knew their hearts and told them that they trusted in their self-righteousness, and that although their works were highly esteemed among men, yet they were an abomination in the sight of God. Then Jesus declares that the law and the prophets were until John, the preacher of repentance, but since that time the kingdom of God is preached and men press into it. This teaches that we must put forth efforts of our own in order to enter into the kingdom. We are no longer under the law, but under grace, and if we have received that grace, we are led by a living faith that manifests itself in works of righteousness and fruits of the Spirit.

Now we have another rich man and poor Lazarus at his gate. This shows how selfish people are and the results of such a life. There is a time to sow and a time to reap, and we reap according to our sowing. No mercy to him who has not shown mercy.

There is only one commandment in this chapter, and if it is disobeyed it will bring us into the same condition as was the rich man. The commandment is: "Make to

yourself friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." The friends we make with our riches here will receive us into that heavenly or everlasting home, into which we have helped them and which they received by faith and the grace of God.

If the rich man had been true to his name ("a son of Abraham") and would have helped poor Lazarus, he would have received him in that heavenly home whither Lazarus went, and no doubt would have been glad for his company.

We have needy ones all around us, and wherever we know of any in need and it is in our power to reach them with our means, they are the poor Lazarus at our gate. There are many in need of spiritual help, and we could make much better use of our means by helping them into the light than by spending it for luxuries and to satisfy the lust of the eye and the pride of life. Let us then always remember the Lazarus at the gate when we eat our luxuries or when we think of decorating our bodies and our houses, for we are stewards, just or unjust, and will be held accountable for our stewardship.

Floradale, Ont.

For the Herald of Truth.

REPORT

Of Tenth Annual Mennonite Sunday School Conference of Illinois, held at Cullom, May 31 and June 1, 1905.

(Concluded.)

Evening Session.—Devotional services, by J. M. Krieger.

"What is gained by the popular idea of Rally Day, Decision Day and Loyal Army Work in the Sunday School?"—S. G. Lapp and A. C. Good. Leave out the popular idea and get at the scriptural idea. Rally Day, if observed, should be used for regaining scholars, and not for any other purposes, such as winning prizes, etc. With Decision Day we can go to extremes. To press a decision upon the minds of children before they reach the years of understanding will be the means of flooding the church with people who have to experience conversion. Loyal Army Work was disapproved of because it creates in the child a wrong motive for working, such as winning prizes, trying to outdo others, etc.

"To what extent should we urge our people to give more liberally to missions, charitable and benevolent institutions?"—C. C. Schertz and J. O. Conrad. There are many who do not give liberally, because they are not acquainted with the work of these institutions. It is the duty of every minister to become acquainted with the work and the need of these institutions and to teach the same to his people. Give according as the Lord has prospered you.

Query box.—G. J. Lapp. Closing song and benediction.

THURSDAY FORENOON.

Devotional services, by Samuel Garber. "What things to give up to advance the kingdom of Christ?"—M. B. Hess and E. M. Shellenberg. (Rom. 14:21; 1 Cor. 8:9-13.) In order to do efficient work we must be willing to sacrifice self and submit ourselves to the will of God (John 7:17, first clause). No young man or young woman can devote his or her time to worldly amusements and be of service to the Master (Isa. 60:1).

"The Sunday school and the home."—Essay by Essie Landis, and Benj. Herner. In

the home foundation principles are instilled by Christian training. In the Sunday school they exercise the principles taught in the home. Make the children feel at home in the Sunday school.

"The value of supplementary work in the class."—Amos Eash and Alvin Ropp. Our present helps do not fully supply the needs of our children. They need a more general knowledge of the Bible and of our church doctrines. We would suggest a graded course of study for our schools. Use the most reasonable means of teaching the children. Come down to a level with the children.

Closing song and benediction. Afternoon Session.—Devotional service, by John Nice.

"Sociability and personal influence."—Essay by Anna Anacker, and Witmer Barge. Sociability and personal influence are far-reaching. The influence which you start to-day in the home, in the social circle, may be very small and very little cared for, but it will be the means of molding the character of others. You cannot live without influencing some one, either toward a life of greater usefulness or one of misery.

"Should disinterested members be installed as officers or teachers in order to encourage them to activity?"—Samuel Garber and John Nice. When members are disinterested, they are not qualified for this great work. A disinterested teacher will make a disinterested class.

"Problems to confront. (a) How to make the Sunday school interesting and active?"—Abram Burkhardt. The Sunday school room should have all necessary appliances, such as maps, charts, library, etc. Spend much time in preview and review. Give heed to attendance. Have methods of teaching. Leave helps at home. Hold teachers' meetings.

(b) "How make it instructive?"—Samuel Rhodes. We need good Spirit-filled instructors. Pray much. Draw out what is in the child rather than drive into the child what is in the teacher. Use simple language. Practice what you teach.

(c) "How stop the leaks?"—John Krieger. Parents, teach your children the word of God in the home. Take your children with you to the Sunday school. Have a visiting committee to call on absentees.

(d) "How make a strong religious school?"—Daniel Kauffman. Choose officers who are full of the Holy Ghost. They must be adapted to the special work to which they are called. Make a special preparation for the work. Make the word of God the central interest.

Closing song and benediction. Evening Session.—Song and praise service. Devotional services by Henry Welly. Query box.—Geo. J. Lapp.

"The Macedonian Cry."—Sermon by Geo. Lambert.

Prayer and benediction.

Throughout all the sessions of the conference a strong devotional spirit was manifested. One precious soul was made willing to forsake sin and to take Christ as his personal Savior. As a result of the work of the Spirit a number of young brethren and sisters volunteered to give their services to the work of the Master.

"I'll go where you want me to go, dear Lord, Over mountain, or plain, or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be."

AMOS EASH,
MILTON R. HESS,
Secretaries.

Live as though life were earnest, and life will be so.—Owen Meredith.

HERALD OF TRUTH.

For the Herald of Truth.

EVENING.

By Ursula Miller.

Majestic night! How calm thou art!
What wonders are in thee portrayed!
God's hand in all so manifest,
How lovely he hath all arrayed!

'Tis all so calm. It seems repose
Had spread her wing o'er all of life—
Tranquility has come abroad—
'Tis evident that peace is rife.

We should have great cause to rejoice
At such a close of day. Sweet thought—
The toll and heat of day is gone,
And all of nature rest hath sought.

The grandest time of all the day
Comes surely at the twilight hour;
For when a work is once complete
It shows more truly than its power.

So 'tis with life. The close is best,
It dawns when seemeth it to close.
Ah! we must die to live again,
For Christ did die, and then arose.

Galtry, Okla.

For the Herald of Truth.

EASTERN AMISH MENNONITE CONFERENCE REPORT.

According to previous arrangements the conference convened in the Walnut Creek church, Holmes Co., Ohio, June 1, 1905. Opened by singing and reading of Eph. 4, and prayer by I. W. Royer. Reading of the minutes of the conference of the preceding year.

Conference sermon by J. S. Mast, Text, Phil. 2:16. The inspired apostle held forth the words of eternal life to all men, exhorting all believers to a unity of faith and love, and to be steadfast in the work of the Lord, also reproving them for having contention and divisions among them. The apostle confirmed the words of Christ in forbidding revenge, resisting evil, the swearing of oaths, marrying one who is divorced, conforming to the world in words, thoughts or actions. Prompted by love we are to keep his commandments. As a memorial of the suffering and death of Christ he instituted the communion. As a symbol of humility, feet-washing was commanded, and the ordinance of the devotional headcovering for sisters was sanctioned. We should be active in the work of the Lord. "The harvest truly is great, and the laborers are few."

David Plank (moderator).—We rejoice in the hope of the promises of God that he will hear us and bless us. With the golden opportunities before us, are we meriting the welcome plaudits of Christ, "Come, thou good and faithful servant!"

Brief and encouraging testimonies were given by all the members of conference present. Another encouraging feature of this conference was the large attendance of lay members from the home congregation and the neighboring congregations.

The following ministers were present: Bishops.—John E. Kauffman, Mattawana, Pa.; John R. Zook, Volant, Pa.; Jonathan Kurtz, Ligonier, Ind.; David Plank, Bellefontaine, O.; Benj. Gerig, Smithville, O.; Fred, Mast, Millersburg, O.; Moses Mast, Baltic, O.

Ministers.—John S. Mast, Morgantown, Pa.; Joseph Z. Kenney, Athensville, Pa.; Jonathan Lantz, Skidmore, Pa.; Levi Miller, Garden City, Mo.; I. W. Royer, Goshen, Ind.; Eli Bontrager, Fairview, Mich.; John Sommers, Millersburg, O.; J. A. Liechty, Canton, O.; Henry Riechner, Wauseon, O.; Allen Rickert, Columbiana, O.; Jonathan B. Hartzler, West Liberty, O.; C. K. Yoder, West Liberty, O.; S. E. Alliger, West Liberty, O.; J. D. Wayne, Urbana, O.; J. S.

Gerig, Smithville, O.; C. Z. Yoder, Weilersville, O.; S. H. Miller, Shanesville, O.; A. W. Hershberger, Shanesville, O.; David Hosteler, Weilersville, O.

Deacons.—Peter Conrad, Rittman, O.; Daniel Schmucker, Louisville, O.

The following subjects and questions were discussed:

"The minister's wife, weight or wings?" Answer.—Resolved, That the minister's wife may either be a weight or hindrance to him by discouraging him in his work, by being prayerless, unfaithful and indifferent to his calling; or she can be as wings to him to bear him up, supporting him by being faithful in the Lord and by a knowledge of God's word can encourage him by word and by her prayers and by her living a consistent life (Gen. 2:18; 1 Pet. 3:1; 2 Tim. 1:5; 2 Tim. 3:14, 15; Eph. 5:24; Tit. 2:3, 5).

"Can the church receive a penitent sinner who is married to a divorced person?"

Answer.—We believe that a sinner is not truly penitent until he meets the requirements of the New Testament, bringing forth fruits of godly sorrow, making full restitution, and as Christ teaches that one who marries a divorced person is guilty of adultery, hence cannot be received into the church in this condition (2 Cor. 7:10; Luke 19:8, 9; Matt. 5:32; Matt. 19:9; Rom. 7:3; 1 Cor. 6:9).

"What constitutes a scriptural marriage?" The twelfth article of our confession of faith was accepted as an answer.

"Give scriptural reasons for wearing plain attire and a devotional head covering."

1. Fashionable attire fosters pride and caste, which is not acceptable to God (Jas. 2:1-4; 4:6, 8).

2. It cultivates love for the world, extravagance, and a gaudy display of attire, which is enmity to God (Jas. 4:4; 1 John 2:15-17; 1 Pet. 3:3, 4; 1 Tim. 2:9; Isa. 3:16-26; 1 Cor. 10:31).

Devotional head covering:—

1. Called an ordinance (1 Cor. 11:2).

2. It shows the relation of woman to man in the Lord (1 Cor. 11:3-10).

3. A sign of subjection because of the angels (Matt. 18:10; Psa. 34:7; 1 Cor. 11:10).

An appendix to the Conference constitution was read and adopted with some amendments.

A report of the Canton Mission was submitted by J. A. Liechty, superintendent, and was adopted. Also testimonials were given relative to the work of the mission by several of the workers, which were inspiring.

J. S. Gerig was reappointed as a member of the committee of the Canton Mission. John A. Liechty was reappointed superintendent of the Canton Mission.

Report of J. Z. Kenney, evangelist for east of Pittsburg, was read and adopted.

Report of J. S. Gerig, evangelist for Ohio, was read and accepted. Nineteen members were received into the church by baptism, fifteen by letter, fifty-five applicants at present in Ohio district.

Report of conference treasurer by P. Conrad: Total receipts, \$185.18; total expenditures, \$154.53.

Election of officers for the ensuing year resulted as follows: Moderator, David Plank; assistant moderator, Fred. Mast; secretary, C. Z. Yoder; treasurer, Peter Conrad. C. Z. YODER, Secretary.

"Christ's cross is the sweetest burden that I ever bore." "It is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor."

HERALD OF TRUTH.

Thursday, June 22, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Churches:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

From the Barker Street (Mich.) Cong.—On May 24th Bro. I. W. Royer came into our midst and began a series of meetings. The meetings were continued until the 29th. Good interest was manifested and one soul confessed Christ, while others were made to think on their way and are counting the cost. Bro. Royer left here to attend the conference in Ohio and also to visit his parents in Wayne county. The brother declared the counsels of God and preached the Word in simplicity and truth. We all felt much revived. Come again, brother. HARVEY FRIESNER.

Reedley, Calif., June 4, 1905.—Dear Herald Readers, Greeting in Jesus' name.—We praise the Lord for all his blessings and we pray to say that we like the climate of California well; but it is not heaven; it is still a part of this world. As long as we are in the world let us use, but not abuse it. We should have these things as though we had them not. The enemy of souls is always trying in every way possible to lead God's people astray through these earthly possessions. Let us love God for giving us a Redeemer who saves us and keeps us, if we only trust and obey him. God is good; his mercy endureth forever. We should trust him and in patience possess our souls, for we must be tried as the gold in the fire. It takes out the dross. Let us not be weary in well-doing. We lost our horse last week, which makes it inconvenient for us, but there will be a way. Apricots and different kinds of berries are getting ripe, but they are still high in price. There is no fruit on our place, but we hope to have some by another year. The Lord bless you all. C. E. AND L. A. WEAVER.

Concord, Tenn., May 24, 1905.—I recently made a trip to South Boston, Va., where Pres. H. H. Good, formerly of this place, has bought land and settled. There are no Mennonites at that place except Bro. God's family. They are anxious to start a colony and build up a church. M. E. Brunk's of Warwick county have also bought a farm in that community. Sister Brunk is a member of our church. Some people object to our people moving away to themselves, but no colony can be started unless some one goes

HERALD OF TRUTH.

first. I believe that we should urge our ministers and members to move out and start new colonies and in this way spread our doctrines and scatter the gospel among the people.

In regard to the country around South Boston, I like it. There is, of course, much poor land in the vicinity, but it has been farmed too hard and not fertilized properly. Any land that will produce tobacco with a little fertilizer will bring our crops when properly treated. The soil is of a brownish color and contains enough sand to farm well. One drawback to the country are the many colored people. They do not build up a country much. MARTIN BLOSSER.

Tremont, Ill., June 10, 1905.—On June 4th Bro. Levi J. Miller of Garden City, Mo., came into our midst and began a series of meetings. During these meetings we realized and rejoiced that the Spirit is still among us to convict and to save. Four souls made confession while the brother was with us, which now makes ten applicants in all. We feel much encouraged and pray that the Lord may so bless these souls that they will really belong to the kingdom and not only to the church. WM. ROPP.

Ephrata, Pa., June 12, 1905.—Greeting.—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil has not seen God. In Ascension evening we had a song service in the church; the brethren J. Moseman and B. F. Herr of Lancaster were present. Bro. Moseman gave us a very interesting talk on the ascension. Bro. Herr presented a few thoughts on the duty of assembling ourselves together in singing songs of praise unto the Lord. The house was filled and a good interest manifested. Quite a number of ministering brethren visited us lately. On June 7th the brethren from Bucks county were with us; Bro. Jesse Mack on Sunday afternoon; Bro. John Lefer of Landis Valley on June 11th. On Monday evening following, Bro. Andrew Mack was with us. Their visits were much appreciated. We were very plainly taught about the life of Christ and how we should ever strive for the lost and straying souls. We also elected Bro. G. S. Eberly for leader at our Teachers' Meeting; Bro. J. Sanders, assistant. The meetings for the next three months will open at 8 o'clock. Everybody is invited. May God bless and keep you all. LIZZIE D. WITNER.

Wauseon, O., June 7, 1905.—Dear Readers, Greeting in Jesus' name.—I enjoy very much to hear of other congregations through the Herald, how the Lord is so bountifully scattering his blessings, so I will let you hear from this part of the Lord's vineyard. We have been greatly blessed recently, as Bro. and Sister Gerig of Wayne Co., O., were with us a week, holding meetings and visiting many homes. Bro. Gerig preached eleven inspiring sermons. Shortly after that, Bro. Eli Bontrager of Michigan and Bro. Levi Miller of Missouri came into our midst to stay a few days. Bro. Liechty of Stark Co., Ohio, stopped here on his way home and preached one very helpful sermon. We were also privileged to have Bro. Daniel Kauffman of Missouri give us many good instructions one evening. The result of these labors with the Lord's blessings was a class of converts, which causes us to rejoice. May the Lord ever richly bless his servants and may God help us to practice the lessons which were taught, is my prayer. How edifying it is to meet often and have the word of God expounded and

learn to know our Lord more perfectly! May our lives become more thoroughly saturated with the divine love, so that we may be a greater blessing to the world. Many have been awakened in this community. We trust all are true to the voice of the Lord. Do we value souls as highly as Christ does? (Matt. 18:25) If we do we will continue to put forth every effort possible to rescue them and continue to plead with God in their behalf. MINNIE SMUCKER.

Farmersville, Pa., June 7, 1905.—Beloved in the Lord, Greeting—"The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 6:9). The following bishops, ministers and deacons visited us at Metzler's and Groffdale during the past month: Bishops, Noah Landis, Neffsville, Pa., and Christian Risser, Lititz, Pa.; deacons, Abraham Gehman, Bally, Berks Co., Pa., and Ephraim N. Eby, Lititz, Pa.; ministers, Jonas Hess, Lititz, Pa.; John B. Bucher, Ephrata, Pa.; John Ehrst, Claytonville, Berks Co., Pa.; Henry Bower, Harleysville, Montgomery Co., Pa.; Noah B. Bowman, Cedar Lane, Pa.; Sanford Landis, Bird-hanry, Pa.; David Buckwalter, Leacock, Pa., and Jesse H. Mack, Yerkes, Montgomery Co., Pa. The last named preached for us to-day at Groffdale from 1 Pet. 4:12, 13, "Beloved, think it not strange concerning the fiery trial which is to try you" etc. On Sunday, June 4th, Bro. Noah Mack preached from John 12:24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone."

LIZZIE M. WENGER.

North Woolwich, Ont., May 28, 1905.—Dear Herald Readers, Greeting in the name of Jesus.—We feel to thank God for the blessings we received during the last few weeks. Our ministering brother, A. D. Wenger, held a series of meetings in the Conestoga district and also three meetings in our district, and we believe the Lord with his Holy Spirit was with us. About fifty souls confessed their Savior. There are twenty-six of North Woolwich district and the rest are of Conestoga. They will all unite with the church and are receiving instruction. As this increases our church in number we hope and pray that it may also increase in Spirit. Oh, let us who know the value of prayer, pray for these converts that they may hold out as faithful servants in the Lord. MARY BAUMAN.

Goshen, Ind., June 13, 1905.—Dear Readers, Greeting in Jesus' name.—This place has been enjoying a number of spiritual feasts. June 4th was our annual Missionary Sunday. Bro. D. H. Bender preached the missionary sermon in the forenoon. In the afternoon the mission study classes had charge of the work, and in the evening the Y. P. meeting also devoted their work to the same subject. The responsibility of the Christian for the evangelization of the world was much emphasized. Many good thoughts were brought out and several strong appeals for workers were made in behalf of both the home and foreign mission fields. A strong spiritual atmosphere pervaded all of the meetings and we believe many lasting impressions were made.

Last Sunday, June 11th, we held our communion. Many brethren and sisters from other places were present. Bish. D. J. Johns preached the sermon and officiated. Bro. J. S. Hartzler preached a convincing and searching sermon on feet-washing. Bro.

Gingerich and Bro. Royer also took part in the service. Everything was done in harmony and a brotherly feeling was manifested by all. It was a time of rejoicing and encouragement to the brotherhood at this place, while the visitors expressed themselves as having been benefited. Our number has been increased by several families moving in. We appreciate this very much, as our resident membership is rather small. When the students leave for the summer vacation our working force gets pretty small. We also need more resident members here to add to the college environment. Bro. Samuel Yoder of Elkhart and Bro. A. J. Hostetler of Middlebury were with us several weeks ago and preached for us. Quite a number of brethren and sisters have been stopping with us and visiting the college. We wish to extend a hearty welcome to all who pass this way to stop off and visit us. We are busy, but never so busy that visitors are in our way. They always help the work along. We want to get acquainted, so we extend a hand of welcome. RUDY SENER.

Nappanee, Ind., June 12, 1905.—Dear Herald Readers, Greeting.—We have many things to be thankful for, both spiritual and temporal. Our Sunday school is very promising, both in number and interest; especially is this true of that part of the school which we soon expect to win for Christ. With a few exceptions, the good work is moving along in the church as well as can be expected, with room for advancement in Christian perfection and activity. Bro. Burkholder will soon be done with his spring work and this will permit me to start on an evangelistic trip on the 15th inst. to North Dakota, where we long to win souls for Christ. May God's people pray to this end. The young people meet at the church each Tuesday evening for song service with Bro. Charles Link as teacher. We are also pleased to tell our readers that we have no licensed saloon in our town, for which we are very thankful. I see how well we can get along without the saloons, and may God hasten the day when our American men and boys can no longer be captured in this net. Thousands annually fill drunkards' graves. May peace and prosperity rule and reign in all the congregations in this and foreign lands. NOAH METZLER.

Woodside, Fayette Co., Pa., June 13, 1905. On Saturday, June 3d, W. B. Stoddard of Washington, D. C., was with us and gave us a lecture that evening on Anti-Secrecy. He preached for us on Sunday and lectured again on Sunday evening. His lectures were received with marked attention and the people seemed eager for more light on the subject of secrecy.

Our communion meeting was held on Sunday, June 11th. The weather was somewhat inclement, still we had a pretty fair turnout. Sixty-two partook of the communion. Bro. Daniel Kauffman of Versailles, Mo., and Bro. Brillhart conducted the services. One precious soul was received into the fold by water baptism.

JUSTUS P. BARE.

From Carstairs, Alberta.—On Sunday, June 4th, communion services were held in the West Zion Mennonite church, Carstairs, Alberta. Bro. Israel R. Shantz preached from the eleventh chapter of Corinthians and there was a large attendance of strangers present, as well as members, he took the opportunity of explaining the ordinances of communion and feet-washing as observed by the church. All paid marked attention and

HERALD OF TRUTH.

the special blessing of God seemed to rest upon the service. One sister who was weeping, when approached, said that she could not help shedding tears of joy, the service had done her so much good. Forty members communed. Another young brother who had but lately united with the church because the church to which he formerly belonged did not practice all the ordinances which he believed were scriptural, said that if ever he had had any doubts as to whether or not he should unite with the church, after this service these doubts had been forever put aside. God is blessing our community. Great interest is being manifested in our Young People's meetings. Several are under conviction. We are looking forward to the conference in Maytag as a time of great spiritual blessing. E. J. R.

For the Herald of Truth.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

E. F.—Please give an explanation of Luke 16:8, 9. Who are the "friends" we are to make with the "mammon of unrighteousness," and into what kind of "everlasting habitations" will they receive us?

Answer.—It is somewhat difficult to clearly define both the parable and its application. It is, however, clear that our Lord refers to the sagacity and prudence of the unjust steward, to inspire his followers to greater prudence in providing for their eternal interests. "The lord," the master of the steward, "commended" his sagacity and thoughtfulness, not his injustice. "Done wisely," manifested forthrightly and acted shrewdly and prudently, not righteously. "Children of this world," those who seek earthly or temporal things as their chief good. "Wiser than the children of light," more thoughtful in acquiring, more sagacious in the arranging, and more skillful in the application of their means to obtain temporal good, than Christians are to obtain eternal blessings. "Make to yourselves friends," We as Christians are all stewards of God, to whom belong all our worldly goods; these earthly possessions are called "the mammon of unrighteousness," because the acquiring and possessing of them is the source of so much unrighteousness. As stewards over God's heritage we are to use the means entrusted to us in making friends, both in heaven and on earth. In making friends of the needy ones, by bestowing upon them deeds of love and mercy, we also make Father, Son and Spirit our friends. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matt. 25:40). When through deeds of love and charity we establish friendship with God's needy children on earth, we are laying the foundation of an eternal friendship in heaven. "The when ye fail," are "they," the three Persons of the Godhead, with the angelic host and probably those saints whom ye kindly assisted on earth, but who preceded you to their reward, will "receive" and welcome you "into everlasting habitations," the mansions of glory.

N. E. M.—Is the advice in 1 Tim. 5:23, "Drink no longer water, but use a little wine for thy stomach's sake," to be taken literally or figuratively?

It is to be taken literally, but Paul's advice to Timothy may be used as a figure to teach a spiritual lesson. Paul having a knowledge of Timothy's stomach trouble, gives him this recipe, "Drink no longer water," that is, not water merely, "but use

a little wine," as a medicine to relieve "thine often infirmities." Note, Paul does not advise Timothy to drink much wine to gratify a depraved appetite, but "use" (because of its medicinal properties) "a little," a small quantity to benefit his health. A little of a certain thing may be physically helpful, and if taken for health's sake is justifiable, but if much of the same thing is taken it may be physically hurtful, and if taken to gratify a depraved appetite is absolutely sinful.

Did Christ sanction the use of intoxicants when he turned water into wine?

If it can be proven that the wine which our Lord made on this occasion would intoxicate, then we would take it for granted that he sanctions at least the moderate use of intoxicating beverages; but from the record of the miracle and what followed, we have no evidence that this miraculous wine had any intoxicating quality about it, hence there is no sanction given to the use of intoxicants by the working of this miracle.

W. W. C.—Is there any scripture that would justify a Christian taking part in the election of political officers?

There is to our knowledge no passage of scripture in the New Testament that would justify a Christian taking part in electing men to political offices. Our Lord, in addressing his Father in John 17, said of his disciples, "They are not of the world, even as I am not of the world," hence have no part in the affairs of the world.

E. S.—Did Christ recommend the use of the natural sword in Luke 22:36, or did he refer to the spiritual sword?

Whether Christ in this passage referred to the buying of a literal sword is not certain, but one thing is certain, he did not recommend the use of it, either for defense or attack, for after Peter had used his sword in cutting off the right ear of the high priest's servant, he graciously healed it on again, and commanded Peter to sheathe the deadly weapon, following with words of warning against its use. Our Lord in giving the command to "sell his garment" and "buy" a sword, evidently uses figurative language to warn his apostles of the great difficulties and trials awaiting them, which would require them to be armed like warriors, ready for the conflict. They were not to confide in their own strength and valor, which like a garment should be sold and put off, but in the "sword of the Spirit," used as a weapon of defense and attack against the powers of darkness.

Freeport, Ill.

For the Herald of Truth.

THE INDIANA-MICHIGAN CONFERENCE.

The eighteenth annual Amish Mennonite Conference for the district of Indiana and Michigan convened at the Forks M. H. Elkhart Co., Ind., June 8th and 9th. After several opening hymns, Bish. David Burkholder conducted devotional services by reading 1 Cor. 3, and leading in prayer. Jonathan Kurtz having been elected moderator at the last session, the organization was completed by electing D. J. Johns assistant moderator, J. S. Hartzler and D. H. Bender secretaries, and Simon Yoder treasurer.

Jas. H. McGowan preached the conference sermon, basing his discourse on 1 Cor. 3:11. Among the good points made in the sermon were the need of constructing the church on the foundation—Christ Jesus—made of such material as will stand the test of fire, storm and flood. A true church mem-

ber has given evidence of faith, repentance and regeneration.

Along the line of Christian piety and Christian living were mentioned love to our fellow-man, non-resistance, proper matrimonial relations and separation from the world. Attention was called to the ordinances of baptism, communion, feet-washing and devotional covering. The present-day Christian needs to give reasons for his faith. Study the Word.

By vote of conference all visiting ministers and deacons of like faith were made honorary members and invited to take part in the work of the conference.

The following ministers, deacons and bishops responded with short testimonies: Bishops—D. J. Johns, Goshen, Ind.; David Burkholder, Nappanee, Ind.; Jonathan Kurtz, Ligonier, Ind.; Eli Yoder, Leo, Ind.

Ministers—Eli Miller, Shipshewana, Ind.; Samuel Yoder, Elkhart, Ind.; D. D. Miller, Middlebury, Ind.; Henry Rychener, Vaukas, Ohio; D. D. Troyer, Goshen, Ind.; Eli Bontrager, Fairview, Mich.; I. R. Detweiler, Topoka, Ind.; A. J. Hostetter, Middlebury, Ind.; Daniel Stagle, Flanagan, Ill.; I. W. Royer, Goshen, Ind.; D. H. Bender, Elkhart, Ind.; J. S. Hartzler, Goshen, Ind.; Noah Metzler, Nappanee, Ind.; Christian Schertz, Eureka, Ill.; Geo. Lambert, Elkhart, Ind.; Daniel Yoder, Berne, Ind.; Niles Slabaugh, Greentown, Ind.; A. J. Vontz, Topoka, Ind.; Nathaniel Troyer, Kokomo, Ind.; Jonas Loucks, Goshen, Ind.; Silas Yoder, Goshen, Ind.; Jacob Christophel, Goshen, Ind.; Samuel Weaver, Shipshewana, Ind.; Yost Miller, Shipshewana, Ind.; J. B. Gingerich, Elkhart, Ind.; John Hostetter, Topoka, Ind.; Sam'l Hondrich, Goshen, Ind.; Amos Cripe, Lagrange, Ind.; Harvey Friesner, Vista, Ind.; Oscar Hostetter, Topoka, Ind.

Deacons—Eli Frey, Wauseon, Ohio; S. S. Yoder, Middlebury, Ind.; C. S. Yoder, Lagrange, Ind.; Jas. Mishler, Shipshewana, Ind.

The laity testified by rising vote. Forenoon session closed by verse of song and prayer by Eli Frey.

The afternoon session was opened by song, after which I. W. Royer read the 13th Psalm and led in prayer.

The report of committee on Constitution and Discipline of Conference was then read and after some discussion and revision the constitution was adopted.

The afternoon session was closed by prayer led by Samuel Yoder of Elkhart.

The evening session was opened by a song service, after which C. Schertz read John 15 and led in prayer.

The report of committee on Constitution and Discipline of Conference was then read and after some discussion and revision the constitution was adopted.

The afternoon session was closed by prayer led by Samuel Yoder of Elkhart.

The evening session was opened by a song service, after which C. Schertz read John 15 and led in prayer.

The report of committee on Constitution and Discipline of Conference was then read and after some discussion and revision the constitution was adopted.

The afternoon session was closed by prayer led by Samuel Yoder of Elkhart.

The evening session was opened by a song service, after which C. Schertz read John 15 and led in prayer.

The report of committee on Constitution and Discipline of Conference was then read and after some discussion and revision the constitution was adopted.

The afternoon session was closed by prayer led by Samuel Yoder of Elkhart.

The evening session was opened by a song service, after which C. Schertz read John 15 and led in prayer.

The report of committee on Constitution and Discipline of Conference was then read and after some discussion and revision the constitution was adopted.

The afternoon session was closed by prayer led by Samuel Yoder of Elkhart.

The evening session was opened by a song service, after which C. Schertz read John 15 and led in prayer.

The report of committee on Constitution and Discipline of Conference was then read and after some discussion and revision the constitution was adopted.

The afternoon session was closed by prayer led by Samuel Yoder of Elkhart.

The evening session was opened by a song service, after which C. Schertz read John 15 and led in prayer.

HERALD OF TRUTH.

give up their best young people and even their best ministers to go into other fields.

The forenoon session closed by prayer by A. J. Yantz.

Friday Afternoon.—Eli Yoder read 1 Pet. 3:16, and led in prayer.

Miscellaneous Business.—Program for Sunday school conference was read and approved.

Report of state evangelist. Churches in general seemed to be in good condition.

The treasurer gave a report of the financial condition of conference showing a deficit of \$36.28.

On motion it was decided that the delegates to the General Conference be elected by ballot and that the three getting the highest number of votes on first ballot be considered delegates.

1. R. Detweiler, D. D. Miller and S. E. Weaver were elected delegates. Jonathan Kurtz was elected a member of the committee on arrangements for General Conference.

L. W. Royer was elected delegate to the Eastern Conference and D. D. Miller to the Western Conference.

J. H. McGowen and Noah Metzler were appointed a committee to make out a schedule for the Barker Street church and notify the ministers who were to fill appointments there during the next year.

Moved and seconded that some one be appointed to go to Allen Co., Ind., and aid Bro. Eli Yoder in taking the voice of the church, and in case a majority of the church desires it, that congregation shall be considered a part of this conference.

D. J. Johns was appointed.

The election of officers for the next conference session resulted as follows: D. D. Miller, moderator; I. W. Royer, assistant moderator; S. E. Weaver, secretary; S. S. Yoder, treasurer.

Conference advised that the parties at the Nappanee church who made application to be received into church fellowship, having certain irregularities with regard to their marriage relation, be not received for the present.

After prayer by the moderator the conference adjourned. While there were long discussions in which the ministry was not fully of one mind, yet we trust that our heavenly Father will overrule all to his glory.

D. H. BENDER,
J. S. HARTZLER,
Secretaries.

For the Herald of Truth.

REPORT OF THE ILLINOIS CONFERENCE.

The annual conference convened at Cullom, Ill., on Friday, June 2, 1905, at 9 a. m., and was called to order by Bish. John N. Bro. S. G. Lapp led the devotional exercises, reading from 1 Cor. 3. Bro. Daniel Kauff- man was chosen moderator; Bro. N. C. Schertz, Bro. Geo. Lapp, assistant secretary. The address was given by Bish. S. G. Lapp from Jude 3. Satan has attempted to crush out the kingdom of Jesus Christ in this world, and is taking advantage of the "times." Sin has become educated. A child of fifteen to four knows more of sin than a man of twenty-five did fifty years ago. Even children are becoming great criminals. Therefore it is needful for the Christian church to arise and meet present conditions. This may be done in part by conferring with one another. Jude writes to the saints to "contend earnestly for the faith." The disciples were the nucleus of the Christian church which developed into the great army of believers that exists to-day.

After Jesus left he sent (according to his promise) the Comforter, the Spirit of Truth, to keep those who had followed him and whom he had kept while here with his own hand. The Spirit brought to their memory all things that he had told them, as their rule of life. Jesus had delivered unto them a faith, and for this they were earnestly to contend through the power of the Spirit. Contending for the faith is not in speaking a multitude of words or in a strife about customs and forms, but in holding fast and setting forth the teachings of Christ by an exemplary life.

Concerning the faith here spoken of, Jesus says, "The words that I speak unto you, they are spirit and they are life." It is through this word that faith is born in the soul; and in this manner is brought about that distinction between us and the world that marks every Christian man and woman. There are some teachings for which we must contend that are not essential to salvation, but are essential to a Christian life. The communion is not essential to salvation, but it is essential to a Christian life; for if we discern the Lord's body it has a blessing, and if not, a curse. So each of the ordinances in themselves have no saving virtue, yet they are essential to the rule of a Christian life, as they show forth to the world the real spirit of the gospel. We may contend in word, but a more powerful factor is example.

The following bishops, ministers and deacons responded with many helpful truths: Bishops.—Daniel Kauffman, John N. Bro. S. G. Lapp, Geo. Lambert, Samuel Yoder, J. F. Brunk, Simon Graybill, J. S. Hartzler, Henry Weldy, C. S. Schertz, Samuel Garber, E. M. Shellenberger, Samuel Rhodes, Samuel Good, John McCulloh, J. M. Kreider, Peter Unzicker, L. J. Lehman. Deacons.—Abr. Burkhardt, Henry N. C. Schertz, Peter Haun.

The following questions were considered during the afternoon session:

Question 1.—What would this conference advise regarding the use of unforgotten wine at communion?

Answer.—Since there is no "Thus saith the Lord" on this subject, and while it may be more in keeping with the spirit of the Word, we would advise that as much as possible we remove temptation from the weaker by the use of unforgotten wine, yet having charity for those who are otherwise minded.

Question 2.—How does this conference regard the growing tendency of Mennonites and Amish Mennonites working together?

Answer.—This conference rejoices to note that there is a growing tendency toward unity in the Master's service and we encourage a stronger bond of Christian fellowship with a member who observes communion, but refuses to observe the ordinance of feet washing?

Answer.—We reaffirm our position of May 26, 1899, question 4, viz.: Our Lord's example and command plainly teaches us that feet-washing is an ordinance obligatory on the disciples of Christ, to be literally observed, therefore we expect all our members who are in full membership to observe the ordinance.

Question 4.—Is it advisable to introduce praise, prayer and devotional meetings during the week for both brethren and sisters, old and young, to engage in?

Answer.—Considering Heb. 10:25; Mal. 3:16, encouraging the assembling of our selves; Eph. 5:19, 20, encouraging praise; and Acts 1:14; 12:5, encouraging prayer, we consider it edifying when God's children meet for special prayer, praise and devotion

meet for special prayer, praise and devotion

meet for special prayer, praise and devotion

meet for special prayer, praise and devotion

meet for special prayer, praise and devotion

in which all may take part. We would, however, discourage them should formality, extremes of various kinds or contention be the result.

Question 5.—Should believers be taught to seek a definite experience in the baptism of the Holy Spirit?

Answer.—Since the baptism of the Holy Spirit was the promise of God (Joel 2:28), the teaching of Christ (Luke 24:49; Acts 1:5), and fulfilled in the apostles (Acts 2:2; 4:31), and taught by them (Acts 2:38; 8:15; 9:17-20; 19:2; Eph. 5:18, etc.), therefore we advise more thorough Bible teaching on this point of doctrine, and urge that all believers seek earnestly for the fullness of God in their lives and the abiding presence of the Holy Spirit.

The following miscellaneous business was acted upon and resolutions adopted: The appointment of three delegates to the General Conference as follows: Samuel Good, A. H. Leaman and L. J. Lehman.

Resolved.—That John Sumner, Benj. Hermer and J. S. Shoemaker act as a committee to arrange the program, time, place and secure speakers for a Bible Normal in the state this winter.

Committee on arranging program for our next Sunday school conference consists of John McCulloh, John Smith, Simon Graybill, Samuel Good.

Resolved, That Bro. J. S. Shoemaker be appointed as director on the Mennonite Board of Charitable Homes and Missions, to represent the Illinois Conference.

Resolved, That collections be taken in the various congregations to defray the expenses of delegates to General Conference.

Resolved, That the next conference meet the first Friday in June, 1906, at Sterling, Ill., the Sunday school conference to meet immediately preceding.

Conference closed at 4:30 p. m. All were much edified and encouraged to press forward in the Master's service.

L. J. LEHMAN,
GEO. LAPP,
Secretaries.

For the Herald of Truth.

THE SHOW.

By M. K. Smoker.

Under my own observation.

Quite lately there has been,

What robs a man of salvation

And drags him down in sin.

Show-day had come around again,

As oft it did before,

And many hearts were racked with pain

In homes that we adore.

The children, hungry, cry for bread;

The mother stands in fear,

Waiting for husband, live or dead,

Or drunk with rum or beer.

The drunken men they curse and swear

When they at home arrive,

Where they should help the burden bear

Of those who there survive.

An animal show was advertised

To draw the people in;

But Satan always comes disguised

To lead men into sin.

Dear showman, I'll be frank with you,

Your sins will find you out;

I fear you know not what you do,

'Tis true, beyond a doubt.

You work for Satan every day;

You lead men on in sin;

Why not walk in the Savior's way?

To-day, O man, begin.

A kindly warning yet to all

Who in this work partake;

Leave out the show, the rum, the ball;

Oh! do for Jesus' sake.

Roaring Spring, Pa.

HERALD OF TRUTH.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

FROM THE KANSAS CITY MISSION.

Kansas City, Kan., June 12, 1905.

Dear Herald Readers, Greeting in Jesus' name.—No doubt many are anxious to hear from us from time to time, so we will try and write a few lines. We are all well as common.

We were glad for the privilege of being at the conference at Cullom, Ill., and were much encouraged to go on in the work.

Also were glad to witness the promise of so many dear young souls to be willing to go out in the mission fields. May God bless and use them to his honor and glory.

We stopped at the Chicago Mission on our way home and spent a few pleasant days there with the workers and were glad that Sister Leaman was able to be removed from the hospital. May the Lord give Bro. and Sister Leaman strength.

We stopped at Geneseo, Ill., on the way home and visited the place where I was born, and met a number of mother's and father's old friends, which brought back old memories, even though we had not been there for thirty-one years.

We arrived home Friday, the 9th. We would have been glad if Bro. J. E. Hartzler could have stayed with us longer, but he felt it his duty to go home. He was here helping with the work while we were gone. God bless him in his work.

Bro. Levi Miller of Cass county stopped with us on Friday night on his way home from conference. We would be glad to have all of the brethren and sisters passing through stop with us and as many more come as can. Sister Miller expects to go home during harvest and we will anxiously await her return.

We are expecting a brother and sister from Harvey Co., Kan., to be with us a few weeks. We are sure they will be a great help, especially with the singing.

We welcome them in our midst. We were sorry that Bro. Lapp could not stay with us longer. May he be used of God to bring many souls to Him. We enjoyed his stay with us and were so glad he could help us start the work.

There is much work here to be done, and many poor people to look after. One family a few doors from the mission—mother, daughter and ten-year old son—are in sad circumstances. The mother has the convulsions and epileptic fits, and the daughter is epileptic.

The mother is hardly able to be up. The boy works in the packing-house, opening and closing doors at four dollars a week. This is their only support. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (Jas 1:27).

While our Sunday school is small, yet we trust God will give the increase and that the work may go on until many souls may be saved and much and lasting good be done.

There are children here who are forbidden by the parents to come to Sunday school.

While in Chicago we learned that some children there would go to the mission and the parents would whip them severely when they came home.

Sisters Loma and Mattie Zook came back to the city, for which we are glad, as we can have their help at the meetings. The church members in this city tried to commit suicide yesterday. Pray for us in the work here.

Yours for lost souls,
J. F. BRUNK, Supt.

CONFERENCES.

The Sunday School Conference for the Alberta (Canada) district will be held at the Mayton M. H. on July 10, 1905. The church conference for the same district will be held at the same place on July 11th. Those coming by rail should leave the train at Olds Station where they will be met with conveyances. Notify either A. S. Bauman or Noah Gerber, Mayton, Alta., of your coming.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard Miami congregation, Sunday, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. & St. L. R. R. or the C. C. & L. R. R. should notify N. M. Shabazz at Elkhart, Ind., and stop off at Amboy. Those coming on the T. St. L. & W. R. R. should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Persons coming to any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

MARRIAGES.

Yoder—Shenk.—On June 1, 1905, at the home of the bride near Oronogo, Mo., by Pre. Cole, Bro. Hiram J. Yoder of Manchester, Okla., and Sister Rhoda Shenk of Oronogo, Mo., were united in the bonds of matrimony.

DEATHS.

Weaver.—John F. Weaver was born in Juniata Co., Pa., Dec. 26, 1875, and died June 8, 1905, aged 29 Y., 5 M., 12 D. His sudden death was a great shock to the family and the entire community. He was a faithful and devoted member of the Mennonite church and Sunday previous to his death he attended public services in Elkhart and was deeply interested in the services, as noted in last week's Herald. He was in the habit of reading his Bible every morning, with the exception of the morning when his death occurred. For some time before his departure he had been in ill health, from which cause his mind was disturbed and unbalanced, in which condition he was led to do what he neither other circumstances would never have done. He was of a quiet and peace disposition and lived in peace with all men. His funeral took place from his father's house on the 10th inst., and services were conducted at Yellow Creek M. H. by D. H. Bouter and John F. Funk, from Area 16:28, "do thyself no harm." Funeral was largely attended. He leaves a deeply sorrowing father, mother, three sisters and two brothers to mourn his sad and early death. May God comfort the sorrowing hearts, and give them an abiding hope of the blessed life beyond, through faith in the Lord Jesus Christ.

Steeling.—Near Pettistown, Mich., June 2, 1905, there passed from this life Vivian Charlie, son of Henry and ——— Steeling, aged 8 M., 21 D. He had been suffering for about a week from the effects of an operation at the hospital in Richmond, Va., June 6, 1905; aged 29 Y., 11 M., 2 D. She was attending college at Elon, N. C., and being unwell was advised by her physician to undergo an operation. The operation was performed on the 5th and she passed away the next day. This is a hard stroke on the mother, it being her only child. The remains, accompanied by her mother and step-father, M. E. Brunk, were taken to Halifax county and interred at Black Walnut, N. C., where they had been residing, and where they expect to move in the near future. A short service was conducted by H. H. Good, a

funeral sermon is to be preached later. Davie had made a public confession of the Savior some years ago. May the Lord comfort the bereaved ones.

H. H. O.
Rankin—Nellie, infant daughter of Bro. and Sister P. B. Rankin of Auburn, Va., died June 5, 1905. Funeral services on the 6th by E. J. Berkey, from Psa. 39:3, "I opened not my mouth, because thou didst it." Buried in the Methodist cemetery at Auburn. May the abiding Comforter graciously sustain the bereaved ones, and the bright hope of meeting their darling help them to press onward and upward to the joys of the celestial city.

Martin—Bro. David Martin departed this life June 3, 1905, at his home near Middleburg, Washington Co., Md., after a brief illness of about one week from congestion of the lungs; aged 56 y., 20 d. He was married twice, his first wife being Reheima, the second Mary Horst. He leaves his companion, who has our heartfelt sympathy, and a large family of children, some of whom are young and would need a father's counsel, but we commit them to Him who is ever ready to guide us in the right path. Bro. Martin was a kind father and a good neighbor, and we hope he is now resting in peace, free from all care. He was conscious and could converse with those around him to the last. Funeral, June 3d, at Miller's meeting house, by Henry Baer and George Keener from Heb. 12:5, which text he had selected before he died. Peace to his ashes.

Shank—Little Cora, youngest daughter of Sister Ida and Bro. Aaron Shank, died May 13th at their home in Maugansville, Md.; aged five months. She was a bright, promising little girl, the joy of the home and the brother's pride. Our hearts go out in sympathy for the parents; but may this only draw them closer to God and better fit them for a home in heaven. May they find that our Father doeth all things well, although we often cannot see through the cloud. Funeral, May 15th, at Reiff's.

Miller—Cland Cecil Miller was born in LaGrange Co., Ind., March 12, 1859, and was drowned near Woodville, Mich., June 7, 1905; aged 16 y., 2 m., 26 d. He leaves to mourn his premature death, father, step-mother, two brothers and two sisters. Funeral on the 9th at the Pleasant Valley school-house. Services by Jacob P. Miller, from 1 Sam. 20:3, "There is but a step between me and death."

Kauffman—Cora Kauffman was born near Clarksville, Mich., Feb. 28, 1898; died June 3, 1905; aged 7 y., 3 m., 5 d. She leaves to mourn her premature death, mother, one brother and four sisters. Funeral at the Bowne M. H. on the 5th. Services by Isaac Weaver and Jacob P. Miller.

Gross—Isaac Gross, one of Plumstead township's most prominent and widely known citizens, died of pneumonia after a short illness, at his residence on the farm on which he was born, one mile west of Plumsteadville, Bucks Co., Pa., at 7 o'clock on Tuesday morning, April 18, aged 83 y., 9 m. He was engaged in agricultural pursuits all his time—even to the close of his life—and was highly esteemed by a host of friends for his exemplary habits and social relations. He is survived by his second wife, four sons (Samuel W., Ephraim W., Isaac S. and Alfred S. of Plumsteadville) and two daughters (Mrs. Harvey Gayman of Pottsville and Mrs. John H. Myers of Philadelphia). His remains were laid into their last resting place on Saturday, April 22d, in the Deep Run Mennonite grave yard, of which congregation he was a member.—Exchange.

ITEMS.

Ten thousand photographs and more than thirty thousand letters were seized by private detectives in Chicago in one week, sent by persons wishing to become members of the Belmont Corresponding Club, a matrimonial agency having headquarters in that city. Each man or woman seeking entrance into the matrimonial state through this medium, paid a fee of five dollars and trusted to the manager to find the mate "heaven had intended." There and then the man or woman was willing to be humbugged, provided they have the privilege of paying well for it.

Danish physicians have formed a temperance society, and have issued a warning setting forth the evils of alcohol on the human body, which is pointed in all the railway stations of the country. The experiment of using concrete ties on the Lake Shore has proved a failure. Last year more than five hundred were put in between Goshen and Ligonier, Ind., and under the pressure of the heavy engines and traffic they already have begun to wear.

President Roosevelt has purchased a farm of one hundred and fifty acres and a frame house near Scottsville, Albemarle County, Virginia.

Prince Leopold of Hohenzollern died at Berlin. He was a cousin Emperor William and had gone to the nation's capital to attend the wedding of Crown Prince Frederick William and the Duchess Cecilia.

Storm, cloudburst and flood inflicted widespread damage to crops and buildings in Wisconsin during the first week in June. The greatest havoc in the state was made in the vicinity of Fond du Lac, where the city battled with the worst flood of its history.

It is now thought that Norway, which recently declared its independence from Sweden, will vote to become a republic.

The Imperial Railway of Japan has ordered, since the first of the year, two hundred and fifty locomotives from a Philadelphia firm. Under the terms of the contract all the locomotives are to be delivered in Japan before December.

BARGAIN COLUMN.

Kendall's Perfected Receipt Book—A valuable collection of recipes for the diseases of man and domestic animals, with an appendix giving the cause, symptoms and best method of treating diseases. It has various departments for cooking, cooking for the sick, toilet articles, miscellaneous receipts. This seems to be a plain, practical book, giving the most successful prescriptions and recipes for each disease. The book measures 5 1/2 x 7 1/2 inches, 200 pages, bound in paper or cover. Contains much valuable and useful instruction on many subjects in which everybody is interested. We have only a small number of copies, which we will close out at the very low price of 15 cents a copy. Send your orders soon, or you may fall to get one.

Bible School Hymns and Sacred Songs for Sunday schools and other religious services.—By C. H. Brunk. Enlarged edition. 5 1/2 x 8 inches, 86 pages. Character notes. Contains the grand old chorals which have been sung for centuries and will live while there are Christian tongues to sing them and hearts to feel a Savior's love. There is also a good proportion of music of a more modern type and also some new tunes; nothing, however, that is not strictly sacred is admitted. For those who prefer the character note music and a good many of the old, substantial and long-cherished hymns and tunes, this is the book. Bound in board covers with cloth backs. A Sunday school cannot afford to be without it. Price, 15 cents each. When first published they were sold at 30 cents a copy.

Bible Heroes.—Stories from the Old Testament for little folks. By W. N. Browne, A. M. Illustrated with many fine pictures, 6 1/2 x 7 1/2 inches, 157 pages. Good, heavy paper, nice, large print. Bound in cloth. Some of the chapters are as follows: The First Gardener, The First Murderer, The Boy in the Desert, The Obdient Son, The New Coat. Thirty chapters in all. The book is an excellent one for young people to read in order to become acquainted with Bible history and Bible characters. The usual price of the book is not less than 75 cents. We will send the few we still have on hand for 50 cents. If you have a boy or girl in the family who likes to read good books of this character you can do no better than to send for one of them.

Our Beacon Light, or the Youths of our Land the Hope of our Country. Devoted to employment, education and society. By B. R. Cowen, editor of the "Ohio State Journal." Assistant Secretary of the Interior, etc. In his preface the author says: "He has admitted nothing to its pages that he does not believe to be true and helpful in the right direction, and which, if profited by, will not strengthen the young for the serious and earnest duties before them, and contribute to their temporal success and future happiness." Some of the chapters are: Our Beacon Light, Youth of Ancient Times, Youth of Modern Times, Early Education, Effects and Advantages of City Life, Country Life, Sowing Wild Oats, The Dignity of Labor, Learning a Trade, Choosing an Occupation, How to Succeed, Agriculture, Journalism, Economy the Foundation of Life, Common Sense Etiquette, The Study of Biography, The Cultivate Memory, Dangers of Dissolving Orders, Girls at Home, Home Hygiene, Things Worth Knowing, Beauties of Nature, etc. The book is 6 1/2 x 7 1/2 inches, 508 pages, good paper, nice clear print, a number of illustrations, red edges, bound in fine English cloth with illuminated side and back titles. Price ordinarily \$1.75. At our price, a number of copies at the low price of \$1.00 per copy postpaid; cash with the order.

Sunny-Side Sketches.—By Vira M. D. Hopkins. Published by Mennonite Publishing Co., Octavo size, 144 pages, bound in cloth. A collection of beautiful, encouraging and instructive articles, essays, stories and poems, and as the title indicates, representing the sunny side of life. Its purpose is to help others to a higher and better life and shows forth the beauty and glory of doing more good deeds and acts of kindness as we pass along over the rough pathway of human life. Price, by mail, 30 cents.

Mennonite Publishing Co., Elkhart, Ind.

CATALOGUE OF GOSHEN COLLEGE.

The Annual Catalogue of Goshen College will be sent free to any address. Requests for the same should be addressed to: Goshen College, Goshen, Ind.

CANADA

Free Homesteads to Settlers and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY & MANITOBA LAND CO., Ltd.,

Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill - Lake Reserve

In Southeast Saskatchewan and Northeast Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERK, Newton, Kansas.
Pre. H. P. KRUEHLE, Newton, Kansas.
Pre. E. S. HALLMAN, Humbolt, Sask., Canada.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres., Jansen, Nebraska.

NOTE—For cheap landseekers R. R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway

and

Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. Y. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, Chemical Building, St. Louis, Mo.; M. A. Hayes, Agent, 225 Dearborn Street, Chicago, Ill.

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

TREES

BONDS FOR SALE.

The Mennonite Publishing Company has sold some of these First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to:

Mennonite Publishing Co., Elkhart, Ind.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other darning can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 29, 1905.

Vol. XLII. No. 26.

EDITORIAL NOTES.

Eighteen made the good confession during the meetings recently held at the Weidman M. H. near Markham, Ontario, Canada.

The school year at Goshen College closed with the commencement exercises last week. Benjamin F. Trueblood, secretary of the American Peace Society and editor of the "Advocate of Peace," gave the commencement address on "Religious Education." In all, thirty graduated from the school this year. We trust their knowledge obtained will be used in making the world better and in glorifying God.

In this issue of the Herald we begin the publication of a sermon on dress by John Wesley, founder of the Methodist church. While this sermon was preached many years ago, its truths are just as applicable and its teaching just as necessary now as then. We invite all our people to read it. It contains solid, scriptural argument against the ever-increasing prevalence toward fashionable, foolish, worldly attire, and we trust the truths presented and the appeals made will not be lost on the readers of the Herald of Truth even though they come from plain old John Wesley.

Recruits for India.—Passage has been secured for four of our workers who expect to sail for India on the steamship "Liguria," which leaves New York for Naples on Oct. 4th. They are the brethren M. C. Lehman of Columbianna, Ohio, and Geo. J. Lapp of South English, Iowa, and Sisters Lydia Liechty of Wayne Co., Ohio, and Esther Ebersole (Sister Lapp, by the time this reaches our readers) of Sterling, Ill. Bro. Lehman will travel through the West, and Bro. Lapp will tour Canada and eastern Pennsylvania before leaving for the mission field. We hope to have a complete outline of their trips for publication next week.

On the Mission page will be found a very interesting article by Bro. Jacob Burkhard describing his tour through the jungles and villages of the states surrounding Dhamtari. The number of scriptures sold during this trip among the heathen is remarkable and cannot fail in due time to produce results. Sister Burkhard and their children spent a few weeks with missionaries Penner and Kroeker of the General Conference Mennonites in the Champa district and returned much benefited by the visit. We trust our

people will not forget to pray for the missionaries in India and remember their needs in a financial way. Bro. Ressler states in a private letter that the treasury is about empty, but they were trusting the Lord to send the necessary funds by his servants. Will the servants do their part?

The circulation of the several quarters published by the Mennonite Publishing Co. aggregate for the third quarter 38,000 copies. We are pleased with this output, though much regret that our supply for the second quarter was exhausted before all the orders were filled and we had to disappoint a number of schools whose orders were received late. A number of new schools have been organized for this summer, and some who had not used them before sent in their orders. This shows that the Sunday school work is still growing, which is an indication that our people are not idle.

The combined circulation of our different papers at the present time aggregates nearly 15,000. While this is also encouraging, we still want to say that we should like to swell our subscription lists to a still higher figure, and there certainly is room for a much larger list among those who have a heart for Mennonite literature and Mennonite publications.

The Intercollegiate Peace Conference at Goshen, Ind., closed its sessions on June 23d. Five schools under the control of the Mennonites, German Baptists and Friends were represented by delegates. The discussions and lectures given on this great gospel subject were interesting, edifying and convincing. The wickedness, uselessness and cruelty of war was depicted in striking colors together with its degrading, demoralizing and destructive influence on individualizing and nations. The arguments were sustained by Bible, history and science. The subject was furthermore made practical by pressing the necessity of the doctrine of love and non-resistance in the heart, home, church and community.

Besides prominent leaders of the general peace movements in the United States, quite a number of our ministers were present and took part in the discussions. We believe that many who were in apparent darkness on the subject received light, and others were strengthened and better qualified to live and teach the doctrines and principles of the Prince of Peace, at whose birth the angels sang, "Glory to God in the highest, and on earth peace, good will toward men."

We are in receipt of a letter which we are urgently requested to publish in the Herald of Truth, and while we would like to please our friends who made the request, we feel it our duty not to have a part in the circulation but rather to suppress that kind of literature. There is nothing seriously wrong or damaging in the contents and teaching of the missive, but the claims made as to its origin and the effect for good it would have upon those who have it in their homes and especially upon those who aid in its circulation, and the curse that would be upon those who would not believe its origin or assist in its circulation, are purely superstitious. It teaches the proper observance of the Lord's day, separation from the world, charitable living, etc., but claims that it was literally written by the finger of God in letters of gold and dropped by an angel in the vicinity of Magdeburg, Germany, over a century ago.

God's inspired Word, written and given to the world many centuries ago, contains all the teachings and instructions for his people contained in or hinted at in any useful or necessary production the world has ever received. Our advice is that we heed its teachings and follow its directions in all that we do and not allow ourselves to be diverted by these mysterious and superstitious inventions of man.

"Perfect through Suffering."—The most striking characteristic of the Christian life, as pertaining to the individual, is to be able to bear loss, trial, sorrow, suffering in a victorious way. Not all Christians do this, in fact many seem utterly unable to do so. Too often do we see the professed followers of Him who himself was made "perfect through suffering," instead of growing beautiful in soul, calm and serene in mind and more loving and sympathetic in disposition because of suffering, yield to trouble, grow morose, become impatient and lose their spiritual beauty and amiable disposition in life's trials. Our character should develop and ripen in life's weather, of whatever nature it may be.

"Tribulation worketh patience." The object of life is to learn to live, and in the great school of life we have all these lessons to learn; they are necessary for our perfect development, and no one need expect to be excused from the recitation until earth's classes are dismissed and we are promoted to enjoy the fullness of our knowledge in heaven. It is certainly a pity if we do not learn our lessons well; if we try to shirk the harder problems in life's mathematics;

if we complain about the class assignment of the Great Teacher, or become mutinous under his discipline. As the years go by we should become more kind, more gentle, more thoughtful, more unselfish, more unworldly, more nearly perfect.

There are some fruits that do not ripen until the frosts come. Before, they were acrid and bitter, but having passed through the frosts of apparent destruction, they have turned sweet, desirable and palatable. Just so there are lives that remain unlovable and unloving until they pass through sorrow's frost and are made mellow in love's tenderness and sympathy. There are those who come out of every new experience of suffering and trial with new blessings in their lives, cleansed of some earthliness, better qualified for the service of others and more nearly like God. It is God's design for us that this should always be the outcome of affliction, and if it is not, we miss our blessing and disappointment God.

The Word plainly states that the "Captain of our salvation" attained unto perfection through suffering, and moreover that "it became him." Why should not we? He is our pattern in all things. Bear your afflictions, then, as a good soldier of the cross and remember that the Bible way to become perfect includes a thorough course in suffering.

PERSONAL MENTION.

Bro. Samuel Yoder of Elkhart filled the regular appointment at Nappanee, Ind., on Sunday evening, June 18th. Bro. Burkholder was holding the communion services in DeKalb county and Bro. Metzler had gone to North Dakota to do evangelistic work.

Deacon Jacob Z. Kolb and wife of Berlin, Ontario, after attending the funeral of Sister Kolb's brother near Grand Rapids, Mich., have come to Elkhart to spend a week with their sons, A. B. and A. C. Kolb. Bro. Kolb conducted the opening services at the Mennonite church on Sunday evening.

Abraham Holdeman, residing near the Olive meeting house in Elkhart Co., Ind., who has been in feeble health for some time, and was recently afflicted with a stroke of paralysis, died on Sunday evening, June 18th, and was buried on Wednesday following. An obituary notice will appear in next week's issue.

We enjoyed a very pleasant call at our office last week by our young ministering brethren Paul E. Whitner of Ohio and John E. Hartzler of Missouri. The former preached a very acceptable sermon in the Elkhart Mennonite church on Sunday morning and the latter filled an appointment at Topeka, Ind., at the same time.

Bro. N. A. Lind in announcing the change of his address from Wadsworth, Ohio, to Seville, Ohio, R. F. D. No. 1, writes: "The

church here is in a prosperous condition; a very regular attendance of members and a very desirable interest manifested from the outside." These are certainly favorable conditions. The Lord bless the work.

Among the ministers from a distance who attended the closing exercises of Goshen College and were present at the Peace Conference, we noticed J. S. Shoemaker, Freeport, Ill.; T. M. Erb, Newton, Kan.; John E. Hartzler, East Lynne, Mo.; John Blosser, Rawson, O.; Paul E. Witmer, Oberlin, O.; Allen Rickert, Columbiana, O., and Geo. J. Lapp, South English, Iowa.

Bro. Geo. Lambert, accompanied by his daughter Rose, whom he had gone to meet at New York on her return after seven years' mission work in Armenia, arrived at Elkhart on June 20th. The editor's boarding place adjoining the Lambert home on Prairie street gave him opportunity to see fully demonstrated the truth of the statement made two weeks ago, that there would be rejoicing at the return of the long absent daughter and sister. The missionary expects to return to the foreign field.

OUR SUNDAY SCHOOL PAPERS.

The Words of Cheer, our excellent little Sunday school paper, certainly deserves a liberal patronage among our Mennonite people. It is a model Sunday school paper. It is intended for the children who attend Sunday school and also for children in the home, but we know old people, fathers and mothers and aged grandfathers and grandmothers, who find more "words of cheer" for themselves in this little children's paper than in any other.

We are glad to know that the Mennonite people have a Sunday school paper that maintains such an excellent standard of moral and religious reading, and yet with all the excellent qualities this paper possesses we find here and there a Mennonite Sunday school wandering out, seeking better and greener pastures in foreign fields. We feel sorry to see this, and must think that these people have not become acquainted with the character of the literature furnished by the Mennonite Publishing Co. in their Sunday school supplies. We know of a number of instances, where other denominations, having well-established publishing houses of their own, have taken their supplies from the Mennonite Publishing Co. in preference to those published by their own publishing houses. We should be glad indeed to have all our Sunday schools patronize their own church publishing house and their own church and Sunday school papers. We should appreciate this especially because it would enable us to make still more improvements on our publications and thus make them more beneficial and more interesting for all our patrons.

We appeal to all our Sunday school superintendents and teachers, to have them use their influence to introduce and maintain in their schools the Words of Cheer and the Jugendfreund (our German children's and Sunday school paper). In some schools also the Young People's Paper has been introduced and is well liked.

We shall greatly appreciate every effort that any of our Sunday school workers feel willing to make to introduce and keep in

their Sunday schools the Words of Cheer or any others of our papers.

We are glad to say, however, that during the past year there has been a marked improvement in the circulation of our Sunday school papers. We hope the improvement may continue. Both Words of Cheer and Jugendfreund are published weekly, and the subscribers and schools that take them get a paper for every Sunday in the year.

THE SONNET PSALMS. (Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM IX.

O thou, Most High, thy praises I shall sing,
My right and cause thou hast for me maintained;
The wicked with their counsel have not despised,
And evermore thou sittest as the King.

Thou shalt the world to proper judgment bring,
And those with trouble and oppression pained
May come to thee for comfort unrestrained,
And find relief 'neath thy protecting wing.

Continue then, my Savior, still to bless:
Give me the strength to show forth all thy praise,
Whom thou from gates of death didst lately raise.

Arise and cause the wicked to confess,
Put them in fear for their irreverent days,
And pride of nations as of men repress.

New York City.

A SERMON ON DRESS.

By John Wesley.

(Published by request.)

"Whose adorning let it not be that outward adorning of * * * wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3: 3, 4).

Paul exhorts all those who desire to "be transformed by the renewal of their minds," and to "prove what is that good and acceptable and perfect will of God," not to be "conformed to this world." Indeed this exhortation relates more directly to the wisdom of the world which is totally opposite to his "good and acceptable and perfect will." But it likewise has a reference even to the manners and customs of the world, which naturally flow from its wisdom and spirit, and are exactly suitable thereto. And it was not beneath the wisdom of God to give us punctual directions in this respect also.

Some of these, particularly that in the text, descend even to the apparel of Christians. And both this text, and the parallel one of Paul, are as express as possible. The words of Paul are, "I will that women adorn themselves in modest apparel; not * * * with gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10).

"But is it not strange," say some, "that the all-wise Spirit of God should condescend to take notice of such trifles as these? to take notice of such insignificant trifles, things of so little moment, or rather of none at all? For what does it signify, provided we take care of the soul, what the body is covered with, whether with silk or sackcloth? What harm can there be in the wearing of gold, or silver, or precious stones, or any other of those beautiful things with which God has so amply provided us? May we not apply to this what Paul has observed

June 29.

1905.

on another occasion, that 'every creature of God is good, and nothing to be rejected'?"

It is certain that many who sincerely fear God have cordially embraced this opinion. And their practice is suitable thereto: they make no scruple of conformity to the world, by putting on, as often as occasion offers, either gold, or pearls, or costly apparel. And indeed they are not well pleased with those who think it their duty to reject them; the using of which they apprehend to be one branch of Christian liberty. Even so far as to make it a point to bring those who had refrained from them for some time to make use of them again, assuring them that it was mere superstition to think there was any harm in them. Nay, farther still: a very respectable person has said, in express terms, "I do not desire that any who dress plain should be in our society." It is, therefore, this matter thoroughly; seriously to inquire whether there is any harm in the putting on of gold, or jewels, or costly apparel.

But before we enter on the subject let it be observed that slovenliness is no part of religion; that neither this, nor any text of scripture, condemns neatness of apparel. Certainly this is a duty, not a sin. "Cleanliness is indeed next to godliness." Agreeably to this, good Mr. Herbert advises every one who fears God:

"Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation."

And surely every one should attend to this, if he would not have the good that is in him evil spoken of.

It may be doubted, whether any part of scripture forbids (at least I know not any) those in any nation that are invested with supreme authority, to be arrayed in gold and costly apparel; or to adorn their immediate attendants, or magistrates, or officers, with the same. It is not improbable that our blessed Lord intended to give countenance to this custom when he said, without the least mark of censure or disapprobation, "Behold, those that wear gorgeous (splendid) apparel are in kings' courts" (Luke 7: 25).

What is then the meaning of these scriptures? What is it which they forbid? They manifestly forbid ordinary Christians, those in the lower or middle ranks of life, to be adorned with gold, or pearls, or costly apparel. But why? What harm is there herein? This deserves our serious consideration. But it is highly expedient, or rather absolutely necessary, for all who would consider it to any purpose, as far as is possible to divest themselves of all prejudice, and to stand open to conviction: it is not necessary likewise, in the highest degree, that they should earnestly beseech the Father of light that "by his holy inspiration they may think the things that are right, and by his merciful guidance perform the same." Then they will not say, no, not in their hearts (as I fear too many have done), what the famous Jew said to the Christian, "Thou shalt not persuade me, though thou hast persuaded me."

The question is, What harm does it do to adorn ourselves with gold, or pearls, or costly array, suppose you can afford it; that is, suppose it does not hurt or impoverish your family? The first harm it does, is, it engenders pride, and, where it is already, increases it. Whoever narrowly observes what passes in his own heart will easily discern this. Nothing is more natural than to think ourselves better because we are dressed in better clothes; and it is scarce possible for a man to wear costly apparel without, in some measure, valuing himself

upon it. One of the old heathens was so well apprized of this, that when he had a spite to a poor man and had a mind to turn his head, he made him a present of a suit of fine clothes. He could not then but imagine himself to be as much better as he was finer than his neighbor. And how many thousands, not only lords and gentlemen in England, but honest tradesmen, argue the same way? inferring the superiority of their persons from the value of their clothes!

"But may not a man be as proud, though clad in sackcloth, as another is, though clad in cloth of gold?" As this argument meets us at every turn, and is supposed to be unanswerable, it will be worth while to answer it once for all, and to show the utter emptiness of it. "May not, then, one clad in sackcloth," you ask, "be as proud as he that is clad in cloth of gold?" I answer, Certainly he may: I suppose no one doubts it. And what inference can you draw from this? Take a parallel case. One man who drinks a cup of wholesome wine may be as sick as another who drinks poison: but does this prove that the poison has no more tendency to hurt a man than the wine? Or does it excuse any man for taking what has a natural tendency to make him sick? Now, to apply: experience shows that fine clothes have a natural tendency to make a man sick of pride; plain clothes have not. Although it is true, you may be sick of pride in these also, yet they have no natural tendency either to cause or increase this sickness.

Therefore, all who desire to be clothed with humility, abstain from that poison. Secondly, The wearing of gay or costly apparel naturally tends to breed and to increase vanity. By vanity I here mean the love and desire of being admired and praised. Every one of you who is fond of dress has a witness of this in your own bosom. Whether you will confess it before man or no, you are convinced of this before God. You know in your hearts that it is with a view to be admired you thus adorn yourselves; and that you would not be at the pains were none to see you but God and his holy angels. Now, the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundredfold. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off.

Thirdly, The wearing of gay and costly apparel naturally tends to beget anger, and every turbulent and uneasy passion. And it is on this very account that the apostle places this "outward adorning" in direct opposition to the "ornament of a meek and quiet spirit." How remarkably does he add, "which is in the sight of God of great price!"

"Than gold or pearls more precious far,
And brighter than the morning star."

None can easily conceive, unless himself were to make the sad experiment, the contrariety there is between the "outward adorning," and this inward "quietness of spirit." You never can thoroughly enjoy this while you are fond of the other. It is only while you sit loose to that "outward adorning," that you can in "patience possess your soul." Then only when you have cast off your fondness for dress, will the peace of God reign in your hearts.

Fourthly, Gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite, or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the dean, who, some years ago, told his audience at Whitehall, "If you do not repent, you will go to a place which I have too much manners to name before this good

company.") But I think it best to speak out; since the more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable; it has this effect both on the wearer and the beholder. To the former, our elegant poet, Cowley, addresses those fine lines:

"The adorning thee with so much art
Is but a barbarous skill;
Like the poisoning of a dart,
Too apt before to kill."

That is (to express the matter in plain terms, without any coloring), "You poison the beholder with far more of this base appetite than otherwise he would feel." Did you not know this would be the natural consequence of your elegant adorning? To push the question home, Did you not desire, did you not design, it should? And yet, all the time, how did you

"Set to public view
A specious face of innocence and virtue!"

Meanwhile you do not yourself escape the snare which you spread for others. The dart recoils, and you are infected with the same poison with which you infected them. You kindle a flame which, at the same time, consumes both yourself and your admirers. And it is well, if it does not plunge both you and them into the flames of hell!

Fifthly, The wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those who are sick and in prison, and to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is no room for the evasion used before: "I may be as humble in cloth of gold as in sackcloth." "If you could be as humble when you choose costly as when you choose plain apparel (which I flatly deny), yet you could not be as beneficent—as plenteous in good works. Every shilling which you save from your own apparel you may expend in clothing the naked, and relieving the various necessities of the poor, whom ye "have always with you." Therefore, every shilling which you needlessly spend on your apparel is, in effect, stolen from God and the poor. And how many precious opportunities of doing good have you defrauded yourself of! How often have you disabled yourself from doing good by purchasing what you did not want! For what end did you buy these ornaments? To please God? No; but to please your own fancy or to gain the admiration and applause of those who were no wiser than yourself. How much good might you have done with that money! and what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand when "every man shall receive his own reward, according to his own labor!"

I pray, consider this well. Perhaps you have not seen it in this light before. When you are laying out that money in costly apparel which you could have otherwise spared for the poor, you thereby deprive them of what God, the proprietor of all, had lodged in your hands for their use. If so, what you put upon yourself, you are, in effect, tearing from the back of the naked; as the costly and delicate food which you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of his gospel, stay your hand! Do not throw this money away! Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering fellow-creature!

(To be continued.)

HERALD OF TRUTH.

Thursday, June 29, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.30 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Baldwin, Md., June 18, 1905.—Bro. E. J. Herkey of Auburn, Va., was with us over Sunday, May 14, 1905, preaching Sunday morning and evening. On Saturday, June 10, 1905, preparatory services were held with the Long Green congregation by Bro. Jonas Yoder of Ohio. He held communion and feet-washing with us the next day. He also preached for us on Sunday evening.

SILAS HERTZLER.

Johnstown, Pa., June 19, 1905.—Bro. Michael Yoder of Mettawana, Pa., and Bro. David Plank of Bellefontaine, Ohio, have been with the Amish church in the neighborhood of Davidsville for a few days. On the 18th they held communion in the Kaufman M. H. The Amish congregation at this place is without a resident minister. Bish. Michael Yoder has charge over them and sees that they have services every eight weeks by their ministers, and the Mennonites preach for them every eight weeks; this gives them services once a month.

LEVI BLAUH.

DeGraff, Ohio, June 19, 1905.—Bro. D. S. Brank of Elida, Ohio, spent Sunday, June 18th, with the brotherhood in Logan county. Both morning and evening he preached at the South Union meeting house to a large audience. The sermon in the evening was a very interesting mission sermon. We are always glad for such visits. Would say, Come again, brother, and let others do likewise. We are also glad to say that the brethren and sisters in this part of God's vineyard are becoming more and more interested in this all-important work—the mission class of little folks this year numbers 38. God bless them as well as others.

Millersville, Pa., June 21, 1905.—On Sunday, June 18th, our secretary, Bro. John D. Charles, bade farewell to our Sunday school to take up work in other parts. We were indeed loath to part with Bro. Charles, he being one of the few who started with the beginning of this school twenty years ago and continued in one unbroken course until the present. Bro. Charles never got "too big" for Sunday school, as many of our young men do.

HERALD OF TRUTH.

June 29.

Our school is evergreen and showed an average attendance of one hundred and twenty for 1904, an increase of eighteen pupils over 1903. We have in these twenty years tried about every way we knew, and found evergreen to be the best. First we had school through the summer months only; next only every other Sunday; then until Christmas; then school during summer months and Bible reading or teachers' meeting through the winter, and finally an evergreen Sunday school, and the result is better attendance, better interest, and, praise the Lord, better results. COR.

Windom, Kan., June 18, 1905.—The text read in the regular service to-day was, "Go thou thy way till the end be" (Dan. 12:13). Our attention was called to the past and the present, but most especially to the future. It is a serious matter to think of the future and consider what our end shall be. Let us all consider well. Our aged brother, C. Bontrager, is seriously afflicted with kidney trouble, and our deacon has just returned from Oklahoma, where he was called to visit his father, Moses Yoder, who is ill with dropsy. R. J. H.

Hudson, Ind., June 19, 1905.—Dear Herald Readers, Greeting in Jesus' name!—We have reason to thank God for both spiritual and temporal blessings. On Saturday, June 17th, we held our preparatory meeting and on the next day we commemorated the suffering and death of our Lord and Master. Bish. David Burkholder officiated during these services. On Sunday evening Bro. Jacob Christophel preached a very able sermon to an attentive audience. WM. H. BICKEL.

Columbus, Kan., June 18, 1905.—Dear Herald Readers, Greeting!—To-day was our semi-annual election of Sunday school officers. They were chosen as follows: E. M. Nite, superintendent; S. G. Smith, assistant; Inez Shupe, secretary-treasurer; N. H. Shenk, chorister; Effie Shupe, assistant. We have an evergreen Sunday school with an average attendance of about twenty-five. Although small we feel that the Lord is in our midst. May God abundantly bless the Christian workers all over the universe that they may bring forth many sheaves to his honor and glory. We ask an interest in the prayers of all God's children. Let us consider working for Jesus a grand privilege as well as a duty. We have church services every Sunday forenoon, also in the evening every two weeks, and Bible reading every two weeks. Last spring we began having prayer meeting on Wednesday evening of each week. May we all ever work in His vineyard. COR.

A QUESTION ANSWERED.

By Henry Culp.

"Did Christ recommend the use of the natural sword in Luke 22:36, or did he refer to the spiritual sword?"

He referred to the natural sword, but did not recommend its use.

The question may then be asked, Why did Christ command his disciples to buy swords? Or, why was it necessary that he should have natural swords? We might also ask the question, Why was it necessary that he should be circumcised, or keep the passover, etc.? Christ came not to destroy the law, but to fulfil it. In order to fulfil the law, all those things were necessary.

The natural sword was used in executing the law, therefore Christ commanded his disciples to buy swords. He had need of only two; one to represent and fulfil the law, the other to show the non-use of the sword in the new dispensation, or that peaceable kingdom which he was about to establish.

One of the disciples smote the servant of the high priest and cut off his right ear. This plainly shows that the sword referred to in Luke 22:36 was a natural sword. After the sword representing the law had been used and the law fulfilled, he said, "Suffer ye thus far" (Luke 22:51). "Put up again thy sword into his place, for all they that take the sword shall perish by the sword" (Matt. 26:52) "Christ is the end of the law" (Rom. 10:4), consequently also the end of the sword which represented the law.

The second sword, which represented Christ's peaceable kingdom, has never been used. How ready and willing he was under the new law to heal the wound that was made in fulfilling the old! "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56).

It is an evident fact, then, that to the true devoted follower of Jesus Christ, initiated into his peaceable kingdom, the natural sword always has been and always will remain in its sheath, and that whoever taketh the sword maketh himself amenable to the law and shall be judged or perish by the law.

The weapons of our warfare are not carnal, but spiritual. In conclusion will say that Christ made use of the natural sword in fulfilling the old law, but did not recommend it under the new.

Nappanee, Ind.

For the Herald of Truth.

AN ANSWER.

By B. W. Bare.

Some one has asked the question, "Is it right for a man to have thousands of dollars on interest, while thousands of souls are perishing?"

Usury is forbidden in the Bible. Read Ex. 22:25; Lev. 25:36, 37; Deut. 23:19; Neh. 5; Psa. 15:5; Ezek. 18. Some may say, there is no commandment given in the New Testament about usury or increase. But how can a wealthy man take usury or increase from a poor man, and obey the command of the Lord, "Do unto others as you wish others to do unto you"? There are thousands of poor people in the world who have small houses to live in and are scant in the necessities of life. Is it right, then, that some should live in luxury, having larger houses than they need and money on interest, and let the poor grope their way through the world as best they can?

Those having means should give money for the missionary cause. If Carnegie would give his money to christianize the heathen, it would do much more good than where he is putting it. There should be many more missions in the heathen lands, and not only should be a thousand ministers ordained who would preach the word of God in its purity; to warn sinners to come out of the world, to be separate from the world; to teach plainness and meekness and that pride and fashion, wars and blood-shedding are wrong. Those ministers could be sent out in foreign lands and in our own land, and all who could should give aid to support them.

Oronogo, Mo.

"NOT OF THIS WORLD."

Sel. by D. F. Miller.

Oh, "not of this world" is the kingdom
Of Christ, the victorious King.
Not earthly, the foes that confront us;
Not carnal, the weapons we bring.
We war with powers in high places,
The prince of the shadows of night,
And, lifting Emmanuel's banner,
We put on the "armor of light."

Oh, "not of this world" is his kingdom;
Its graces are all heaven-born;
Its peace passeth all understanding,
Its hopes are as fresh as the morn.
Its gifts are beyond earthly measure,
Its joys no man taketh away,
Its riches will never forsake us,
And brighter, still brighter, its day.

Oh, "not of this world" is his kingdom;
Its honors are no empty show;
Its service, a labor of gladness—
Sure harvests from all that we sow.
And, as we go forth on his errands,
His blessings our steps will attend,
And lovingly come the sweet whisper,
"I call you not servant, but friend."

Elkhart, Ind.

For the Herald of Truth.

REPORT

Of a Sunday School Meeting held at the
Rohrerstown Mennonite Church, Lan-
caster Co., Pa., June 8, 1905.

The meeting was opened with singing. Devotional exercises, conducted by J. M. Swarr, consisted of scripture reading and prayer.

In an address of welcome, Amos Charles heartily invited all to take part in the services.

John Moseman was called upon to act as moderator. After a few well-chosen remarks he called for the first address, "Object of a Sunday School Meeting," by Samuel Hess. The necessity of encouragement and inspiration on the part of the Sunday school workers was emphasized.

"The Sunday School Teacher" was ably discussed by A. B. Miller and B. F. Book. Besides setting forth the qualifications and responsibilities of the teacher, many practical points on methods of teaching were given.

After a discussion on "The Benefits of the Sunday School," by Aldus Brackbill, Henry B. Herr and D. N. Lehman, in which the good results of proper training during childhood and youth were vividly set forth, the morning session adjourned.

The afternoon session was opened with song service and prayer led by Noah Mack. The necessity of special preparation on the part of the Sunday school teacher before the nature of the pupil, the nature of the subject and the dignity of the work, was strongly emphasized by D. S. Forry and H. H. Haverstick, in addresses given on "The Teacher's Preparation." "The motive of all preparation must be love for souls."

On "The Manifestation of the Holy Spirit," Willis Kilheffer and S. S. Kraybill spoke forcibly, in setting forth the great importance of the Spirit, both as it is evident in the school as a whole and in the individual.

"How to Secure and Hold Pupils in the School," was the next topic. This was discussed by Frank Landis and John B. Senger. Many practical methods were given. Stress was laid on home department work, the Spirit-filled teacher and interested parents.

The evening session was opened with song service. A scripture lesson was read and prayer offered by Jesse Mack.

HERALD OF TRUTH.

Addresses were given by D. H. Moseman and Harry Weaver on "Respect for the Lord's House." The importance of training children to respect all religious services received special attention.

The closing address was given by Noah H. Mack on "The Mission Spirit in the Sunday School." The mission spirit is the Spirit of Christ. It is to do that for which one is sent. After we have received salvation we must exercise the mission spirit and pass it along. This spirit does not start in the Sunday school, but in the home, and when properly created in the family life it cannot be quenched. Children can be filled with the Spirit without thoroughly understanding the Word. Workers must go often to the living fountain and drink deeply. These are only a few of the many soul-stirring sentences of this address.

Open discussion during the meeting was lively and instructive. The spirit manifested in singing was good. Great interest was shown in the meeting and the attendance was large.

The committee appointed to arrange for the next meeting consists of Amos Charles, H. D. Charles and John F. Charles, of the Rohrerstown, Millersville and Habecker districts respectively.

After prayer, led by Noah Mack, and singing "Good-bye," the meeting adjourned.

C. K. LEHMAN,

J. D. CHARLES,

Secretaries.

For the Herald of Truth.

A LIVE SUNDAY SCHOOL.

By Alice May Douglas.

Life—what would this world be without it? Without vegetable life it would be a dreary desert; without animal life, a green ball, revolving through space; and without spiritual life, Hades itself.

Without life everything material or immaterial is of little worth. Nearly every inorganic object with which man has to deal is the result of organic life. The timbers which give him shelter were once living trees. The clothing which protects him from summer's heat and winter's cold was obtained either from living animals or living plants. So with his food. Even the very stone he turns to various uses is simply the dead bodies of countless little animals which enjoyed their brief lives ages ago.

Beneficent Creator, to give the priceless boon of life to beings so insignificant as to be invisible to the human eye! Such a Creator would be expected to give to beings of an infinitely higher order something more than the physical life they share with the insects of the dust. Aye, he gives to man his own life—the spiritual, the divine. Immortal life bequeathed to the sons of God by the Holy Spirit, and operating principally through the church of Christ.

Vegetable life is not sufficient for the maintenance of animal life, and vice versa. Nor is material life sufficient for the sustenance of spiritual life. Hence the church to keep alive must not depend upon material life. However, as the creatures of the animal world throw off through the lungs the poisonous carbonic acid, which the plants of the vegetable world absorb and give back the oxygen necessary to the sustenance of animal life, so the church absorbs the sins of the material world and gives out that holiness which is necessary to the sustenance of eternal life.

A very important part of the church, its foundation rather than one of its appendages, is the Sunday school. Nothing so

needs the warm, cheerful spiritual life as does this nursery of God, where precious souls are trained for the mansions of light. Nature is very kind to the bodies of the children. She knows that their limbs need to develop, so furnishes them with abundance of animal spirit which cause them to be continually restless, that their untiring exercise may cause the small bodies to grow. God is equally as kind to little souls. He places in them instincts unmovable to those of older years. Children instinctively turn to God as the flowers to the sun. It is so natural for children to be religious. Wadsworth truly says, "Heaven lies about us in our infancy."

The home and the Sunday school should be repositories whence the children can draw spiritual life necessary to their soul growth.

A Sunday school which can furnish an abundance of spiritual life will be beautifully alive. The Sabbath schools of some aristocratic churches have so little of this Christian life that it is almost impossible to tell whether they belong to the kingdom of the world or the kingdom of heaven, as it is almost impossible to tell whether certain fossils belonged to the animal or the vegetable kingdom, so closely do they resemble the productions of each.

But let us each seek to make our Sunday school one that is thoroughly alive.

There seem to be laws of heredity in spiritual as well as in physical life. Hence a Sunday school in order to be very much alive must come from parents alive with that love which is eternal life. The church is the mother of the Sunday school. If she is a loving, busy mother, ever looking out for the comfort of her child, it will gather life from her every smile. The Holy Spirit will ever do his best to father the school, provided the mother has fondled and prayed over it to the best of her ability.

Bath, Me.

For the Herald of Truth.

THOUGHTS FOR A TRAVELER.

By Alice Wingard.

For a long time before the traveler starts on his journey he makes most careful preparation. No one would think of hastily starting out on a long pilgrimage, without first having gathered together things needed for such a journey. He gathers all the information he possibly can in regard to the place he expects to sail for. He equips himself with treasures he needs on the way. Is there not a suggestion here for men who are soon to set sail in the dark night upon the sea from whence none ever return?

Is it not time to get ready for that pilgrimage? Are there not many things to get ready before starting? Has the house been put in order and the safe Captain obtained? Will any man be so foolish as to start alone? What will be do in the hour of need, not having laid up treasure in heaven? How will they act not having "wisdom that cometh down from above," which maketh wise unto salvation? They will insure their houses and carefully examine the title of their property, but neglect the one needful thing. What will they do when they have to render account to God? They perhaps have loved ones gone before, who in heaven anxiously await the time when they hope to meet again, but unless men have the safe ship, unless Christ is the Captain of the ship, how shall they ever expect to land on Canaan's happy shore? My friend, get ready as a wise traveler for his journey.

Johnstown, Pa.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Wish Mountain.—Wish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Aves., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Liechty, Supr., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

A TOUR.

By Jacob Burkhard.

After some delay I will try to give an account of the trip I made during the latter part of March and the fore part of April. In company with two colporteurs, two orphan boys and other helpers, such as are necessary when one travels with a tent, we left Dhamtari on the 14th of March. The object of my trip was two-fold—first, to get away from the compound and from my regular work for some rest and a change, and, second, to help the colporteurs some in their work.

We went the same road we did last year, only this time we went much farther and stopped in villages and in bazaars that we passed by last year.

The second day after leaving home we entered the Kanker State. This is a native state with an area of 1,429 square miles, lying south of the Dhamtari Tahsil, and has a population of 103,536. Kanker City, the principal city of the state and the residence of the king, is a beautiful place. It is forty miles from Dhamtari by the solid road and thirty-two miles by the straight road. We went the latter, as there are more villages along this road — over twenty-five in the thirty-two miles — and I wanted to meet some of the people that we met last year. All along the road the people remembered us. In one village where they were afraid of us last year when we first entered the village, the people this time came to our tent and with interest listened to the singing, preaching and reading of the scriptures for three hours. A few bought New Testaments, while a number of others bought portions of the Bible. The people then left us because it was getting dark. In other villages we were well received. In every village where we sang and talked to the people we left some scriptures. The majority of the village people where we went are Gonds. The Gonds are aborigines and strictly speaking are not Hindus. They as a rule are more truthful than the average Hindu. They kill cattle and eat them as well as other animals. They are an idolatrous and superstitious people, but do not seem to have many temples. The idols they keep in their houses where they worship them and make many sacrifices to them. They speak a dialect of the Gond language among themselves. They are rather shy, but when won will make truer converts than many other classes. We became very much attached to these people as we came in contact with them. They need the gospel. I believe if the proper efforts were put forth this interesting class of people could be won for the Lord.

In the Kanker State there are no missionaries. There are no regular native workers. Our colporteurs occasionally go into the state and sell many scriptures. Who will help to scatter the gospel among these people? Who will help to gather in the Gonds? From Kanker City we went east about thirty miles to Sihawa. Sihawa is a large village in the Dhamtari Tahsil. On the way we preached in a number of villages and bazaars and sold scriptures. In one bazaar one man said he would do without tobacco for four days and then he could afford to buy a few books. One morning as we were coming near a village we saw three men at work some distance from the road. We called them. They were burying a man who had died during the night, but they left their work and went and called the village people together. Here we had a very attentive crowd to talk to. We sold a few scriptures and then started to the next village and the men went back to their work again. In one bazaar one man could not understand what was said to him at the beginning of the hot season. He came the third time and talked about my coming and mingling with the people. He could not understand. We preached unto him Christ. A religious beggar when asked to buy a book said he had no use for books. When told how disgraceful it was to beg when God had given us hands to work with and earn our living in an honest way, he replied, "No, sir, God has told me to go and beg, and I must be obedient to my calling." He was more sure of his calling (?) than many Christians are of theirs. Poor man, we could not convince him that he was mistaken in his calling.

In Sihawa we remained four days, as there was a good center to work from. There are a number of bazaars near by on different days of the week. In these bazaars we were able to sell more scriptures and reach more people with the gospel message as the people come from all parts of the surrounding vicinity to the bazaars. The village of Sihawa contains 1,650 acres and is for sale. Many of the people in that vicinity requested us to buy the village and some asked us to open up mission work and especially a dispensary.

I really did pity the people. A number came to me for medicine, but not being a medical man, nor having many medicines along, I could not give them much help along this line. The nearest dispensary the people have access to is at Dhamtari. Most of the way to Dhamtari is through a heavy jungle. I am not able to give the population of the region about Sihawa, but on the map the region occupies about one-third of the area of the Dhamtari Tahsil. The population of the Dhamtari Tahsil was 286,167 in 1901, and I believe I am not far out of the way in saying that one-fourth of the people live in this region. In the whole region are only two schools—one with 130 boys and the other with 150 boys in attendance. In one village where we preached there are a large number of intelligent boys growing up without any education whatever. In this village alone about one hundred boys and girls could be gotten into school if one were only opened. Here is a field ripe for educational work. And the ripeness of the field for evangelistic work can be judged by the number of books we sold while in that vicinity. In the four days we sold nearly 400 books and did not work very hard at it, either. In one village we had two listeners. Neither one could read. Before we left the two men each bought three books. They said they would keep them till some of their friends who could read would come to see them and then they would get them to read the books for them. We could have sold many more books if more people could read. The people are hungry. Now is the time

HERALD OF TRUTH.

June 29.

to sow the gospel seed. If we do not do our duty the devil will sow his seeds and lead the people to destruction just like he has been doing these thousands of years. Who will go to Sihawa to help the poor people? The place is forty miles from the railway and there is as yet no solid road all the way. It will mean some sacrifices to go there, but Jesus' blood was shed for those people.

From Sihawa we went north and east into the Navaghar State. This is also a native state and is nearly as large as the Kanker State, and has no missionaries or native workers. From Sihawa to Garaband (the principal place of the state) is about thirty miles. The greater part of the way lies through a heavy jungle. For one and one-half days we did little but travel. The villages were few and small, generally having two, three and four houses. A few times the people ran and hid themselves when they saw us coming. With difficulty did we find them a few times to get information concerning the road to the next village. One morning soon after we started we met some people on foot who seemed to be frightened. We stopped and talked with them. They were going to a village to attend a wedding. Weddings are very important events in India and people travel long distances when some of their relatives are being married. They told us they had seen a large tiger about half an hour before near the road. They yelled at him and he ran away. We went on, but did not go far till we saw some tracks in the road that were much larger than ordinary cat tracks. We concluded that the people had seen some large animal and probably it was a tiger. There are many of them in these jungles. In a village where we stopped in the Kanker State a tiger had carried away a good horse some time before. A few weeks later the same tiger carried away a woman. We went on. The tiger kept himself out of our sight.

At Garaband, the day we reached there, was a large bazaar. Again we embraced the opportunity to sound the gospel message and scatter the Word. In the evening when I took the account of the books sold since we left Sihawa, to my surprise I found that in the three days we had sold 185 books. From this place we worked towards home, stopping at a large bazaar at Kurud, fifteen miles north of Dhamtari. In the evening after our day's work was over and I had eaten my dinner, I mounted my horse and rode home to Dhamtari in two and one-half hours. The carts with the tent and the supplies and the men came in the morning about four o'clock. After being away for three weeks I was glad to see all the dear folks again.

During the three weeks we were gone we traveled about 140 miles, preached in over thirty villages and in twelve bazaars, sold 836 books, mostly Testaments and Gospel portions. I got better acquainted with the colporteurs and they with me. I was very much encouraged at the progress they have made during the past year. They have not only learned the secret of selling books, but they are also learning to tell the story of the cross in a way that wins. They are much interested in their work. Will you not earnestly pray for them as they travel through the hot sun from village to village selling the Word and testifying for Christ, that God may abundantly bless their efforts?

A Spirit-filled native can do much more in reaching his own people than we ever can. But the native workers need the missionary to stand by them, direct their work and to lead the way. Who will come and help to train the native workers?

Dhamtari, C. P., India, May 16, 1905.

June 29.

1905.

For the Herald of Truth.

A REFLECTION

By Magdalena Mann.

As I was reading an article in a recent number of the Herald, entitled, "Temperance," I was so much impressed with the truths it contained that I felt like saying, Amen. It is true we are to be examples and others will follow in the footsteps that we do. As the sister said, how careful we should be about our influence going out to others, in dress, in the manner of arranging our hair, in our daily talk and walk! What is our life if we only try to do as the world does, or as others do? Let us take the Word and pattern after that and then we are sure that we have the right pattern. It teaches us that we are not to be conformed to the world and that women professing godliness should adorn themselves in "modest apparel," and that we are to be "temperate in all things," and that includes dress as well. If we are to present our bodies as a "living sacrifice, holy, acceptable unto the Lord," then why should we try to look as nearly like the world we can, and at the same time be looked down upon by good Christian people? We are not to try to especially please each other, but we should aim to do the will of God and look to him through Jesus Christ for more grace to live near to the cross and to walk in that narrow way where there is no room for the world and worldly conformity.

The enemy can not injure or overcome us as long as we are at our Savior's side. When Rebekah met Isaac she came down from her camel and met her intended bridegroom, so we too must come down and go forth if we would meet the Bridegroom. Let us keep our lamps trimmed and burning so we will be ready to meet the Bridegroom when he comes.

As the Lord reveals to us the things that are displeasing to him, let us put them away and we will receive a blessing. I know by experience that one victory will give us strength to overcome another temptation, and through Christ, to whom belongs all the honor, we shall gain the victory for this world and for the next.

Elkhart, Ind.

DEATH IN THE DRINK.

Some time ago in India an officer who was parched with thirst was traveling with his Indian servant where water was scarce. It was evening time, and in that country the moon throws a peculiar light upon many things. The officer saw at the side of the road a pool of water that looked very clear. He was stooping down to drink when his servant called to him, "Nay, nay, Sahib, lend me your sword." Going to the pool the servant put the edge of the sword into it to stir it, when up came the head of a cobra, the most dangerous serpent in India. The servant then brought the weapon down upon the reptile and cut off his head. Had the officer drunk of the pool, he would have been a dead man. There was death in the drink. How many the serpent drink is destroying every day in our great cities! Let us be servants for them and show them the work of the serpent. "At last it biteth like a serpent, and stingeth like an adder," says the Bible.—"Temperance Banner."

But for this sweet consolatory word, "mercy," as a distinguishing attribute of our Creator and Redeemer, surely my heart would faint within me.—Mary Capper.

HERALD OF TRUTH.

207

PRAYER.

Sol. by Gusta Beachy.

O Lord, who knowest every need of mine,
Help me to bear each cross and not repine;
Grant me fresh courage every day,
Help me to do my work away
Without complaint!

O Lord, thou knowest well how dark the way,
Guide thou my footsteps, lest they stray,
Give me fresh faith for every hour,
Lest I should doubt thy power,
And make complaint!

Give me a heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whatever I do,
And keep content!

Help me to do my fullest share,
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content!

If we would all thy truthness know,
And be faithful, O Lord,
Thou alone canst the blessing bestow;
If we only trust thy word,
And be content!

Wooster, Ohio.

SPRING CONFERENCES.

The Sunday School Conference for the Alberta (Canada) district will be held at the Mayton meeting house on July 19, 1905. The church conference for the same district will be held at the same place on July 11th. Those coming by rail should leave the train at Olds Station where they will be met with conveyances. Notify either A. S. Bauman or Noah Gerber, Mayton, Alta., of your coming.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. & St. L. R. R. or the Chicago & N. W. R. R. should notify M. S. Shabash, Greentown, Ind., and stop off at Amboy. Those coming on the T. St. L. & W. R. R. should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Persons coming to any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

ARE YOU GOING TO OREGON OR CALIFORNIA?

If any one wishes to make a trip to the Western Coast we invite you to make your arrangements to meet with us at the Kansas-Nebraska Conference held in October at Hubbard, Oregon. We are trying to get some special favors from the railroads and would like to know about how many are going. We can get stop-over privileges from Colorado west, anywhere, both going and coming. Any one thinking of going, write to the undersigned, who will be glad to give what information he can. Write now, for it will take some time to make the necessary arrangements. T. M. ERB, Newton, Kansas.

MARRIAGES.

Thoman.—Eby.—On the 7th of June, 1905, near Waterloo, Ont., by Bish. Jonas Snyder, Manassah Thoman to Ada Eby, both of Berlin, Ont.

DEATHS.

Shoemaker.—Benjamin Shoemaker, father of Bish. J. S. Shoemaker, was born in Montgomery Co., Pa., March 2, 1825, and died at his home near Freeport, Ill., June 1, 1905; aged 80 Y., 2 M., 29 D. He was united in marriage to Veronica Shindler in Juniata Co., Pa., Jan. 1, 1852. To this union were born five children. He united with the Mennonite church in 1858, and remained a faithful member until death. His quiet and unassuming life and unflinching adherence to the principles of the gospel won him a warm place in the hearts of all who knew him. For years he had been afflicted with shaking palsy, and in his last days more feeble with age, being unable to rise from his bed during the last six or eight months. He bore all his afflictions patiently, expressing a desire to depart, and with a firm hope in the "Rock of Ages" he peacefully fell asleep. He leaves a widow, three sons, two daughters, 21 grandchildren, and one great-grandchild, and many friends to mourn his departure. May God comfort them.

In their bereavement. Funeral services were conducted at the house by Simon Grubbill, and at the church by John Nice and Daniel Kaufman. Text, Rev. 14:13.

Krause.—Jacob Krause died at his home near Smithville, Ohio, June 7, 1905; aged 89 Y., 4 M., 7 D. He was born in Germany, Jan. 13, 1816; emigrated to America with his parents at the age of twenty-four years; was married to Anna B. Wise in 1840. To this union were born five children, seven sons and five daughters. Two sons preceded him to the spirit world; the rest were all present at his funeral, except Jacob, who lives in Virginia, and Peter, in the Massillon asylum. He is also survived by nine grandchildren and nineteen great-grandchildren. His first wife died in 1884. He was re-married to Anna Eby, who also preceded him to her reward, May 2, 1902. He united with the Amlish Mennonite church in Germany at the age of fifteen years and later he united with the Mennonite congregation near Smithville, O., where he lived a consistent member until he was called to his reward. His remains were laid to rest in the Paradise cemetery on the 8th of June. Services by Amos Mumaw and David Hostetter. Peace to his ashes.

Christophel.—Sarah, daughter of Elias and Maria Christophel, of Union, La., died at the age of 47 years, 5 months, 23 days. The child died of diphtheria and was ill three days. Her remains were interred in the Sullivan Center cemetery. She leaves father, mother, two sisters, grandparents, great-grandparents and a host of relatives to mourn her early departure. Funeral services were held May 24th, conducted by Peter Unzicker and J. L. Neinger, from Matt. 19:14.

Hoover.—Abraham Hoover was born in Canada, Feb. 12, 1830; moved to Medina Co., Ohio, with his parents when about six years old; moved to the present home near Wakarusa, Ind., in 1858, where he died June 13, 1905, at the age of 75 Y., 4 M., 4 D. He was married to Susanna Landis, May 16, 1857. To this union were born two children, one of whom preceded him to the spirit world. He was a lover of vocal music and a quite skilful singer. On Sept. 22, 1903, he received a slight stroke of paralysis, from which time he needed the care of a child. He bore his infirmities patiently until he was called home. He leaves a companion who is an invalid, one daughter, six grandchildren, one great-grandchild and a host of relatives and friends to mourn his departure. A funeral took place at Yellow Creek on the 15th, where a large concourse of people were assembled. The services were conducted by J. H. Miller, and the text, Heb. 4:9, "May God bless the daughter in caring for the mother."

Schrock.—On May 4, 1905, near Shore, LaGrange Co., Ind., a son of Bro. J. H. Schrock, aged 2 Y., 20 D. Funeral services conducted at the Shore M. H. by Y. C. Miller in German and John Garber in English. Text, Mark 7:37.

Hostetter.—Emma Valetta Hostetter (nee Cripe) was born near Goshen, Ind., Oct. 7, 1869; united in marriage with Adam Hostetter, Sept. 25, 1891; died at her home near Emma, Ind., May 26, 1905; aged 35 Y., 7 M., 19 D. Her husband and four children survive her. Three children preceded her to the home beyond. She was a faithful member of the Mennonite church and a teacher in the Sunday school for some years. Funeral services at the Dunkard church near Shipshewana by J. H. Fyke and Y. C. Miller. Nearly a thousand people had gathered to pay their last tribute of respect to the departed and sympathize with the bereft. May the Lord comfort them.

King.—Isaac King was born in Columbiana Co., Ohio, March 23, 1827, and died in Waterloo, Ind., June 7, 1905; aged 78 Y., 2 M., 11 D. In 1848 he moved with his parents to Franklin Twp., DeKalb Co., Ind., where he resided until 1901, when he moved to Waterloo. His illness was of short duration. Bro. King was the oldest of a family of ten children, only two of whom survive. He was united in marriage with Nancy Newcomer, Oct. 1848. To this union were born seven children, five sons and two daughters. The daughters and a son preceded him to the spirit world, leaving a loving wife, four sons and eleven grandchildren to mourn the loss of their father and grandfather. All were present at the funeral. Bro. King united with the Mennonite church in 1873 and remained a faithful member until death. He was a good example for his sons and all who knew him to follow. In his death the church in DeKalb county lost one of its most faithful members. Funeral services were held on the 9th. After a short service at the house, the remains were taken to Hamilton where the sermon was preached in the church by Bro. Snyder. The body was interred in his long home. (See 12:5.) Interment in the cemetery near by. In the absence of a Mennonite minister the services were conducted by Bro. David Stover of the Presbyterian church.

ELI STOFER.

Bowman.—Joseph C. Bowman, oldest son of Elias and Polly (Clemens) Bowman, was born in Waterloo Co., Ontario, Jan. 12, 1830, and was married to Anna Bowman, May 14, 1850. She died Nov. 29, 1850, and Oct. 5, 1882, he was married to Lydia Wismer of Waterloo Co., Ont. They moved to Kent Co., Mich. in 1865, where they have since resided. At that time Grand Rapids was little more than a trading post, and the surrounding country an almost unbroken forest. He died at his home, about 3 1/2 miles west of Cadillac, on the 16th of June 1905, after suffering for a few days of paralysis; aged 75 Y., 5 M., 4 D. He leaves his wife, one son, two daughters, also a number of grandchildren, beside three brothers and four sisters and a host of friends. He was the oldest of fourteen children and the seventh to pass away. He was widely known and highly esteemed for his excellent qualities as a Christian and his end was peace. Until his eyesight failed, a few years ago, he was a regular reader of the Herald. Interment on the 19th in the cemetery adjoining the Gaines U. B. church. Funeral services by Bish. H. T. Barnaby from Heb. 9:27, assisted by Alvin Barnaby. We mourn not as do those who have no hope, but because there had passed from our circle one whom we loved, one whose life wielded an influence for good, and at whose home all were made welcome. May God bless and comfort the bereaved widow and family in this affliction. A. B. K.

Warfel.—Sister Elizabeth Warfel, wife of Bro. David Warfel (deceased), died on July 2, 1905, at the home of her brother, Bro. Joseph Miller, at Long Green, Md., at the advanced age of 80 Y., 2 D. Funeral services were held on June 10th, conducted by Bro. Jonas Yoder of Ohio. SILAS HERTZLER.

ITEMS.

According to the late census New York is now the second city in the world. Its population reaches four millions.

Alphonso, the young king of Spain, recently visited France and England and was warmly received in both countries. In Paris an attempt was made by anarchists to assassinate him. The carriage in which the king and President Loubet were riding was uninjured, though several persons near by did not escape so fortunately. Four Spanish anarchists were immediately taken into custody.

The "Twentieth Century Limited" of the L. S. & M. S. Railway, the fastest train in the world, which had been just recently put on an eighteen-hour schedule between New York and Chicago, was wrecked last week by running into an open switch at Mentor, Ohio. A score of persons lost their lives and many more were seriously injured. The train has been put back to the usual twenty-hour schedule. This train is the rival of the Pennsylvania Limited.

Gen. Maximo Gomez, who has been called the liberator of Cuba, is dead.

King Oscar of Sweden has become reconciled to the separation of the governments of Norway and Sweden. It is likely that a Swedish prince will ascend the throne of the new Norwegian nation.

Russia has under contemplation the building of a canal connecting the Black Sea with the Baltic. This would make an internal waterway of about fifteen hundred miles and add much to the commercial advantages of the country. The canal will cost, according to the estimates, \$180,000,000. The water courses of the rivers Duna and Dnieper would be utilized to the greater part of the distance, the connecting canal between the rivers would be sixty-five miles long.

Washington has been selected as the place of meeting of the peace negotiators between Russia and Japan. The meeting will likely be held early in September.

The Indiana State Board of Health has issued a circular treating on the summer diseases—cholera infantum, cholera morbus, diarrhoea and dysentery—how to prevent and how to cure in the home. This is a valuable paper to all parents who have children and to all others afflicted by these diseases. It can be procured, free, by addressing J. N. Hurty, secretary, Indianapolis, Ind.

THE HERBERT COLONY.

The colony around Herbert, in Western Canada, is fast being settled. Two hundred settlers arrived last week. On June 20th a party of land seekers from Indiana and Ohio will leave over the Great Western from Chicago for the Canadian Northwest. Some fine homesteads still to be had free. Other lands at \$5.50 per acre. Very low railroad rates to land seekers. Attend the sale personally. For reference address Levi Hostetler, John Wenger, or A. C. Kolb, Elkhart, Ind.

WM. STEFFEN, General Agent,
Beatrice, Neb.

BRETHREN'S
Plain Clothing

If you want

RELIABLE GOODS, made up
in a first-class manner and
at reasonable prices, we can
satisfy you.

When you buy from us

you GET what you want.
When you buy from your
local dealer as a rule, you
TAKE what you can get.

We always

guarantee Satisfaction

and refer to our many patrons,
some of whom will be found in
nearly any community where the
Brethren reside. Samples of cloth
from which we make our clothing,
measuring blank, tape line and
other accessories, sent on application.rules for ordering will be sent on application.
Our rules for self-measurement are so simple, any
one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.List of Tracts Published by the Mennonite Pub-
lishing Co., Elkhart, Ind.

No.	No. Pages
1—Modest Apparel	2
1—Modest Apparel	4
2—A Christian's Apparel	4
3—Unscriptural Marriage	3
4—Concerning Missions	2
5—Against Secretism	2
6—The House of Darkness	2
7—Dying Without Hope	2
8—A Name to Live Rebuked	2
9—Repentance	2
10—Which Do You Prefer	2
11—Which Route	2
12—The Scorpion's Peril	2
13—The Scorpion's Peril	2
14—The Gold Necklace	2
15—A Worker's Dream	4
16—The Minimum Christian	2
17—The Demon of Vanity	2
18—Is Ornamental Dress Harmless	2
19—Although Unworthy, Come to Christ	2
20—Eternity—Eternity	2
21—The Infidel and the Tract	2
22—Profanity—Don't Swear	2
23—Collection for a Sleeping Girl	2
24—The Spiritual Decline	2
25—Too Late	2
26—Special Responsibility and Influence of the Christian	4
27—Eminent Witnesses	2
28—But Who is My Brother	2
29—Idle Words	2
30—The Warning	2
31—A Strange Death	2
32—Satan, Liquor Dealers & Co.	2
33—Secret Societies	8
34—Outline of Bible Teaching	8
35—Bible Doctrines: Briefly Stated	8
36—No Smoking on the Upper Deck	4
37—Blessed Charity	4
38—What God has Given You	2
39—A Time to Dance	8
40—Close Communion	2
41—Lost—Lost—Lost	2
42—Certainties	2
43—Pret Washing	2
44—The Salvation of the Holy Kist	2
45—Eight Reasons Why I Oppose Oaths	2
46—Keep These Thoughts Before You and Remember	2
47—Why I Oppose War	2
48—The above Tracts are printed for free distribu- tion. Stamps to pay postage and donations to encourage this good work will be appreciated. We have sent out many thousands of these Tracts, and they are doing much good among the people. Bibles and Bible Reference Books supplied to min- isters at reduced rates.	

Mennonite Publishing Co., Elkhart, Ind.

COMBINATION OFFER.

Herald of Truth and Words of Cheer to one
address\$1.35
Herald of Truth and Mennonitische Rund-
schau 1.50
Herald of Truth and Young People's Paper. 1.50
Herald of Truth, Young People's Paper and
Words of Cheer 2.90
Mennonite Publishing Co., Elkhart, Ind.

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,
Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—
hundreds of Homesteads taken and some good ones
still to be had in the

Mennonite Quill - Lake Reserve

In Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDEL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
Pre. E. S. HALLMAN, Humboldt, Sask., Canada.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our
office at Winnipeg, Manitoba, or toPETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.NOTE—For cheap landseekers R. R. rates ap-
ply. Inquire at our office, 305 Jackson Street,
St. Paul, Minnesota. The Canadian Northern Rail-
road now complete to the Reserve. tf

THE GROWING SOUTH.

No other section is forging ahead so fast as the
Southern States, in agriculture, horticulture,
factory building and general progress. Along theSouthern Railway
and
Mobile & Ohio Railroadare most desirable locations for farmers, stock
raisers and fruit growers. Lands are the cheapest
and most profitable in the United States, the
climate pleasant and healthy, rain fall abundant,
markets good. Land in large or small tracts on
easy terms. Home seekers' rates twice a month.
The summer is a good time to investigate. Pub-
lications and special information furnished. Our
department is a bureau of free information for all
seeking locations or investments.

M. V. Richards, Land and Industrial Agent,
Southern Railway and Mobile & Ohio Railroad,
Washington, D. C.; Chas. S. Chase, Agent, 622
Chemical Building, St. Louis, Mo.; M. A. Hays,
Agent, 225 Dearborn Street, Chicago, Ill.

TREES Fruit, Shade and Ornamental, of the
highest quality obtainable at Wenger's
Nurseries, Dayton, Va. Price list free

BONDS FOR SALE.

The Mennonite Publishing Company has still
some of these First Mortgage Gold Bonds for sale.
These bonds run ten years from May 2, 1904, and
bear five per cent. interest, payable in gold if de-
sired, annually or semi-annually. These bonds
make a good, safe investment, and we hope our
patrons and friends will avail themselves of this
opportunity to secure them. For further particu-
lars apply to

Mennonite Publishing Co., Elkhart, Ind.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of
Bibles, Testaments, Hymn Books, Sunday School
and Miscellaneous Books, Sunday School Reward
Cards, Notes, etc. If you want anything in this
line write us, and we will send you full description
and price. Or send for a catalogue, from which
you can select what you desire. Address, Men-
nonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 6, 1905.

Vol. XLII. No. 27.

EDITORIAL NOTES.

The only way in which a man can get
up in his profession is to get down to his
work.

If you do not put the love of the world
to death, the love of the world will put you
to death.

Every time that the government issues a
liquor license it gives the demon of rum a
mortgage on every cradle in reach of that
saloon.

Sixteen young persons were recently bap-
tized and received into church membership at
the A. M. meeting house near Foolsland,
Champaign Co., Illinois.

There are men who are shocked at the
slightest demonstration for the cause of
Christ, but conscientiously (?) shout them-
selves hoarse when politics goes their way.

Who is it?—Some one sends us fifty cents
from Knoxville, Ill., to pay for his last year's
subscription to the Herald, stating that he
had moved to the above named place last
March, but fails to give his name or his for-
mer address. Can any of our readers in-
form us who this party is?

True religion thoroughly established in
the soul enables men and women to take a
sunny view of things. Love never searches
for troubles; does not magnify difficulties;
never intentionally indulges in melancholy
and morbidity, but finds occasion for grati-
tude and praise amid sorrow and disappoint-
ment. God gives its devotee grace to sing
above the storms that assail him, "Whom
the Lord loveth he chasteneth," and, "All
things work together for good to them that
love God." Lord, give us more of this
religion.

Missionary Itinerary.—The following trip
has been arranged for Bro. M. C. Lehman,
who sails as a missionary to India with four
others on Oct. 4th: He will visit the
churches in Michigan July 24-28; he will
then go to the Southwest, stopping with
the congregations in Missouri, Kansas and
Oklahoma until Aug. 14th. Returning from
the West, he will be at the Canton mission
until Aug. 21st; the congregations in Ohio
will have his services Aug. 21-30th. Aug.
31st and Sept. 1st Bro. Lehman will spend
at the Indiana-Michigan Sunday school con-

ference at Kokomo, Ind., remaining with
the Indiana congregations until Sept. 10th.
After stopping at his home in Ohio, Bro. L.
will proceed to western Pennsylvania,
where he expects to labor from Sept. 22d
to Sept. 30th. We speak for our brother a
hearty welcome among our people and we
trust our brethren and sisters will encourage
the work in a practical way while enjoying
the blessings to be derived from such a
visit.

While walking with a friend in his garden
one day Tennyson was asked what he
thought of Jesus Christ. He stopped by a
beautiful flower and replied: "What the
sun is to that flower, Jesus Christ is to my
soul. He is the sun of my soul." Jesus in-
deed is the "lily of the valley," and the "fair-
est of ten thousand" to the soul of him who
is susceptible to his light and beauty. He
not only is to the soul what the sun is to
the flower, giving it its beautiful tints and
shades of color and its sweet fragrance, but
he is the very flower of beauty himself, em-
bellishing and sweetening the very lives of
them who possess him.

Our Illustrated Article.—The Herald of
Truth does not belong to the list of "Illus-
trated Weeklies," still we have no hesita-
tion to use an illustration after the order of the
one found on the Mission page this week.
This is Bro. Wenger's own design and he
was sufficiently interested in his subject to
furnish us with the article, cut and all, free
of charge. We invite our readers to a care-
ful study of the design, the plan it repre-
sents and the thoughts in the discussion of
the subject. It will be noticed by those of
our people who kept in touch with the mis-
sion organizations and mission work of the
church, that the plan presented by Bro.
Wenger is almost identical with the one
adopted by the organizers of the Mennonite
Evangelizing Board many years ago, and
we believe it is still the plan for our people.
Improvement is of course always in order,
and the evangelizing and mission move-
ments of the church are not immune from
this condition, but we believe it is not so
much a rearrangement of the work that is
necessary as a revival of the work.

The plan presented in this article is es-
pecially commendable from the standpoint of
unity: without this no general work can
prosper. It provides for a general board
to oversee the work, but has every confer-
ence and local congregation represented in
a direct manner on that board. The com-

bination of heart, hand, money and the
cross, is a strikingly strong one, and when
these work in harmony, there is no reason
why this generation should not take the
world for Christ and the church.

PERSONAL MENTION.

Bish. Daniel Beachy of Arthur, Ills., was
called to Allen Co., Ind., to assist in adjust-
ing some church difficulties.

Bro. J. G. Wenger, former superintendent
of the Old People's Home at Rittman, Ohio,
was seen on the streets of Elkhart last
week.

Bish. John R. Zook of Lawrence Co., Pa.,
after attending the conference at Walnut
creek, Ohio, spent some time with the breth-
ren in Wayne Co., Ohio.

Pre. C. J. Swartzendruber of Madison Co.,
Ohio, accompanied by his wife and two chil-
dren, visited at Arthur, Ill., during the mid-
dle of June. They also expected to visit the
congregation in Daviess Co., Ind.

Pre. Peter Miller of Gortner, Md., who
was confined to the house for nearly three
months, is again able to attend church serv-
ices. Bro. Miller is past four score years
of age and his strength is failing.

Bro. C. K. Hostetler, treasurer of the
Mennonite Evangelizing & Benevolent
Board and business manager of Goshen Col-
lege, left with his family for Wayne Co.,
Ohio, last Saturday. His address will be
Orville, Ohio, for some time.

Bro. H. L. Eby, who was a successful
practicing physician at Eldia, Ohio, for a
number of years, spent the last two years in
the medical universities of Vienna, Berlin
and Paris, taking special training, and has
now located at Goshen, Ind. He will serve
the people as a specialist for eye, ear, nose
and throat. We wish him success.

Sister Elizabeth Coffman, widow of Bro.
J. S. Coffman, who had moved to Goshen
last year, has returned to Elkhart and with
her daughters Fannie and Barbara and her
son Daniel occupy their home on Garfield
avenue. We heartily welcome them back
to our society and especially to the church
and Sunday school. Bro. W. P. Coffman
and family are now located at Long Beach,
Calif., where Bro. Coffman is foreman in a
printing establishment.

In a letter to the editor of the "Rundschau," Ulrich Hege, the foreman in the composing room of the Publishing House, states that he and his sister, Lena Hege, arrived safely at Reichen, Germany, on June 7th and found their mother, widow of the late Bish. Ulrich Hege, well. Mother Hege is now past eighty-five years of age. The joy of meeting between mother and children was inexpressible. The "Rundschau" was referred to in a way that would go to prove that our tourists know how to appreciate home literature in a foreign land. We wish them a happy and prosperous sojourn in the "Waterland."

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM X.

In hot pursuit the wicked vex the poor,
With blasphemy and boastsings they contend;
"There is no God," they shout in voice secure,
And all their energies to evil lend.

The sinner doth a firmness proud pretend,
Iniquity he dons with hearty consent;
To catch the poor in effort he will bend
And for their ruin exercise all care.

O God, aid thou the poor in their despair,
The wicked arm forever more undo;
The lowly hearts of poverty prepare,
While for thy mercy and thy love they sue.

To the oppressed and fatherless give grace—
Assign to man on earth his sacred place.
New York City.

A SERMON ON DRESS.

By John Wesley.

(Published by request.)

(Concluded.)

Many years ago, when I was at Oxford, on a cold winter's day, a young maid (one of those we kept at school) called upon me. I said, "You seem half starved. Have you nothing to cover you but that thin linen gown?" She said, "Sir, this is all I have!" I put my hand in my pocket, but found I had scarce any money left, having just paid away what I had. It immediately struck me, "Will thy Master say, 'Well done, good and faithful steward?' Thou hast adorned thy walls with the money which might have screened this poor creature from the cold! O justice! O mercy! Are not these pictures the blood of this poor maid?" See thy expensive apparel in the same light; thy gown, hat, head-dress! Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor! Oh, be wise for the time to come! Be more merciful! more faithful to God and man! more abundantly adorned (like men and women professing godliness) with good works!

It is true, great allowance is to be made for those who have never been warned of these things, and perhaps do not know that there is a word in the Bible which forbids costly apparel. But what is that to you? You have been warned over and over, yea, in the plainest manner possible. And what have you profited thereby? Do not you still dress like other people of the same fortune? Is not your dress as gay, as expensive as theirs who never had any such warning? as expensive as it would have been if you had never heard a word said about it? Oh,

how will you answer this, when you and I stand together at the judgment-seat of Christ? Nay, have not many of you grown finer as fast as you have grown richer? As you increased in substance, have you not increased in dress? Witness the profusion of ribbons, gauze, or linen about your heads. What have you profited then by bearing the reproach of Christ? by being called Methodists? Are you not as fashionably dressed as others of your rank that are not Methodists? Do you ask, "But may we not as well buy fashionable things as unfashionable?" I answer, Not if they give you a bold, immodest look, as those huge hats, bonnets, head-dresses do. And not if they cost more. "But I can afford it." Oh, lay aside for ever that idle, nonsensical word! No Christian can afford to waste any part of the substance which God has entrusted him with. How long are you to stay here? May not you to-morrow, perhaps to-night, be summoned to arise and go hence, in order to give an account of this and all your talents to the Judge of quick and dead? How then can it be, that, after so many warnings, you persist in the same folly? Is it not hence? There are still among you that neither profit themselves by all they hear, nor are willing that others should; and these, if any of you are almost persuaded to dress as Christians, reason, and rally, and laugh you out of it. O ye pretty triflers, I entreat you not to do this any longer! Whatever ye do yourselves, do not harden the hearts of others. And you who are of a better mind, avoid these tempters with all possible care; and if you come where any of them are, either beg them to be silent on the head, or quit the room.

Sixthly. The putting on of costly apparel is directly opposite to what the apostle terms, "the hidden man of the heart"; that is, to the whole "image of God" wherein we were created, and which is stamped anew upon the heart of every Christian believer—opposite to "the mind which was in Christ Jesus," and the whole nature of inward holiness. All the time you are studying this of the Spirit stands still; or, rather, goes back, though by very gentle and almost imperceptible degrees. Instead of growing more heavenly-minded, you are more and more earthly-minded. If you once had fellowship with the Father and the Son, it now gradually declines; and you insensibly sink deeper and deeper into the spirit of the world—into foolish and hurtful desires, and grovelling appetites. All these evils, and a thousand more, spring from that one root—indulging yourself in costly apparel.

Why then does not every one who either loves or fears God, flee from it as from the face of a serpent? Why are you still so comfortable to the irrational, sinful customs of a frantic world? Why do you still despise the express commandment of God uttered in the plainest terms? You see the light: why do you not follow the light of your own mind? Your conscience tells you the truth: why do you not obey the dictates of your own conscience?

You answer, "Why, universal custom is against me, and I know not how to stem the mighty torrent." Not only the torrent, but the religious world, run violently the other way. Look into, I do not say the theaters, but the churches, nay, and the meetings of every denomination (except a few plain Quakers or the people called Moravians); look into the congregations, in London or elsewhere, of those who are styled gospel ministers; look into Northampton Chapel, yea, into the Tabernacle, or the chapel in Tottenham-court-road; nay, look into the

chapel in West-street, or that in the City-road; look at the very people who sit under the pulpit or by the side of it; and are not those who can afford it (I can hardly refrain from doing them the honor of naming their names), as fashionably adorned as those of the same rank in other places? This is a melancholy truth. I am ashamed of it; but I know not how to help it. I call heaven and earth to witness this day, that it is not my fault! The trumpet has not "given an uncertain sound" for near fifty years last past. O God! thou knowest I have borne a clear and a faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear. It lies upon their own head.

I warn you once more, in the name and in the presence of God, that the number of those who rebel against God is no excuse for your rebellion. He hath expressly told us, "Thou shalt not follow the multitude to do evil." It was said of a great, good man that he

"Fear'd not, had heaven decreed it, to have stood adverse against a world, and singly good."

Who of you desire to share in that glorious character, to stand adverse against a world? If millions condemn you, it will be enough that you are acquitted by God and your own conscience.

"Nay, I think," say some, "I could bear the contempt or reproach of all the world beside. I regard none but my own relations, those especially that are of my own household. My father, my mother, my brothers and sisters (and perhaps one who is nearer than them all), are teasing me continually." This is a trial indeed, such as very few can judge of, but those who bear it. "I have not strength to bear it." No, not of your own: certainly you have not. But there is strength laid up for you on "One who is mighty!" His grace is sufficient for you; and he now sees your case, and is just ready to give it you. Therefore, remember his awful declaration, touching them who regard man more than God: "He that loveth father or mother, brother or sister, husband or wife, more than me, is not worthy of me."

But are there not some among you who would also renounce this conformity to the world, and dress, in every point, neat and plain, suitable to your profession? Why then did you not persevere therein? Why did you turn back from the good way? Did you contract an acquaintance, perhaps a friendship, with some who were still fond of dress? It is no wonder then that you was, sooner or later, moved to "measure back your steps to earth again." No less was to be expected than that one sin would lead you to another. It was one sin to contract a friendship with any who knew not God: for "know ye not that friendship with the world is enmity with God?" And this led you back into another, into that conformity to the world from which you had clean escaped. But what are you to do now? Why, if you are wise, escape for your life; no delay—look not behind you! With-out loss of time, renounce the cause and the effect together! Now, to-day, before the heart is hardened by the deceitfulness of sin, cut off, at one stroke, that sinful friendship with the ungodly, and that sinful conformity to the world! Determine this day! Do not delay till to-morrow, lest you delay forever. For God's sake, for your own soul's sake, fix your resolution now!

Let not any of you who are rich in this world endeavor to excuse yourselves from this talking nonsense. It is stark, staring nonsense to say, "Oh, I can afford this or

July 6,

1905.

that." If you have regard for common sense let that silly word never come out of your mouth. No man living can afford to waste any part of what God has committed to his trust. None can afford to throw any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste, to spend any part of it in gay or costly apparel. For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires," which tend to "pierce them through with many sorrows." And is there no harm in all this? O God, arise, and maintain thy own cause! Let not men or devils any longer put out our eyes, and lead us blindfold into the pit of destruction!

I beseech you, every man who is here present before God, every woman, young or old, married or single, yea, every child that knows good from evil, take this to yourself. Each of you, for one, take the apostle's advice; at least, hinder not others from taking it. I beseech you, O ye parents, do not hinder your children from following their own convictions, even though you might think they would look prettier if they were adorned with such gewgaws as other children wear! I beseech you, O ye husbands, do not hinder your wives! You, O ye wives, do not hinder your husbands, either by word or deed, from acting just as they are persuaded in their own minds! Above all, I conjure you, ye half-Methodists, you who trim between us and the world, you who frequently, perhaps constantly, wear our preaching, but are in no farther connection with us, yea, and all you who were once in full connection with us, but are not so now; whatever ye do yourselves, do not say one word to hinder others from receiving and practicing the advice which has been now given! Yet a little while and we shall not need these poor coverings; for this corruptible body shall put on incorruption. Yet a few days hence, and this mortal body shall put on immortality. In the meantime, let this be our only care, "to put off the old man"—our old nature—"which is corrupt"—which is altogether evil—and "to put on the new man, which after God is created in righteousness and true holiness." In particular, "put on, as the elect of God, bowels of mercies, kindness, gentleness, long-suffering." Yea, to sum up all in one word, "put on Christ," that "when he shall appear, ye may appear with him in glory."

For the Herald of Truth.

PROPOSED PLAN FOR REORGANIZATION.

By J. S. Shoemaker.

At the annual meeting of the stockholders and directors of the Elkhart Institute Association held recently at Goshen, Ind., it was decided to call a special stockholders' meeting in the near future, the purpose of which shall be to transfer and give in trust all property of the Elkhart Institute Association to a Board of Trustees, to be named by them. This Board shall have charge of said property and use the same for educational work in harmony with the principles and doctrines of the Mennonite church. Said organization shall be called "The Mennonite Board of Education." The successors may be elected, one by each church conference, four by the general conference, and two by the former graduates. If any conference

For the Herald of Truth.

THE CHRISTIAN RACE.

By G. J. Yoder.

prefers not to elect a member of the Board, the trustees shall have authority to fill any vacancy.

We see a number of advantages in the proposed plan:

1. Each conference, if they so desire, can have part in the government of the educational interests of the church through its representative on the Board of Trustees.

2. The Board being of a more general nature, can in the most harmonious and economical manner look after all the educational needs of the church in general.

3. The organization will be founded on a religious, philanthropic basis, rather than on a private mercenary basis, and the school will get all the advantages usually given to the former, such as special postal rates, etc.

4. Contributors as a rule would prefer to give to persons who are appointed to hold money in trust for a specific purpose, rather than to a private stock company.

Taking these advantages and others into consideration, we feel confident that every stockholder who has the welfare of the church and its educational needs at heart, will not hesitate to vote either in person or by proxy for the proposed plan of reorganization.

It has been a question with many of our most conscientious and earnest church workers as to whether a church school tends to the spiritual upbuilding of our beloved church, and for this reason some of us have been more liberal with our criticisms than we have been with our means and counsel. Had we given less of the former and more of the latter, there would probably be less cause for criticism. If Goshen College has been weighed in the balances of our minds and "found wanting," it is our Christian duty to help set her right by our counsel and advice. She may be far from our ideal as to what a church school ought to be, but Goshen College is no exception; many of our church congregations are not what we consider ideal congregations, and yet we labor diligently, sparing no pains in trying to remove the inconsistencies and errors in order by teaching, admonishing and re-proving, and if congregations need our careful attention, how much more our church school which affects our beloved church more or less in general?

The time has come in which it is absolutely necessary for those who have the welfare of the church at heart, to look judiciously after the educational needs of our young people. Many of them are seeking a higher education, and because of their eternal interests we cannot afford to send them to colleges of a more worldly nature, whose religious doctrines, if any, border on skepticism and rationalism. To counteract this tendency on the part of our young people of drifting from the plain, practical truths of the gospel by attending said worldly educational institutions, we need with unanimous consent put our shoulders to the wheel, and by our vote, means and counsel give to our beloved church an educational institution founded on the principles and doctrines of the Mennonite church, an institution in which our young men and women may be prepared for usefulness in life; after being developed intellectually, morally and spiritually they may go forth qualified for faithful service to both God and man.

Freeport, Ill.

The man who fails to hear the voice of God for himself is without religion. "Speak, Lord, for thy servant heareth," is the only form in which a religious life is possible.—Harnack.

Soon our race on earth is run;
Soon the victory, lost or won,
Soon will come to light the test
Of marriage feast and welcome guest.

Soon will come the welcome call—
To God's children, one and all—
To leave this world of pain and sighs
And dwell with Jesus in the skies.

Soon our earthly time is o'er,
And this life shall be no more,
But to eternity shall be
A resting place for you and me.

Soon the privilege will cease,
Of teaching truth and working peace.
In some will cease the burning oil;
Onward, then, pray, watch and toll.

Shall we then discouraged be,
When we do not clearly see?
Hither, if we show the will,
God will help us onward still.

Shall you and I be busy found
In seeking others all around,
That they may also happily
And thro' Christ's blood from sin be free?

Be strong, my brother, in the Lord;
God will see to your reward.
Trust in Jesus all the way,
And live for him both night and day.

I write that I may now warn you,
Oh, ye sons and daughters, too!
I call to you, both far and near,
Be willing now God's word to hear.

Be faithful also to your calling,
And see at once to your installing.
Enter in at the narrow gate,
And not with sinners outside wait.

Submit yourselves to God's own care,
And of false teachings do beware,
That you may ever be blessed
And live throughout eternity.

Meridian, Idaho.

FOURTEEN CHIEF MISTAKES OF LIFE.

Somebody has condensed the mistakes of life and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like the drops of the ocean or the sands of the shore in number, but it is well to be accurate. Here, then, are fourteen great mistakes:

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly.

To measure the enjoyment of others by what pleases us.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

To yield to immaterial trifles and allow them to discourage you.

To look for perfection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to alleviate all that needs alleviation, as far as lies in our power.

Not to make allowances for the infirmities of others.

To consider everything impossible that we cannot perform.

To believe only what our finite minds can grasp.

To expect to be able to understand everything.—Selected.

Think before you speak. The ones we would by unkind speech are most often those whose intimate relation with us affords us opportunity for the sudden thrust.

HERALD OF TRUTH.

Thursday, July 6, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.60 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and R. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Newton, Kan., June 26, 1905.—Dear Herald Readers:—On the evening of June 25th our twentieth quarterly Sunday school conference was held. After the opening exercises by Bro. T. M. Erb the first topic was discussed—"What should be the object of the Sunday school, and how accomplish it?" The main object should be the salvation of souls. Prayer is one of the best ways in which this can be accomplished.

Second Topic—"What can I as a young disciple do to advance the cause of Christ?" Bro. T. M. Erb gave a short talk to the children.

"Improve your time" was the next topic. We should be more careful with our actions and conversation and in treating our parents with more respect.

An interesting talk was given on, "How spend Sunday afternoons." It was thought that visiting and sleeping were not the best ways of spending our time Sunday afternoons. By the general consent of the congregation an afternoon meeting will be held at the church each Sunday. The meetings may be varied from a prayer or praise service to a missionary meeting. COR.

Goltry, Okla., June 26, 1905.—On the 25th inst., the Milan Valley Sunday school was reorganized for the remaining six months of the year. The following brethren and sisters were elected as officers: Superintendent, Noah Bontrager; assistant, C. C. Garber; secretary, Katie Bontrager; chorister, Lovina Yoder; treasurer, T. Hersberger. We pray that God may give the officers the needed grace to conduct the school in such a way that it may be an honor to God and to the welfare of the souls of men. SIMON HERSHBARGER.

Farmersville, Pa., June 25, 1905.—Greeting:—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus," who is above all and in all. Having therefore obtained help from above, let us continue to pray for one another. Steps are being taken to ordain a deacon for the church at Metzler's and Ephrata. Votes will be taken on July 23d; on the following Thursday the lot will be cast.

HERALD OF TRUTH.

To-day at Metzler's our bishop, Benj. Weaver was with us, also Pre. John L. Landis of Lancaster, R. F. D. No. 5, and Dea. Christian Weaver of Cedar Lane. Text, "I am shut up, I cannot go into the house of the Lord" (Jer. 36:5). At the same place two weeks ago services were conducted by Pre. Lefever of Litzitz.

We are now having preaching every two weeks at Metzler's, instead of every four, and Sunday school before church services. Last Sunday's text at Groffsdale by Bro. N. H. Mack was, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John 14:27).

We are also having song services at Groffsdale in the afternoon on church Sunday, which was held at Metzler's by Bro. N. H. Mack was, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John 14:27).

My advice to the dear ones yet unsaved is that they look well to their eternal interest, lest you be made to say, "How shall we escape, for we have neglected so great salvation?" May God bless the work here and elsewhere. Pray for us.

L. J. YODER.

QUERY DEPARTMENT.

Please explain Heb. 6:4-6 and Heb. 10:26, 27. E. W. K.

For the Herald of Truth.

REPORT

Of the Fourth Annual Mennonite Sunday School Meeting of the Morrison's Cove District, held at Pleasant Grove, June 4, 1905.

Singing and devotional exercises by A. Snyder.

Organization.—Moderator, L. C. Honsacker; assistant, L. G. Snyder; chorister, J. W. Yoder; treasurer, Andrew Kauffman; secretary, Hannah Durr.

"Personal Work in the Sabbath School." F. N. Byres and Bertha Metzler. Should be filled with the Spirit to become interested in the work. God's help needed. Character must be pure.

"What to be remembered in teaching." Bro. Walters and Hannah Durr. Practice what we teach. Take an interest in all that we teach. Try to bring out a special truth in every lesson. Know what the thought is and then let the Spirit within work.

"What do we expect to accomplish by the Sunday school?" M. K. Smoker and Sarah Kurtz. We should expect greater things and exercise more faith. "Ask and it shall be given." Aim to bring to Christ every soul we teach. Introduce each scholar to God. Find Jesus Christ in teaching. Gather up the little children. Those who live close to Jesus can expect to accomplish more.

"Golden Opportunities." A. Metzler. Opportunity means a suitable time and place of doing things. They are for every one who is wide awake. Look for them. First be master of self. Live for Christ. Embrace the golden opportunity to live clean and pure lives and, being washed by Christ's precious blood, there are we fit for his service. Be at your place on time.

Evening Session.—Song service by J. W. Yoder. Devotional exercises by J. M. Durr. "Jesus the Ideal Teacher." H. G. Snyder and Elizabeth Baumgardner. Follow him as our example. Work with the talent you have. Point men to God as Jesus did. Remember his word. Teach not for honor.

"Necessity of teaching temperance in the Sunday school." Jacob Snyder. Teach the young to abstain from the great evil. Use your influence against it. Present the dark side and the danger of it. We should be temperate in all things.

"The Sunday school as a factor in developing Christian character." J. W. Hooley and

July 6,

Hilty of Nampa, Idaho, and J. D. Mishler and L. N. Hersherberger of Hubbard, Ore. The meetings were well attended and the Lord blest the work. Three souls confessed and two were reclaimed. May the Lord richly bless and ever keep these dear souls and make them bright and shining lights in the church that many more may be led to the Savior through their influence. We believe that the good Spirit was striving with many more, who seemed almost persuaded, but decided to put this important matter off for some future time, but who knows whether they will ever have another opportunity like this offered them? My advice to the dear ones yet unsaved is that they look well to their eternal interest, lest you be made to say, "How shall we escape, for we have neglected so great salvation?" May God bless the work here and elsewhere. Pray for us.

L. J. YODER.

QUERY DEPARTMENT.

Please explain Heb. 6:4-6 and Heb. 10:26, 27. E. W. K.

For the Herald of Truth.

REPORT

Of the Fourth Annual Mennonite Sunday School Meeting of the Morrison's Cove District, held at Pleasant Grove, June 4, 1905.

Singing and devotional exercises by A. Snyder.

Organization.—Moderator, L. C. Honsacker; assistant, L. G. Snyder; chorister, J. W. Yoder; treasurer, Andrew Kauffman; secretary, Hannah Durr.

"Personal Work in the Sabbath School." F. N. Byres and Bertha Metzler. Should be filled with the Spirit to become interested in the work. God's help needed. Character must be pure.

"What to be remembered in teaching." Bro. Walters and Hannah Durr. Practice what we teach. Take an interest in all that we teach. Try to bring out a special truth in every lesson. Know what the thought is and then let the Spirit within work.

"What do we expect to accomplish by the Sunday school?" M. K. Smoker and Sarah Kurtz. We should expect greater things and exercise more faith. "Ask and it shall be given." Aim to bring to Christ every soul we teach. Introduce each scholar to God. Find Jesus Christ in teaching. Gather up the little children. Those who live close to Jesus can expect to accomplish more.

"Golden Opportunities." A. Metzler. Opportunity means a suitable time and place of doing things. They are for every one who is wide awake. Look for them. First be master of self. Live for Christ. Embrace the golden opportunity to live clean and pure lives and, being washed by Christ's precious blood, there are we fit for his service. Be at your place on time.

Evening Session.—Song service by J. W. Yoder. Devotional exercises by J. M. Durr. "Jesus the Ideal Teacher." H. G. Snyder and Elizabeth Baumgardner. Follow him as our example. Work with the talent you have. Point men to God as Jesus did. Remember his word. Teach not for honor.

"Necessity of teaching temperance in the Sunday school." Jacob Snyder. Teach the young to abstain from the great evil. Use your influence against it. Present the dark side and the danger of it. We should be temperate in all things.

"The Sunday school as a factor in developing Christian character." J. W. Hooley and

1905.

J. W. Yoder. Lead an exemplary life. In still a desire to study the word of the Lord. None but Christians should teach. It should be the aim of each one to develop Christian character.

Closing song and benediction by Bro. Metzler. HANNAH DURR, Secretary.

For the Herald of Truth.

ESSENTIALS TO SUCCESS IN SUNDAY SCHOOL WORK.

By Jennie Ebersole.

Success in Sunday school work depends on having a purpose. But what is the purpose of the Sunday school? It has been well expressed as three-fold. It is to bring souls to Christ, to build up souls in Christ, and to send out souls for Christ—salvation, sanctification and service. Since we realize this three-fold purpose, we are anxious to have our Sunday school successfully organized and managed.

We most readily think of the superintendent as having the right to lead the operations of a Sunday school. Although he may be termed the "shepherd of the flock," there is much to do some work, for it is not so much the position that makes the work a success as the person who fills the position. But we should be careful to have every worker in the place where he is of the most service, for not all have the same work to do.

Although we most frequently think of the teacher's work as the one essential to success, yet it depends on the pupil too; for if the pupils with the teacher aim to have the Sunday school work a success, much more can be done than when the teacher is working alone. There are those in all schools who have never taught a class, but if absent are as much missed as the teacher. Perhaps being attentive, and meeting the others of the class with a smile and a few pleasant remarks, in this way the other pupils of the class may be reminded of their work in the Sunday school.

Whatever work we do in life, success is only thought of when we take a step higher in our work. So it is with the Sunday school worker. The pupil may help the school, but after he becomes a teacher his work in the form of responsibility and opportunity becomes wider. Thus his success increases.

Paul in 1 Cor. 12:28 said, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles," etc. A certain Sunday school worker has fittingly explained this text thus:

"The ancient order of apostles has passed away. The prophets are merged into ministers. The teacher in the pew is next to the man in the pulpit, and the working of 'miracles' takes lower rank than the teaching of a Sunday school class."

The most necessary essential of a Sunday school worker is that he be a Christian, interested in all church work; for all who have a desire to do Sunday school work will necessarily be interested in all work where the Bible is the guide. We have heard of instances where Sunday schools have had teachers who were not church members; thus we cannot expect them to have success with their work. "For out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Surely, if we are not Christians, our hearts will not be filled with the good tidings of salvation. "Like begets like"

HERALD OF TRUTH.

in spiritual as well as in other things, and the Sunday school worker who is himself untaught of God cannot efficiently teach another the way of life.

We must also study the Bible. D. L. Moody said, "When we find a man meditating the words of God, that man is full of boldness and is successful. For when a man studies the Bible, he will become so filled with it that, like Stephen, he cannot help proclaiming the word of God." I fear the reason we often have so little success in our Sunday school work is because we know so little of the Bible. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). Unless we study the word of God we can neither live nor grow in the spiritual life. It is as essential to Christian growth as prayer.

We need prayer in this work, as much as a minister needs it in his work, and if we are true Christians, studying the word of God, we surely will have learned the power of prayer.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden life,
That trembles in the breast."

How inspiring are the words, "The effectual fervent prayer of a righteous man availeth much." We should never neglect to pray for all who are working with us, and not only those, but all with whom we come in contact. If our work is as teacher, we should pray for our scholars individually. One by one each name should be carried in earnest prayer before the loving Savior. If our pupils are unattentive and wayward it is, at least in part, because of our neglect of praying earnestly for them.

I have heard of some workers who have what they term the "still hour" in their home before they attend the Sunday school. The "still hour" is what a source of power and of peace it is to those who find time for it in their lives! And what a source of real life it is to the Sunday school worker! All Christian workers have need of the "still hour" if they would achieve the highest degree of success.

Many of the most vexing problems some teachers have had to solve, have been solved when alone with God. It has been well said, "No large growth in holiness was ever gained by one who did not take time to be alone with God."

And while alone with God we should call on him "in faith believing," having faith in God, faith in each other, faith in ourselves, and faith in our work. And the work we do for Him in this attitude is the work sure to be productive of the greatest results.

The social side of a worker is also an important factor in his success. Patient, unflinching kindness has won many a victory. A smiling countenance also speaks much. We should notice all who are in our charge, not only in Sunday school, but at any time we see them. We must be true, consistent, pure and holy seven days in a week, although we may only be in active Sunday school service one day in the week.

We should not teach a higher standard of godliness than we live up to, but, rather than to lower the standard, we should live up to the Gospel standard.

We ought always to be present in Sunday school. If for any reason teachers cannot be in their places they should have a substitute. But the most regular attendance brings the most successful work.

Although we think sometimes we cannot do much for the unsaved in our Sunday school, let us remember that no work abides except work for souls. Let us keep Paul's

words in mind, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Sterling, Ill.

For the Herald of Truth.

WHEN LIFE GOES OUT.

By Frank Monroe Bevelly.

Our lives go out with fleeting years;
How soon our dreams are past;
In life we hope with trembling fears,
To make our anchors fast.

Ay, fast to that fair land of love,
The home beyond the sky;
There's happiness and peace above
This land where mortals die.

Tho' mortals die, they'll live again,
Immortal forms will take,
And hither will be their portion when
In that fair clime they wake.

Fair flowers on the hillside glow,
God's emblem of our past;
And tho' they die when rude winds blow,
Their sweetness will endure.

And if our lives be fashioned right,
Amidst temptations strong,
We'll leave an ever-burning light,
When we have joined His throng.
Osborn's Gap, Va.

ELOQUENT LISTENING.

There is such a thing as eloquent listening, qualities in the hearer that impart interest and power to the words to which he listens. We enjoy what we understand—thoughts that lie beyond our comprehension, arguments that we cannot follow, fail to interest or move us. It may be a preacher's duty to put his thoughts lucidly in words as simple enough for the average listener, but, after he has done this, he has done all that is possible to him. It is not his fault if the unfurnished minds of a few of his hearers and their undisciplined thoughts fail to find profit in his words.

We enjoy also what we are in sympathy with. It is a part of a preacher's business to endeavor to awaken in the hearts of his hearers sympathy with the truth he utters, but men who come to church out of sympathy with religious and spiritual things, appreciating only what is material and present and personally gratifying, are not likely to find eloquence in any sermon that deals with their less tangible and eternal interests.

The really eloquent listener is the devout listener—one who has come up to church as to the house of God, to meet there, to sit at his feet, to learn of him, with a heart anxious to know his will that he may do it. As mere entertainment or pastime for Sunday the best of preaching must be poor enough. But, as the ministration of truth to immortal souls, as a channel through which God approaches his people to know his will and grace, to enlighten, to cheer, to inspire them, the poorest sermon, considered as a literary production, contains much to interest and profit a devout hearer. When people rush from their late beds, or their studied toilets, or their newspapers, to the house of God, without a moment's preparation of serious thought, or reading of the Word, or prayer, what wonder that they find the services tedious and the sermon dull? The deaf might as well go to hear Beethoven's symphonies, or the blind to witness the glories of a sunset with the expectation of appreciating these things, as for such to go to hear a sermon with a reasonable expectation of finding it eloquent, profitable, or interesting.—Ex.

Be as much consecrated to God when mending shoes as when listening to a sermon.

OUR MISSIONS.

For the Herald of Truth.

MISSION BOARDS.

By S. B. Wenger.

For some time I have been studying the Mission Board question. I have made many inquiries of others on the subject, both in our own church and in other denominations. Many denominations seem to have some methods of systematic work and they all seem to be prospering. Their Mission Board systems seem very similar. But I have found nothing to my mind so satisfactory as the plan suggested to me by Bro. S. G. Lapp. I also gathered some good thoughts from Bro. J. M. Hershey and others.

In order to be better understood, I will try to illustrate by diagram.

If we had a mission board in each conference district, with a representative on that board from each congregation in the district, and each conference would then select a representative out of its district board, to represent it on a general board, how nicely it would link the work together! Think of how much more power the church would have if we had a uniform system of work, and could unite all labor together in a common cause.

I believe when Christ organized his church it was his purpose that it should put forth a united effort for the salvation of souls and the upbuilding of his kingdom. When we study the untiring efforts, the hardships, trials and persecutions of Christ and the apostles, and with what earnestness and zeal the early Christians pushed the work of the church, amid all these trials and persecutions, we are made to wonder that in this age of enlightenment and prosperity the Christian people are not more zealous in the work which our Savior entrusted to our care, and will require at our hands.

In this diagram, each of the lines with its branches represents a conference district, with a member of the district conference mission board in each congregation in the district, chosen by the home congregation. Each district board (or local mission board) would then be represented on the general board by one of the members of the district board, conference selecting its representative.

The circle in the center of the diagram represents the general board, composed of the sixteen district boards. This will place one representative of each of the sixteen conference districts on the general board. These sixteen members would compose the general board, which would serve as the present evangelizing board. Its work would be a general one, while that of the district boards would be more of a local nature. The general board would be in close touch with the district boards, and the district boards would be in close touch with all the congregations and isolated members in the district; thus bringing the whole church together in co-operation. It would be uniting the powers of the church.

The heart in the center represents the moving power of the whole machinery. If our hearts are not in our work, we accomplish very little.

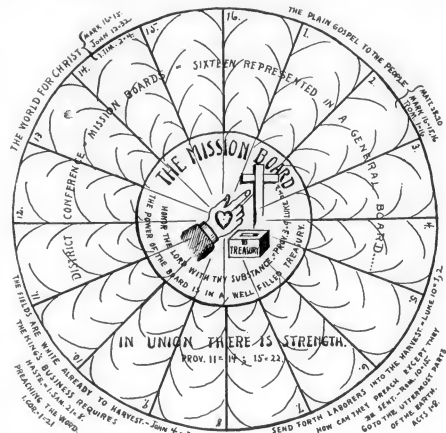
The finger pointing to the cross repre-

HERALD OF TRUTH.

sents the purpose of the work—that of bringing sinners to Christ. The treasury box calls attention to the fact that it is impossible for any mission board to accomplish anything without means to carry on the work. God requires us to give of the means over which he has placed us as stewards.

Questions may arise in the minds of some as to how far this board would reach. I would answer, it would reach around the world, "to the uttermost parts of the earth." It would be without limit so far as territory is concerned. Its limit would only be measured by the supply of workers which the church could furnish, and the means that we all would cast into the treasury.

The evangelizing and mission boards we already have could be so arranged as to link together in this proposed plan. The conference districts that have not yet organized could very soon do so, and in one year's time we could be thoroughly organized and have a system of work that would be an honor to Him who established the church. In God's plans we find a perfect



system. Think of the solar system; it is more perfect in its nature than anything that man has ever invented. There is nothing so systematic as God's own handiwork.

If God in his great wisdom saw fit to so completely systematize the works of nature and the plan of salvation, we should also have a system by which to carry on our part of his work.

By a uniform system of work, concentrated under a general head, we would be able to do more and better work for the Master. It would have a tendency toward unifying the church. We should not only have a uniform system of work, but a uniform church.

If it is necessary in the business world to have a system by which to carry on business successfully, how much more is it necessary to have a system by which to carry on the work of "going into all the world and preaching the gospel to every creature?" (Mark 16:15).

May we not hear from other brethren and sisters on this subject? And may we not hope that our conferences will all consider it and devise a general system of Mission Board work?

July 6,

"Come, let us reason together." There may be other methods that are better; write your thoughts and let us have the benefit of them.

Local Conferences.

Lancaster, Pa.; Eastern District (Franklin Co., Pa., and Washington Co., Md.; Virginia; Canada; Ohio and Pennsylvania, Amish; Ohio, Mennonite; Southwestern Pennsylvania; Indiana, Amish (Spring); Indiana and Michigan District (Fall); Illinois; Western District, Amish; Missouri, Iowa and E. Kansas; Kansas, Nebraska and Oklahoma; Nebraska and Minnesota; Alberta, N. W. T., Can., 1903.

1. Each local conference board a part of the General Board.
2. Each local board subject to its conference.
3. Each conference to appoint a representative on the General Board.
4. A uniform system of work throughout the entire church.

South English, Iowa.

For the Herald of Truth.
MISSION SUPPORT.

By J. A. Ressler.

The question of the support of the work of missions is an important one. In some of the Home Missions in America the workers wholly or in part support themselves by wage-earning occupations. In the foreign field—at least in this part of India at present—this is impossible for reasons which a long explanation would fail to make clear, but which two weeks' stay at the Dhamtari Mission would place beyond the necessity of an explanation. The matter of the individual support of the workers, the missionaries themselves, has never agitated our minds very much up to the present time, for we all live from the general funds and all are concerned that the expenses be kept as low as possible, and so far we have never lacked any good thing—if we except rest, and that cannot be had for money.

The support of the nearly five hundred orphans and the hundred to one hundred and fifty lepers, and the erection of much-needed buildings, have involved the bulk of the outlay so far and when funds ran low our earnest prayers went up in behalf of these matters and not for our own food and clothes. And now as the orphans go out, I was about to say, one by one, but they usually go out two by two—there must be some provision for them after they leave. They must be either given work by the Mission or land must be supplied them by the Mission on which to make a living, or work secured for them in some other place. Work outside the Mission's control would be hard to get and undesirable, for it would place the Christians into competition with the heathen friends of their employers. Land can be rented for farming by the Christians, and some of the older Christians, who had lost absolutely everything in the famine, are beginning to help themselves to a considerable extent in this way. When the village comes in there can a good deal more be done along this line.

But the main object of the Mission is the Christian teaching of those in the vast

1905.

unworked region round about us. The colportage work is doing something, and can do much more when more workers come, in giving the people Christian literature. But in order that this may do good the people must be taught to read. In many a village with two or three hundred people there is only one man, or at most two or three men, who can read and write. The boys and girls in the orphanages are training to go out into the villages to do the necessary teaching. Already a beginning has been made. Along with the elementary education is given a knowledge of the Bible. Sunday schools will be established in connection with schools. One such out Sunday school is already in operation. These teachers must be supported, for they cannot teach school and earn their living with manual labor in India any more than they could in America.

And now comes the point of this letter. The secretary of the Mission Board in an article that recently reached us brings up this matter of the support of missionaries and native workers, and suggests what some call the "live wire" plan of having congregations or individuals assuming direct responsibility for the support of individual workers, and the question was raised as to how much it would take to support a missionary and how much to support a native worker.

We feel that plans for raising money should be left to those who are over this work in America and yet we feel that it is our duty to give all the aid we can to those who have so nobly stood by us in the past by giving them all the information we can. If it is felt that the "live wire" plan will be best from the standpoint of the home churches we shall certainly offer no objections to the plan.

But let it not be understood for a moment that this plan will mean a salary or even an allowance to the missionaries thus supported. Most of those who will read this already know that the missionaries here get no salary, but live from the general funds contributed for the support of the work, and report expenses monthly to the Board. If there is any item in the report that is thought to be wrongly expended the Board has a right to instruct the missionaries on the subject. All the missionaries here feel that it would be a decided disadvantage to have a salary, for salaried missionaries constantly meet the objection from natives, "Oh, yes, you say so, for you are paid for your work." We are free from this charge. Now if the \$200.00 given by a church for the support of an individual missionary is to be used for the exclusive support of the one it becomes in effect a salary. But if it may be placed into a fund from which any or all the missionaries may draw, in case of shortage of the general funds, every objection is removed. We hope that this plan will be clearly understood by those entering into it.

As to the amount required for the "support of a missionary" for a year, that will depend very much on what is to be included in the term. If only food and clothing are meant, it will not require so very much. But if it must include the pay of helpers of the missionary and the keep of a horse and a pair of oxen for the "tonga," postage and stationery, traveling expenses by rail or in camp while out in the villages preaching or selling books, the pay of the teacher who helps us to learn Hindi, then \$200.00 will not be sufficient to see one person through. Another item sometimes forgotten by people at home is the expense of bringing up the children of missionaries. One mission child is going to school in America now. Who pays the expense? Two more are here in India rapidly reaching the stage of

HERALD OF TRUTH.

215

development when "something must be done." Where will the lucre come from that seems essential even to the well-being of missionaries' children?

While we want it emphatically understood that the mention of \$200.00 does not savor of a salary, as it is only an approximation of the cost of keeping one missionary at Dhamtari, it is well to note that it is quite a good deal lower than the cost of keeping most missionaries of other denominations. In one society we know of the single men receive \$500.00 a year, while married men receive \$750.00, and the cheapest we know of is a society which gives an allowance of \$250.00 for each adult person. Still, if our kind supporters are not too strict in reducing the general contributions when they adopt the other method—if it is adopted—we think that we can live here for the \$200.00. We live cheaper here than they do in any other mission we know of. We know this, because we have largely compared the cost of keeping orphans and lepers here with similar expenses elsewhere. While in Bombay it costs five rupees a month on the average to keep an orphan and in other places it costs from that down to three rupees, not including the erection of buildings, the cost here has been a little less than two and one-fourth rupees. In the matter of leper support the contrast is still more striking. The reason for this economy is not that the provisions here are inferior, but partly because the price of rice is low in this "granary of the Central Provinces," and perhaps partly because here the missionaries do their own bargaining for supplies, while in many missions this is entrusted to native agents. It will be seen that at this rate the \$15.00 more than keeps an orphan a year. What has been done with the surplus? This has gone to supply shelter. There were no buildings here when we came. Now that the building work is almost finished we think it might be in order to reduce the charge to something like ten to twelve dollars for the support of an orphan. This is a point which might be considered by the Board.

The secretary mentions the fact that most of the five-year contracts to support orphans are about to expire and that some provision must be made. Yes; that is true. Unless the orphans are fed they will starve. The great majority of them are still too young to provide for themselves. If the provision for the support of missionaries is sufficiently increased the support of orphans might be taken from the missionaries' support. Really this matter of specifying what each dollar is to be spent for can be greatly overruled. By far the most satisfactory way for the missionaries would be to have all money sent out as "general mission money" and then to have the missionaries divide it as it is needed. The workers on the field can see far better than any one at home where money is most needed, and if the home church does not have confidence in the business ability and honesty of the missionaries who are here, it is their first business to send out men in whom they do have confidence. The monthly reports are a constant check on extravagance.

Some missionary societies require missionaries to furnish an annual budget in advance, specifying each item of expense expected, so that an appeal may be made to the home people. The missionaries take care to make their estimates high, for they know that the home board generally cuts down their figures mercilessly. We hope we shall never be asked to make out an annual budget.

Of course, in any case, we do not think that the money a worker gets from his per-

sonal friends for his personal use should be required to be given to the general mission fund. There has generally been some little money thus in the hands of the workers and often it has been freely spent for mission purposes. At the present time nearly all the personal money has been lent to the mission to keep matters going. If it can be returned, all well; if not, all well again. But the mission never demands such money of the workers.

The support for native workers varies greatly. The expense for colporteurs has not been very great and has been more than met so far by a grant from Scotland. Teachers have been the heaviest item in this line, and here the salaries vary from five rupees (\$1.66) per month to fifty rupees (\$16.66), or from \$200.00 to \$200.00 per year. For the grade of teachers who would be used in the village schools the salary would be about ten rupees a month or \$400.00 a year. Perhaps some would receive more than this, but others less. We do not expect to have any one receive a salary for preaching. So far no native preachers have been ordained. When the time comes for them to be ordained they will preach in connection with other work—at least we hope to provide for their support without a salary as preachers.

Dhamtari, C. P., India, May 31, 1905.

For the Herald of Truth.
BAZAAR PREACHING.

By J. N. Kaufman.

Bazaars are convenient places generally in or near villages where people collect for the purpose of buying and selling. "Large bazaar day" falls on Sunday here at Dhamtari, to which place resort hundreds of people from the neighboring villages, bringing their articles of exchange.

Two reasons might be given why they have their large bazaar here on Sunday: First, the villages take it "turn about" and consequently it falls on Sunday here, and second, the Hindu religion does not recognize Sunday as a holy day.

The missionaries take advantage of the bazaar, not to buy or sell, but to preach the gospel. Each Sunday afternoon a number of the Christian boys from the Mission, armed with hymn books and tracts and generally accompanied by one or two of the missionaries, set off for the bazaar, and upon arriving begin to sing hymns, which usually attracts a crowd. The writer accompanied Bro. Burkhard to the bazaar not long since, and when there we began to sing "bhajans." The bazaar was unusually large that day, there being between two and three thousand people assembled. The singing attracted attention and soon we were surrounded by at least a hundred. Sometimes there are many more than this number. Very few remain to hear the entire service through and so they kept coming and going, aggregating perhaps five hundred different people. As soon as one hymn was sung one would explain the song, or tell the good news of salvation.

Of course, some come simply to see the "salibis," while some come to find out what this singing is about. A few, perhaps, come to learn.

While one of the native Christians was speaking about the loving Savior, a young woman standing a few feet away from him was interested in picking lice from a younger girl's head. To the left of us and only about twenty feet away sat the drum merchant. In order that he might introduce his wares he kept pounding them with his hands. Ahead of us were a number interested in playing tennis.

As some of the people come a long distance there is opportunity for spreading the news of salvation far and wide. Some one is needed to follow up the different villages represented and explain to them the good tidings more directly. Through the tracts also much good can be done. True, out of the three thousand tracts distributed last year many were destroyed, but if only one soul is reached through every ten thousand tracts distributed it is worth while giving them out.

A man in a village near by became convinced that the Christian religion is the true religion by reading some of the tracts distributed in the bazaar while preaching last year. This man now wants to become a Christian. He attends church every Sunday and seems to be in earnest.

We remained over an hour, when we were returned to the bungalow to resume the same work next Sunday.

Dhamari, India, June 1, 1905.

For the Herald of Truth.

CANTON MISSION NOTES.

To all Readers of the Herald, Greeting in our blessed Master's name.—We have been enjoying many blessings from the good Lord the past several weeks. The workers were all privileged to attend both the Ohio conferences held at Elida and Sugar Creek, except Bro. Lantz, who was present at Sugar Creek only. We are glad for the encouragement we received for the work here, at both conferences. Our band was happily enlarged by Sisters Lydia C. Stemen of Elida, Ohio, and Mamie M. Yoder of Bellefontaine, Ohio, joining our number. These sisters have come to stay for a few months only, and others will be much needed to take their places. Who will look them up and send them? Or, where are the sisters who say, "Lord, here am I, send me"? Our cottage meetings are still held with interest. Indeed we realize blessings through them that we would perhaps not receive in any other way. It seems that Jesus addressed work with individuals and it seems to me these cottage meetings, going from house to house and spending an hour in song, praise and prayer with the inmates, comes nearly being like his methods of soul winning.

Our band text seems to be, "My God shall supply all thy needs according to his riches in glory through Christ Jesus." We would ask all people who are interested in mission work to remember us in their prayers.

THE WORKERS.
Per L. J. SHENK.

SPRING CONFERENCES.

The Sunday School Conference for the Alberta (Canada) district will be held at the Mayton meeting house on July 10, 1905. The church conference for the same district will be held at the same place on July 11th. Those coming by rail should leave the train at Olds Station where they will be met with conveyances. Notify either A. S. Bauman or Noah Gerber, Mayton, Alta., of your coming.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. C. & St. L. R. R. or the C. C. & L. R. R. should notify N. M. Slabaugh, Greenwood, Ind., and stop off at Greensburg. Persons coming to any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

ARE YOU GOING TO OREGON OR CALIFORNIA?

If any one wishes to make a trip to the Western Coast we invite you to make your arrangements to meet with us at the Kansas-Nebraska Confer-

ence held in October at Hubbard, Oregon. We are trying to get some special favors from the railroads and would like to know about how many are going. We can get stopover privileges from Colorado west, anywhere, both going and coming. Any one thinking of going, write to the undersigned, who will be glad to give what information he can. Write now, for it will take some time to make the necessary arrangements.
T. M. ERB,
Newton, Kansas.

DEATHS.

Hively.—On June 22, 1905, at her home in Marion Co., Ohio, after only several hours of suffering, Susanna Hively, wife of Samuel Hively; aged 32 Y., 2 M., 13 D. She was a daughter of the late Bro. Henry Stauffer, who died several years ago. She is survived by a deeply bereaved husband, four little children, a mother, three brothers, five sisters and many friends to mourn her early departure. The funeral was held on Sunday, the 24th, at the North Lima Mennonite M. H., where many people had gathered to pay a last tribute of respect to one who was loved and respected. Services were conducted by H. J. Nickelson, pastor of the Lutheran church, of which church she was a member. Text, Rev. 21:4, "And there shall be no more death." E. M. Delwiler also assisted in these services. Interred in the adjoining graveyard. The family have the sympathy of many friends in this sad hour. May they look to God for comfort. P. M.

Simmers.—June 23, 1905, at his home in South English, Iowa, W. C. Simmers; aged 57 Y., 5 M., 10 D. Deceased was a member of the Dunkard Brethren church. He was born in Rockingham Co., Va. While an orphan boy, at the age of six years, he was taken into the home of Joseph Wenger at Edom, Va., where he grew to manhood. In 1867 he went to the vicinity of South English, Iowa, where he spent the remainder of his life. He leaves a faithful companion, two sons and many warm friends to mourn his departure. His death was caused by stomach trouble. Funeral services were conducted by P. Brower. Text, "Set thine house in order" (Isa. 38:1).

Meyer.—The beloved wife of Pre. Michael Meyer (nee Clemens), died at her home at Franconia Square, Montgomery Co., Pa., on June 8, 1905, after a lingering illness of brain fever, at the age of about 67 years. She bore her severe suffering with Christian fortitude, placing her trust in Him, who doeth all things well. She is survived by her husband, four children and many friends. Funeral services were conducted at the house by Samuel Detweiler and at the Franconia M. H. by Henry Rosenberger and A. S. Mack. Text, Rev. 14:13. More than eight hundred people attended the funeral. Peace to her ashes. H. C. K.

Clemmer.—Elizabeth, beloved wife of Dea. Abraham D. Clemmer, died at her home in Franconia Twp., Montgomery Co., Pa., on May 25, 1905; aged 67 Y., 3 M., 7 D. Sister Clemmer had suffered for some time from liver affection. Her death is sadly mourned by her husband, one son, one daughter, two brothers, one sister and a host of relatives and friends. Funeral services were conducted at the house by Samuel Detweiler and M. R. Meyer, and at the Franconia M. H. by Henry Rosenberger and A. S. Mack. Text, Phil. 1:23. Peace to her ashes. H. C. K.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

Geo. L. McPUGH,
Colonization Agent, U. P. R.,
Omaha, Neb.

THE HERBERT COLONY.

The country around Herbert, in Western Canada, is fast being settled. Two hundred settlers arrived last week. On June 20th a party of land seekers from Indiana and Ohio will leave over the Great Western from Chicago for the Canadian Northwest. Some of the homesteads still to be had free. Other lands at \$6.50 per acre. Very low railroad rates to land seekers. I attend the party personally. For reference address Levi Hostetler, John Wenger, or A. C. Korb, Elkhart, Ind.

W. M. STEFFEN, General Agent,
Beatrice, Neb.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

CANADA

Free Homesteads to Settlers and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,

Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill-Lake Reserve

in Southeast Saskatchewan and Northeast Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
Pre. E. S. HALLMAN, Humbolt, Sask., Canada.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE—For cheap land seekers R. R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve. If

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway

Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 622 Chemical Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. We hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mothers' etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 13, 1905.

Vol. XLII. No. 28.

EDITORIAL NOTES.

Warm cheer is often better than cold cash.

Troubles are much like babies, they grow larger by nursing.

Calloused hands are much more preferable than calloused hearts.

Warm words often result in cool feelings between those using them.

To be proud of the fact that you are not proud is a serious kind of pride to deal with.

A wise man, instead of trying to "keep" his temper, will strive hard to get a better one.

A man's relation to his fellow-man is determined by his relations with his God. Set a man right with God and he will certainly get right with his neighbors.

Lightning struck the Kaufman Amish Mennonite M. H. near Davidsville, Pa., some time ago, completely shattering the chimney and stove pipe, but fortunately no other serious damage was done.

Brother, the only way in which you will ever realize the meaning of the words, "Always rejoicing," is to take up your cross daily and follow Jesus. There is real joy in bearing the cross for Christ's sake.

Aged Bishop Passes Away.—Bish. Josiah Clemmer of Montgomery Co., Pa., passed from this life on June 28th. Bro. Clemmer served the church in a ministerial capacity for nearly forty-five years, having been bishop thirty-seven years and at the head of the Eastern Conference for twenty years. The sorrowing ones have our sympathy. See obituary for more complete information.

Communion services were held at Elkhart last Sunday, Bish. David Burkholder officiating. About sixty brethren and sisters partook of the sacred emblems and observed the ordinance of feetwashing. While the Elkhart congregation is still not free from difficulties and there are occasions and circumstances that sadden the hearts of its members, yet there is reason for rejoicing and gratitude to our heavenly Father that so many are willing to exercise charity and patience and help the cause along. It is the fond hope and earnest prayer of many that

the day will soon come when all these differences will be buried away and the church as a body will enjoy the peace promised to the followers of the dear Savior and all may realize the fulness of the sunshine of God's sanctifying love and satisfying presence.

Richly Blessed.—One of our correspondents from the East says in a private letter to the Publishing House: "Father is still a faithful member of the Mennonite church. He is with us here now (eastern Pennsylvania). He is eighty-two years old and reads every day without glasses. He read the Bible through three times last winter and a number of times since. He has been with us two months. He has a good appetite, sleeps well, is cheerful and his mind is as bright as that of a man of fifty years." "Blessed is the man * * * whose delight is in the law of the Lord, and in his law doth he meditate day and night" (Psa. 1).

Missionaries Wed.—On Sunday evening, June 25th, Bro. Geo. J. Lapp of South English, Iowa, and Sister Esther Ebersole, formerly of Sterling, Ill., were united in the holy bonds of wedlock by Bro. L. J. Lehman of Cullom, Ill. The ceremony was performed in the Mennonite meeting house at Cullom, the present home of the bride's father. We extend hearty congratulations on the part of the editor and readers of the Herald. This union has more than ordinary significance from the fact that both Bro. and Sister Lapp are leaving for the foreign mission field early in October. They are especially fitted for this work. Bro. Lapp having been engaged in evangelistic and mission work during the past year or two, besides having partly completed a course in medicine, studying both at Chicago and at Kansas City. Sister Lapp is a graduate nurse and has practiced in her profession for some time. These qualifications will serve them well in the foreign mission field. We understand that they will spend some time at the Kansas City mission and then visit the churches in eastern Pennsylvania before sailing for India. May God bless them abundantly in their sacred relations to each other and especially in their important work for Christ and the church.

That night while sharing with the horses and our brother editor, Fast, a bed of prairie hay in a dilapidated sod stable without a door and the stars peering down through the broken thatch roof, our thoughts ran back to Christ's bed in the manger and the star of Bethlehem. But while thanking God for this much protection and for not being obliged to spend the night on the raw, cold, open prairie with the wolves howling round, we were especially impressed with the manner and the instrument by which it was possible for us to reach the "ranch." It was the compass; not only the possession of it, but especially the proper reading of it.

In traveling life's toilsome way, we often find ourselves surrounded by moral sloughs, domestic, business and religious bluffs and hills; darkness settles over our intellectual and spiritual vision; we are sad, discouraged, perplexed and almost desperate. What is to be done? You have a compass, brother, why not use it? Turn to the Bible. It is "a lamp unto my feet and a light unto my path," saith the wise man.

Let me caution you, however, that you read it aright. Do not look at the "wrong

heavy wagon with a party of four over the beautiful and almost boundless Quill-Lake plains, around silvery lakes, whose surfaces were literally covered with wild ducks; through sandy-bedded streams and swampy sloughs; up steep bluffs and over brushy draws. Night overtook us, our faithful animals left the trail, and after vainly attempting for some time to find it by the light of our lantern, we mentally and verbally submitted to the inevitable verdict—lost. To drive aimlessly on would have been worse than folly, it would not only have been a hopeless task to endeavor to find a habitation, but we would have been in momentary danger of plunging headlong over a precipice into a lake or running amuck into a slough. Plans for spending the night on the open prairie were already being discussed when we finally said to our guide, "John, you have a compass, why not use it?" The compass was consulted, the direction determined and we again set out. But we had not gone far until we almost unanimously decided that according to the north star and other constellations we were not going in the right direction. The compass was again brought into service, when our guide exclaimed, "I looked at the wrong end of the needle; we are going in just the opposite direction we had intended." We faced about and before midnight had reached our desired haven.

That night while sharing with the horses and our brother editor, Fast, a bed of prairie hay in a dilapidated sod stable without a door and the stars peering down through the broken thatch roof, our thoughts ran back to Christ's bed in the manger and the star of Bethlehem. But while thanking God for this much protection and for not being obliged to spend the night on the raw, cold, open prairie with the wolves howling round, we were especially impressed with the manner and the instrument by which it was possible for us to reach the "ranch." It was the compass; not only the possession of it, but especially the proper reading of it.

In traveling life's toilsome way, we often find ourselves surrounded by moral sloughs, domestic, business and religious bluffs and hills; darkness settles over our intellectual and spiritual vision; we are sad, discouraged, perplexed and almost desperate. What is to be done? You have a compass, brother, why not use it? Turn to the Bible. It is "a lamp unto my feet and a light unto my path," saith the wise man.

Let me caution you, however, that you read it aright. Do not look at the "wrong

end of the needle." There are some that "wrest the scripture to their own destruction." And what is wisdom and salvation to some proves "confounding" and "foolishness" to others. It depends much upon the purpose for which we read God's word, and how. When we consult it in order to establish our own perverted opinions and purposes, it proves our destruction, but if we read it prayerfully, with an aim to know God's will, leaving self out of the question, it will prove an infallible guide that will lead us out of all our difficulties in this life and land us triumphantly and sweetly in the haven of rest yonder.

PERSONAL MENTION.

Bro. Abraham Eby of Chicago worshipped with the Elkhart congregation on Sunday, July 2d. Bro. Eby was on his way to visit the churches in northern Indiana and Ohio.

Bro. J. B. Gingrich and wife, after spending a few weeks at the home of their son-in-law, Bro. W. K. Jacobs of Goshen, have returned to Elkhart. Bro. Gingrich is suffering with rheumatism.

Bro. John F. Funk was called to Wakarusa, Ind., last week to officiate at the funeral of Sister Elizabeth Brubaker, one of the oldest members of the Holdeman congregation. See death notice.

Bro. J. M. Hershey of Palmyra, Mo., has gone to La Junta, Colo., for the benefit of his health. He will not be idle, however, as he expects to hold some meetings for our congregation at that place.

The brethren John Smith and P. D. Schertz of Metamora, Ill., and Daniel Orendorf of Flanagan, Ill., recently made a trip to the Pecos Valley, New Mexico. It is reported that they have a colonization plan in view.

Correction.—In a "Personal Mention" concerning Bro. C. K. Hostetter last week, we should have said that he is the secretary instead of the treasurer of the Mennonite Evangelizing Board. Bro. G. L. Bender is the treasurer.

Bro. A. B. Kolb, editor of the "Young People's Paper," attended the funeral of an aunt at Caledonia, Mich., last week. He was accompanied thither by his father and mother who returned to their home at Berlin, Ontario, after the sad occasion.

Bro. Amos Eash of the Chicago Mission stopped an hour in Elkhart last Wednesday on his return from a visit to his home near Emma, Ind. He called at the office of the Publishing Company. From him we learned that Sister Leaman is slowly improving, but she is still very weak and unable to leave her bed.

Bro. A. K. Funk, treasurer of the Mennonite Publishing Company, left Elkhart on July 4th for a three weeks' sojourn in the

East. He will include Washington, Baltimore and Philadelphia in his list of places to be visited, but will spend the greater part of his time in the vicinity of his boyhood home in Bucks Co., Pa. We wish him a pleasant and profitable trip.

Bro. Alpheus Zook, associate editor of the "Belleville Times" (Pa.), in company with Bro. S. E. Zook of Goshen College, gave us a very pleasant call on July 5th. Last week was vacation for the "Times" force and Bro. Zook embraced the opportunity to visit friends in Ohio and Indiana. We trust he enjoyed the trip and that his editorial pen will be all the keener for the outing.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM XI.

My refuge in Jehovah do I find,
And though the wicked bend their bow to shoot
And aim against my heart their arrows blind,
I need not flee, for God is my recruit.

Think not that our foundations are o'erthrown,
Nor that the righteous impotent will be;
In highest heaven God hath set his throne,
From whence he can his children see.

The righteous will he try by sacred might,
But he that loveth violence he will hate—
And cure with lasting and infernal fire—
His true reward and all deserving fate.

'Tis only he who righteousness doth love
May look upon his holy face above.
New York City.

For the Herald of Truth.

THE NEW BIRTH.

By J. D. Guengerich.

"Whosoever believeth that Jesus is the Christ is born of God. And every one that loveth him that begat, loveth him also that is begotten of him" (1 John 5:1).

I have heard and read a great many discourses on the new birth—what all it takes to be a new-born creature or Christian—but never heard it preached when or where it takes place. It always seemed to me to be a Christian attainment that very few ever arrived at. If we must have all the Christian graces in a person before we have the new birth, surely there would be very few who ever attained that blessing; but if we just take this text and apply the proof, how simple it all is and strictly in accordance with our Savior's teachings when he said to Nicodemus, "Except a man is born again he cannot see the kingdom of God." In the words of our text, believing that Jesus is the Christ, is the beginning of the new birth, and as birth is the act of coming into life, the new birth is the act of coming into that new life which every Christian must possess. We all know that a child when born into this world is entirely helpless, and must be nourished and carried and led until it is able to take care of itself. The same can be said of a new-born child of God.

Take, for instance, the apostle Paul—a striking illustration, where conviction, conversion and the new birth came almost simultaneously. He had to be led to Ananias, who was to tell him what to do. From there on his growth in the Christian graces

was so rapid that his equal is not to be found in the Bible or in the history of the church; and as we very seldom find two persons that are exactly alike in physical development, neither do we find two children of God who are alike in spiritual development, but both had their origin in their birth. And as a child is subject to many hindrances to its development and growth, just so with the child of God; it may become sick or weak from lack of nourishment, yet, it may even die. Paul says to the Corinthians, "Many are weak and sickly among you and many sleep." Still they may have been born of God, but never made much progress.

Some one may ask, How can we know when we have the new birth, and what are the Christian graces to be attained? Let us apply the text, "Every one that loveth him that begat, loveth him also that is begotten of him." In other words, every one who loveth God also loveth God's children. That is the proof that we are born again; otherwise we might believe just as devils believe and tremble, for they do not and cannot love, but hate everything that belongs to God.

The graces are many. Paul says to the Romans, "The kingdom of God is righteousness and peace and joy in the Holy Ghost" (Rom. 14:17). The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit" (Gal. 5:22-25). But who will be able to attain to this Christian perfection at once? Do we not find that we are stumbling here and there? But that should be no discouragement, or lead us to believe that we are not born again. It only proves that we are God's sick children, and more than ever need the divine healer, and when we are thus struggling he is the most ready to help. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me (meekness), and you shall find rest unto your souls, for my yoke is easy and my burden is light."

I have reason to believe that there are many young unconverted or half-converted people who hear of these many graces and requirements, as Paul puts it, "That the man of God may be perfect, thoroughly furnished unto all good works," and they become discouraged and stop right there without ever receiving the new birth, thinking they would never be able to come to any such perfection as the new birth requires as it is generally understood. There is very little difference in my mind between conversion and the new birth; one is turning around and starting in another direction, and the other is the beginning of a new life. In some it may be a very marked and sudden change, while in the others it may be scarcely perceptible, but both should grow. I would just say to those who are halting between two opinions: If you really believe with a living faith that Jesus is the Christ and Savior, and if you love God and God's children, you are born again.

The free will is yours. You can accept the conditions as we read in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"; or you can reject the conditions and that new life will be strangled at its birth, for he says, "The wrath of God abideth on him." Much more might be said on this all-important subject, but I will stop for this

July 13,

1905.

time, hoping it may call forth deeper thinking, and a better explanation upon this difficult question which even Nicodemus, a master in Israel, could not understand.

Centralia, Mo.

For the Herald of Truth.

CHRISTIAN DUTIES.

By Alma A. Mishler.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

Here then we have our duty summed up in one short paragraph, but we must have a knowledge of the Bible in order to understand these commandments, and once knowing them, Jesus says, "Happy are ye if ye do them"; but on the other hand, "to him that knoweth to do good, and doeth it not, to him it is sin."

Oh, it means much to be a Christian. It means sacrifices for the Master's cause and striving to be perfect as God wishes us to be perfect. Come out from among the wicked of the world and be ye separate.

The faithful Christian accepts God's word and the counsel of his church, and governs himself accordingly, for Christian perfection cannot be attained except by obedience to God's word and by self-denial.

Has Jesus converted us only for our own enjoyment and for the salvation of our own soul? Or does he want us to let our light shine and win others to a better life? Yes, he wants us to let our light shine and we should be very careful of our conduct in life.

Christian work does not consist in making a great noise and in being seen. Some of the most effective sermons are not preached in pulpits, but in daily lives. God's word teaches us that we are living epistles known and read of all men, so we need to examine ourselves in the light of the Word and see whether we are living up to its teachings.

Let each one ask himself the question, What would be the outcome if the members were all just like me? What if we were all of the class of fair-weather Christians? Could the services be kept up? "Well, I will not go to Sunday school to-day, or to Bible reading to-night; they can get along without me." My brother, my sister, what if we were all so minded? These people know they are not doing their duty and would not for anything have others do as they do. Is it encouraging to the preacher when a member goes to sleep? What if we would all sleep? Would this be doing our duty?

In Heb. 10:25 we read that we should not forsake the assembling of ourselves together, as the manner of some is; but it is not enough only to assemble ourselves together, for James says, "Be ye doers of the word, and not hearers only." How careful then we ought to be!

It is also required of us to "be filled with the Spirit," and if we are, it will not be hard for us to obey Matt. 5:44, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

In the last command Jesus gave us he said, "Go ye into all the world." Are we doing our duty along this line? If we cannot go, are we giving? Jesus said, "Freely ye have received, freely give." Christian friends, are we willing to lay all upon the altar and be used in God's service, at home or in the foreign field, just as God sees best?

Let us perform the duty that lies nearest us, however small it may be. We do not need to be foreign missionaries or preachers like Paul to do work for Jesus. For if we do not do the small duties God will never trust us with greater duties. He has said, "He that is faithful in that which is least is faithful also in much," and he that is not faithful, who can trust him with true riches?

Now there are many more duties, but let us follow the teachings of Jesus and "search the scriptures." Paul also says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

May we ever as Christian people "watch and pray" that we neglect not our Christian duties, lest we find Belshazzar's doom written against us, "Thou art weighed in the balances, and art found wanting."

Middlebury, Ind.

For the Herald of Truth.

CHILDHOOD DAYS.

By Alice May Douglas.

How long I for my childhood days,
When by my father's shed
I sat upon the doorstep rude
And ate my milk and bread.
My mother watched me from the door,
And prayer was in her gaze.
I saw her lips moving in prayer—
How oft a mother prays!
The robins twittered overhead
In our old apple-tree;
My little gambolled at my feet
And drank her milk with me.

Bath, Me.

For the Herald of Truth.

THE WELL OF LIVING WATER.

(John 4:14.)

By A. K. Kurtz.

The different phases or degrees of the Christian life can well be likened to a well of water, from the shallow well that fills up with surface water during the rainy season, to the deep artesian well that flows steadily and continually, and is not disturbed by any superficial disorder or demonstration.

There are believers who can mix up their religion with all kinds of worldliness, following worldly, fashionable and taking the things of the world in general as their model and live in a sort of self-pleasing and self-satisfying way, but when probed deep for the real, genuine, solid life it is not found, because mixed with selfish interests. Likewise, that worrying, fretful, petulant and impatient, easily-vexed nature that is so frequently found, is another proof that the well of water here spoken of by the Savior has not yet been opened and its soothing and peaceful influence is not present.

How different where that well of water is flowing into eternal life with its calm and peaceful influence! No more fretting about disappointments; no aping after the fashionable things of this world; no coveting others' positions in society, in the church or anywhere else. Not so many cares for self and selfish interests as for the souls of the lost. More praise and thanksgiving to God for his mercies and blessings and less complaining about trials, where the peace that "passes understanding" possesses the heart.

These are some of the evidences that the water the Savior gives us has become a well

in us flowing into eternal life. Brother, sister, is this your experience, or do you yet find within you traces of the carnal nature that is not "subject to the law of God" (Rom. 8:7)? If this latter is your experience, then go deeper, ask for the water that Jesus gives; it will be a satisfying portion and take you safely and blessedly through this life and land you safely on eternity's shore to enjoy its blessedness in yet greater perfection.

Smithville, Ohio.

For the Herald of Truth.

ETERNITY.

By Jesse A. Witmer.

We are so apt to think and speak lightly of eternity. If we really think of it we soon find how weak, insignificant beings we are in comparison to God. It is impossible for finite minds to fully comprehend God or eternity. We are told that "heaven and earth shall pass away, but my words shall not pass away."

We have such a small way of figuring when it comes to infinite things. To us it seems a long time since Adam was placed in the garden of Eden—nearly six thousand years. We are told that with God a thousand years are as one day. Now just suppose every time a thousand years pass in eternity you would take a grain of sand from the seashore. By the time all the sand of the shore was moved, you would have only the smallest beginning of eternity. I once saw it explained in this way: Time is as a short line, joined to a circle—eternity. Time has a beginning and an end. The end to us is the beginning of eternity, which, like the circle, has no end. Time is as the stroke on a bell; it is done instantly, but the effect rings after—the influence of this life.

There are many passages in the Bible that show us plainly that heaven is the place intended for us. In Matt. 25:34 you read of the "kingdom prepared for you from the foundation of the world." Now, with such a happy and lovely place prepared especially for us, why should we not do everything to get there? God wants us to be with him. He wants us to do his will here; to accept Christ as our Savior. But if we reject Christ, we will be cast with Satan into a place prepared for the devil and his angels (Matt. 25:41), into everlasting fire, and utter darkness. Why should we be cast into such a miserable place which was never intended for us? "Misery loves company," is the proverb, and Satan is doing his best to get all the company for eternity that he possibly can. Remember, whichever place you prepare for, there you will be always.

Preston, Ont.

YOUR WATCH A COMPASS.

Get the number of hours from midnight, divide by two and point the hour at them, so that the shadow of a match or lead pencil falls directly across the center of the watch; 12 o'clock will be north, 6 south, 9 west, and 3 east. Suppose it is 9 a. m.; number of hours from midnight is 9; one-half is 4½; point 4:30 at the sun so the shadow of a match or lead pencil falls across the center of watch, and 12 is north, 6 south, 3 east, and 9 west. Suppose it is 6 p. m.; number of hours from midnight, 18; one-half, 9; point 9 at sun and 12 is north, 6 south, 3 east and 9 west.

HERALD OF TRUTH.

Thursday, July 13, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Inman, Kan., July 7, 1905.—On June 25th the West Liberty Sunday school was re-organized for the next six months. The following brethren and sisters were elected as officers: Superintendent, R. C. Yoder; assistant, H. E. Hostetler; secretary-treasurer, Stella Cooper; assistant, Nettie Cooper; chorister, Uriah Slabach; librarian, Salina Miller. Nine teachers were also elected. The interest in the Sunday school was very good the past six months and we hope and pray that it may continue and that much good may be done. COR.

Surrey, N. D., July 4, 1905.—Dear Herald Readers, Greeting in Jesus' name:—We have of late had a great spiritual feast. Thank God. Bro. Metzler of Nappanee, Ind., came here June 17th and began a series of meetings at the Galiger schoolhouse. He held meetings there almost a week. The second week he held meetings at the Grassland schoolhouse. The meetings were well attended and good interest was manifested. The result of these meetings was that ten precious souls confessed Christ as their Savior. May God bless and keep them, is our prayer.

From here Bro. Metzler went to Baden, N. Dak., to hold a series of meetings with the congregation at that place. May God bless the brother in his labors for the Master, and may many more souls be brought to Christ through his efforts. "The harvest truly is great, but the laborers are few."

LEVI B. YODER.

Waynesboro, Va., June 28, 1905.—The last communion meeting for this season was held at the Mountain View church, Sunday, the 25th. On Saturday previous, preparatory and baptismal services were held. There were seven more added to the number at this time, and two several weeks ago at the home of Bro. Reid—his wife and her mother, who is about ninety-six years old. Brethren and sisters met at the same home Sunday afternoon to observe communion and feet-washing with them, as they were not able to be at the church. They seem very happy in their new life, and all the aged sister regrets is that her time to serve the Lord is so short.

HERALD OF TRUTH.

The work in this mountain is very encouraging and we are made to believe there are many more who are counting the cost. The call has been made to go out farther, which the brethren will obey soon. Readers, pray for this field.

Saturday afternoon, July 1st, counsel meeting will be held at Spring Dale, and the church will counsel in regard to ordaining a deacon. Our Sunday school is doing very good work. The average attendance for the quarter was eighty. May all press faithfully on and bear the cross that we may obtain the crown.

Palmyra, Mo., June 30, 1905.—A few weeks ago Bish. Daniel Kauffman of Versailles came to this place and remained nearly a week, holding meetings here and at Pea Ridge. On Saturday, communion and Sunday afternoon communion and baptismal services were held at this place. One young brother was received into the church. May God bless him and keep him always. May God bless us all, is my wish and prayer. Bro. J. M. Hershey of this place has gone to La Junta, Colo., for his health. He will spend some time with the brotherhood there.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

N. E. M.—When did Christ become "the first-fruits of them that sleep"? when his spirit left the body on the cross and went to Paradise (Luke 23:43), or when his body came forth from the tomb on the third day?

Answer.—Christ became "the first-fruits of them that sleep" when he rose triumphantly from the dead. He is the "first-fruits" because he was the first who arose from the dead to die no more; and those who were previously resurrected passed through the second ordeal of death. Christ having become the "first-fruits" of all who had previously died in the faith (1 Cor. 15:20), Paul argues (V. 23) that Christ's resurrection is a sure pledge that all who are connected with him by faith (though they be fallen asleep) shall at his second coming arise to live and reign with him forever.

R. E. B.—Was the appearance of Jesus the same after his resurrection as it was before?

Answer.—It is evident from the record given that our Lord had not changed in appearance after his resurrection. He met and conversed with his disciples repeatedly after his resurrection and was readily recognized by them. On several occasions, however, he was not immediately known, but it was not so much the physical change in him, as the change in the vision of those who beheld him. Mark says (16:12), "He appeared in another form unto two of them as they walked." Luke referring to the same event, says, "Their eyes were holden that they should not know him" (Luke 24:16). Again in verse 31 it is said, "Their eyes were opened and they knew him." Hence it was not a change in his bodily appearance, but a change in their vision.

Mary knew not the risen Lord when he first appeared to her near the sepulcher (John 20:14, 15); her eyes being dimmed with tears, may have prevented recognition. When the Master said, "Mary," she readily knew him. This is evidence that there was no apparent change in his appearance.

Freeport, Ill.

July 13,

For the Herald of Truth.

CONFERENCE RESOLUTIONS.

At the Annual Conference of Canada, held at the Berlin meeting house on May 25 and 26, 1905, the following resolutions were adopted:

1. That this conference does not consider private inquiry meetings unscriptural, nor does it consider them the only method of holding such meetings.
2. That the brethren S. F. Coffman, A. B. Snyder and I. A. Wambold be a committee to locate a minister for the Bertie and Clarence districts, or devise some other way to have the appointments filled at those places.
3. That this conference send delegates to the General Conference, to be held during October or November next.
4. That the brethren Moses Hoover, L. J. Burkholder, Noah Stauffer, Isaac A. Wambold and Noah Hunsberger be chosen as delegates to the General Conference.
5. That the committee of the General Conference be invited to have the conference held at the Berlin meeting house.
6. That the question of aiding the ministering brethren for the time they spend in the Lord's cause, be referred to the different congregations throughout the Canada conference district.
7. That this conference continue to be known as "The Annual Conference of Canada," and that all the local conference districts belonging thereto, be represented at the annual conference either personally or by letter.
8. That the report of the treasurer of the Ministers' Traveling Fund and the Home Mission Fund, be adopted.
9. That we disapprove of the entertainment features of literary societies, and discourage the attendance of our young people at such meetings, pointing them to the higher attainments of Christian life (1 Tim. 12:16).
10. That the brethren David Wismer, Absalom B. Snyder and Noah Stauffer be a committee to frame a plan for establishing and carrying on an Old People's Home, such plan to be laid before the different congregations of this conference for consideration and approval.
11. That we hold a Bible Conference during next winter.
12. That the brethren Jacob S. Woolner, Absalom B. Snyder and William Fretz be a committee to arrange time, place and program for such Bible Conference, said committee to act for the next two years.
13. That this conference, seeing with sorrow the growing of worldliness as regards attire in our church, resolve to do more teaching on the subject of modest apparel, and that all observe the spirit of Christ and his word, exercise patience and use kindly admonition in bringing all our members into the Spirit of Christ (Eph. 4:1-3).

For the Herald of Truth.

REPORT

Of the Sixth Annual Mennonite Sunday School Meeting of Juniata and Snyder Counties, Pa., held at the Cross Roads M. H., June 16 and 17, 1905.

Shelley Graybill and Caleb C. Graybill were chosen moderators, and S. A. Krouse and Jacob G. Brubaker, secretaries. Devotional, Wm. Graybill. Greeting, C. C. Graybill. "Necessity of Consecrated Workers."—Wm. Seiber. Any consecrated worker will do all he can for the Sunday school, ministers not excepted.

1905.

"Our Personal Duties to the Sunday School."—J. W. Benner. Consecrated work not a duty but a privilege. Give the best to the Lord.

June 17th.—Devotional, Noah Mack. "Hindrances to Sunday School Work and how to Overcome them."—Andrew Sauer. The greatest hindrance lies with the individual.

"Duties of Superintendent and Teachers." Eli Graybill. Promptness, thorough preparation, earnestness, seeking the neglected. The duty is not only to teach, but to have the souls of the children at heart.

"Responsibilities of Parents to the Sunday School."—S. A. Krouse. Invite the little ones to drink of the living fountain.

"The Necessity of Prayer; How and Where?"—Samuel Gayman. Praying without ceasing is doing all things to the honor of God. Prayer is obedience.

"Contrast the Christ-life and World-life," Noah Mack. The Christ-life makes a person willing to take the lowest position, while the world-life makes a person covet the highest. In the world-life the desires are to please self. In the Christ-life, to please God.

"How can we create an interest in sacred music?"—S. D. Kauffman. The older people should take more interest in it. Induce children to sing, even if they cannot read. Furnish them with books. Repeat songs until they know them.

"Spiritual Unity in Church and Sunday School Work."—Wm. Graybill. United efforts; work for the good of others; spiritual union brings spiritual workers.

"Ways of Working that Prove Successful."—Samuel Leiter. Willingness leads to success. Unity in the Sunday school and unity in the church bring unity of Sunday school and church.

Queries and open conference. Time set for next meeting, first Friday and Saturday in June, 1906.

The services of Bro. Herr as leader in song, and Bro. Mack as helper, were much appreciated. All seemed to imbibe the Spirit and could say, it was good for us to be here. The exercises were appropriately closed by Samuel Leiter.

S. A. KROUSE,
J. G. BRUBAKER,
Secretaries.

For the Herald of Truth.

REMEMBER THE BIRDS.

By Alice May Douglas.

Make a dove cote or at least a martin house for your yard.

Bath, Me.

A certain town in Ohio, with a population of 5,000, is said to have twenty-eight secret lodges with a membership of 1,394. The first cost of entrance into these societies is \$31.079 and the annual dues amount to \$9.132. That is, this town pays a little over \$6 for every man, woman and child in it to initiate 1,394 of its citizens into these lodges, and it pays nearly \$2 annually for each man, woman and child for their support. And it gets in return twenty-eight places of secret amusement and a mock worship, twenty-eight organizations whose influence is detrimental, if not antagonistic, to its churches, making their spiritual and evangelistic influence upon the community of no effect. When will our churches cease to take the secret lodges into their houses to steal away the spiritual life and power?—"Chr. Conservator."

HERALD OF TRUTH.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dharmtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 13th St., Chicago, Ill.

Welsh Mountain.—Welsh Mountain Indian Mission, New Holland, Pa., R. F. D. No.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Lichty, Supt., 3901 E. Tuscarawas St.

Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

DOES MISSION WORK PAY?

By Jacob Burkhardt.

While out in camp one evening after dinner I was sitting outside the tent, studying a Hindi grammar, when Barsan and Parasram came for the evening prayers. While we were waiting for the others of our company we talked about the day's work and other things. In our conversation I asked Parasram what led him to become a Christian. He said, "If you will listen I will tell you the whole story." The following is the substance of what he told:

"I used to be a farmer and owned some land in a village one kos (about two miles) from Raj Nandgaon. About three years before the famine one day while in the bazaar at Raj Nandgaon I saw some people gathered together. I went to see what was going on. I found a missionary preaching and for the first time I heard the name of Jesus. When the last famine came on and we had nothing left to eat and no money with which to buy anything, we sold our farming implements to buy food. Times were getting harder and we had to do something."

"The idols that were left us by our forefathers did not give us any help. It was at this time that I began to lose faith in idols. To make sure that there was no power in them I put the ones we had in our house to the test. One morning when we had but little food left I went and knelt down in front of them and told them that I had kept them so long and had offered up much grain and many other things to them, but they had given nothing in return. I told them, 'I will give you one more chance to show your power. If you do not bring my food till tomorrow morning I will throw you into the river.' Next morning came and found them all in their position as before. They had brought no food. Then I took them out to the bank of the Sonath river, but before throwing them in I again knelt down in front of them and said, 'I gave you one chance to show your power, but you did not do it. Now I am going to throw you into the river. If you are truly gods and there is any power in you, you will be able to come out of the water.' I threw them in. The water bubbled a little and soon the stream flowed on as before. I have not seen them since. That ended my faith in idols."

"We had two teams of oxen and two carts left and some brass cooking vessels with which we did not want to part. Something had to be done. I suggested to my family that we load the few utensils we had left on our carts and start for the country along the coast beyond the Jeypore State. We had heard that good times were there. We started. We came to the Kavar bazaar where we sold some of our brass vessels for rice. We then went on to Dhantari, where we found work for a few weeks with

Mohan the Chamar. After that the famine works opened and we began doing coolie work on the Makaband Tank. Soon after this the missionaries came to Dhantari and began work. As we had some carts we got work hauling logs to the compound for the bungalows that were to be built. We received good pay which made us feel very happy. I bought the house in which we now live for eight annas—sixteen cents. We were kept on the work all the time and the good wages continued. From the beginning we began going to meeting to hear the preaching. We became convinced that the Christian religion was the true religion. When we were in need, our Hindu friends forsook us and never offered us any help. But the Padri Sahibs came and helped us and told us the true way of salvation. We accepted the teaching and were baptized soon after the first persons were baptized at Dhantari."

Soon after becoming a Christian, Parasram was placed at the front gate as gatekeeper. There he proved himself faithful for three years. During odd moments he learned to read. A little over a year ago he was given colporteur work, at which he has been working faithfully. He has not only learned to sell books, but he takes great delight in telling about Jesus being the only One through whom we can find salvation and what the Lord has done for him. His simple faith in God helps him along in his work. When in trouble he knows what to do—take it to the Lord in prayer. When out on tour one evening he had fever. I gave him some medicine. He said, "We must pray, too, then the fever will soon leave." We prayed. The next morning the fever was gone. He was very happy in telling how the Lord had answered prayer. One time when he spilled his last meal of cooked rice on the sand he knelt down and thanked the Lord that he had a little of it left.

What the Lord has done for this man he is doing for others. There are many boys and girls in the orphanages who are more promising workers than Parasram. Does mission work pay?

Dhantari, C. P., India, May 24, 1905.

For the Herald of Truth.

MISSIONARY INTERESTS.

By Fannie Rupp.

A man cannot become interested in anything of which he knows nothing. A lack of knowledge as to the real condition and needs of the "benighted millions" is undoubtedly the reason why so many, even loyal church members, are indifferent and uninterested in the great mission cause.

How can any one in this age of books and atlases showing the field and its needs, and the Savior's blessed command to "go and teach all nations" ever pressing upon him, feel that he has no share in this great work of saving souls? Saving not only those in our immediate community, but the millions who are yet in heathen darkness.

Christ's interest in the salvation of the lost is not limited to the race or color of individuals, or blocked by geographical boundaries.

We are as truly commissioned as were the "twelve" or the "seventy." We are Christ's ambassadors. The command—"Go ye into all the world and preach the gospel to every creature," is as binding to-day as it was when Jesus trod the sands of Galilee.

He is as much interested in having the gospel preached to-day as he was then. "Neither pray I for these alone, but for

them also which shall believe on me through their word" (John 17: 20).

At the age of twelve, when Jesus visited the temple, he manifested his interest in the Lord's work by uttering these characteristic words, "Wist ye not that I must be about my Father's business?" Although he spent eighteen years in quietude with his parents, we must believe that he was still interested in his Father's business.

His primary object in life was not to glorify himself, but as he expressed it, "I have meat to eat that ye know not of." "My meat is to do the will of him that sent me" (John 4: 34, 35). All through life he was greatly interested in fulfilling his life purpose. He was a missionary in the highest sense of the word.

Dare we say that in him we have a "friend that sticketh closer than a brother," and not share his passion or be interested in what interested him most? Reason teaches us that we cannot be indifferent even with an earthly friend; how much more, then, ought we to be in sympathy with that nearest and dearest of all friends?

Christ has put "open doors" before us. Are we willing to enter them and occupy until he comes?

Let us as a church consider this matter more carefully and prayerfully, and by so doing awake to a keener sense of our duty. And let us become more interested in the extension of Christ's kingdom on earth.

"How can we, whose souls are lighted
With wisdom from on high,
To men with souls benighted
The lamp of life deny?"
Archbold, Ohio.

For the Herald of Truth.

MISSION WORK.

By Lewis D. Appel.

The Object, Outlook and Support.

Mission work, like all other kinds of Christian work, must be done with a purpose, and that purpose must be—first, to glorify God, and, second, to improve the condition of the people.

Love must be the missionary's supreme motive. Not a narrow, selfish love, but a great, wide, deep love that embraces the whole world.

The supreme motive of every Christian, then, must be the same. If we are ever going to accomplish anything for God or for lost souls, love, a real, compassionate love for the lost, must be the motive which prompts us to the work.

Christ's mission was to come to a dark, sinful world and bring his plan of salvation, and teach us "how to begin, how to accomplish best our end of being on earth and mission high."

"The commission, 'Go ye into all the world, and preach the gospel to every creature,' comes to us in the same clear voice to-day as it did to the disciples when he led them out as far as Bethany where his act of love was bestowed upon them.

We are not all called to India, to Africa, or China; our own country is in great need of cleansing—even at our very doors are many who lightly consider or who even scoff at the gospel of Christ.

Opportunities come, and if we do not avail ourselves of them they are lost to us forever; they wait not.

My mission may be at home, yours may be abroad; our brother's may be bearing a song, a prayer, a smile or flower to the sick chamber or to the old who have labored un-
labeled have no longer aids them and they are lonely and tired, only waiting to be called home.

A. T. Pierson says, "Facts are the fuel which kindles the flame of foreign missions," and true it is that as the basis of all interest in the work of spreading the gospel to the whole world, there must be an intelligent understanding of the needs and conditions of the various fields of labor.

When I think of the unfortunate, poor, outcast and neglected ones, I am compelled to think that a great many of them should be in such a condition that God could use us as instruments in his hand to carry the message of salvation to a lost and fallen humanity. On every side are souls standing on the brink of hell. One more step will send them to an eternity of woe. Where are the disciples to-day who are willing to go to their aid at the Master's command? Could we only realize the great need of our help, be it what or where it may, in advancing the cause of Christ, we would not hesitate a minute but lend it wherever it is needed.

There are thousands of souls who are without Christ or one spark of hope for eternal life. Thousands are hungering and thirsting for the bread and water of life. How gladly would they accept the teaching of the gospel! There are many souls now just as anxious to receive the teachings of Christ as the Gentiles were at the time of Paul's preaching.

We have heard missionaries from heathen countries tell how gladly the heathen accept the teaching of the gospel of Christ. The reason why the people worship idols is because they are taught to, and when they realize the foolishness, they forsake them. This being a new religion and much better than their own, because consistent and because it offers full salvation, joy and peace, and because our God is not an unknown God, but is known and knows all his people and loves them, they see that our religion fulfills their deepest desires.

The reward that God offers to you, my brother, to you, my sister, is eternal life; eternal happiness and bliss, to be with him forever more, when earthly toil shall cease. But where are the lost ones whom you have sought? Can we expect the reward if we are not faithful to the command? But you say, We cannot all leave our vocations in life and flock to the cities or sail to foreign shores to seek those who have gone astray. No; nor is it required of us that we should.

The patient hand that forged link by link, the great anchor chain, was as truly an instrument for the saving of the great vessel from being dashed to pieces on the hidden rocks, as were the sailors who lowered the anchor during the storm.

The missionaries are few, while the Christians are as many. As many laborers on the heathen soil as there are members of a single church at home would be enough to spread over half an empire, while the home church has but a small parish, and faints at that. In the commonwealth of Massachusetts there are, in a single denomination, more than ten times as many church members as there are missionaries sent out for the whole world from all the societies and mission boards of all Protestant countries in Europe and America.

If you cannot go you can send a substitute or help support those already giving their all for this cause. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10: 2). Have we ever stopped to consider that every tick of the clock is telling that a soul, who has never heard of the love of Christ, is passing from the shores of time to eternity to meet a just God who

has said, "Except a man be born again he can not see the kingdom of God" (John 3: 3)? "Whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach without they be sent?"

The Lord has bestowed various talents upon each of us, and according as he has given us, so let us render unto him. If he has blessed us with the riches of this world, gold, silver, or houses and lands, let us use them to his name's honor and glory. If with the power of song or music, employ it as unto the Lord. If the gift with which to proclaim his everlasting truths, let us stand forth boldly and proclaim them, ever clinging closely to his precious promise, "Lo, I am with you always, even unto the end of the world" (Matt. 28: 20).

Yes, there is a God, leading his people in triumph, in Christ, in this whole movement. He will not be defeated. For the past eight years there has been an average increase of missionaries of one thousand a year, and an average increase of converts of one hundred thousand a year.

Marvelous indeed have been these achievements. Their true explanation and their real dignity are seen in the fact that God is leading his forces "in triumph, in Christ," in making manifest the savior of his knowledge in every place. In all these years lives have been sacrificed, homes have been forsaken, loved ones have been separated, "for his sake and the gospel's," and as a result of this, many no doubt have been brought to the Savior's love and to his home. But the work is by no means finished; there are still millions who have not the blessed Christ-life; there are little ones who have not heard the sweet story of the Savior's love; there are poor, despised, forsaken ones to be helped, loved and won to the Savior. Who shall do this? Many noble workers have been bravely engaged in this work, yet there is a cry for many more; some of those who have for years been nobly toiling on are wearying out and are being called up higher, and these places must be filled.

South America is very dark. The "dark continent" (Africa) needs the light of the gospel. India has long been white and ready to harvest. China's millions are waiting for the gospel. The poorer classes in the South in our own country, the American Indians in the West and on the isles of the sea are stretching forth their hands to the white man for help and for teaching.

There are approximately 1,500,000,000 people in the world. One-half of these have never heard of Christ. Only one-tenth are nominally Protestant Christians.

While we as a nation give \$80,000,000 for home work we give but \$400,000,000 for foreign missions. We send \$1.33 for each individual at home and only one-third of a cent for each individual abroad. All Christendom collects \$10,000,000 a year for foreign missions.

Put over against this the fact that the American nation alone expends the sum of \$20,000,000 a year for imported artificial flowers for the ornamentation of the headgear of women. Besides this, she spends \$200,000,000 a year for theatrical entertainments, \$600,000,000 for tobacco and \$1,000,000,000 for strong drink. As we consider the condition of affairs in this "land of the free" we are led to exclaim, O Liberty, how much crime is committed in thy name!

It has been estimated that every \$30 sent to heathen lands will be the means of leading

July 13.

1905.

ing one soul to Christ. Remember that seventy of our people giving a penny a day will provide the money for one missionary. Five thousand churches in the United States did not give a dollar for foreign missions in 1894 and that year 25,000,000 heathen died without the gospel.

Nine-tenths of the contributions to foreign missions are given by one-tenth of the church members, while one-half never give anything.

Is it not a solemn fact that of every three persons, two have never heard the gospel, never seen a Bible, know nothing of heaven or hell?

There are at present nearly 60,000 members of our denomination and they have established one foreign mission, at Dhamtari, India, opened in 1899, and seven home missions, namely: The Chicago Mission, opened in 1893; the Welsh Mountain Mission, New Holland, Pa., opened in 1898; the Philadelphia Mission, opened in 1900; the Fort Wayne Mission, Fort Wayne, Ind., opened in 1903; the Mennonite Home Mission, Lancaster, Pa., opened in 1903; the Canton Mission, Canton, Ohio, opened in 1904, and the Kansas City Mission, Kansas City, Kan., opened just recently.

These figures clearly indicate that the missionary spirit which seemed to be dormant for so many years, while other churches were active in their efforts, is spreading the gospel, was in reality quietly convincing and convicting the great bulk of the church, and once the time came for advance the pent-up energy made its way by leaps and bounds. But three things are necessary in carrying on mission work, (1) workers, (2) a field, and (3) means.

The United States with a population of over 70,000,000, claims the labor of 100,000 preachers of the gospel. The unevangelized portions of the world, numbering about 1,000,000,000 souls, have in their midst less than 10,000 missionaries. One worker to every 700 people in the United States, one to every 100,000 in heathen lands.

Think! While you listen to these things about the heathen, nearly a thousand who were alive at the beginning of the reading will have passed into eternity without Christ before you close.

Surely, while the proportion of workers is so manifestly unfair to the heathen world, it needs a very special call to warrant us in staying where so many are already laboring, rather than pushing into the most needy parts of the field. The world was never in such need of heroes and martyrs as to-day. Not only because of the needs of the heathen, nor because of their ignorance, superstition or cruelty, but for the sake of Him who loved us and gave himself for us.

Since Christ has been our great missionary example, since he has committed the charge to his followers, since the need is so great, the "fields white for harvest and the laborers so few," and since the Christian world has means enough, knowledge enough, truth enough, and opportunity enough to evangelize the world fifty times over, we plead, "Who, who will go Jesus' story telling, looking to salvation, heed not the cost." Obedience to the word of love. "He that hath my commandments and keepeth them, he it is that loveth me," Cullom, Ill.

CONFERENCES.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the following congregations near Amboy, Ind., on Aug. 30, 21, and Sept. 1, 1905. Those coming on either the P. C. & St. L. R. R. or the C. C. & L. E. R. should notify N. M. Slabach, Greentown, Ind., and stop off at Amboy. Those coming on the T. St. L. & W. R. R. should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Persons

coming to any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

ARE YOU GOING TO OREGON OR CALIFORNIA?

If any one wishes to make a trip to the Western Coast we invite you to make your arrangements to meet with us at the Kansas Nebraska Conference held in October at Hubbard, Oregon. We are trying to get some special favors from the railroad and we know about the best routes and rates going. We can get stop-over privileges from Colorado west, anywhere, both going and coming. Any one thinking of going, write to the undersigned, who will be glad to give what information he can. Write now, for it will take some time to make the necessary arrangements. T. M. ERB, Newton, Kansas.

DEATHS.

OBITUARY.

Bliss, Josiah Clemmer was born May 1, 1827; died of dropsy and paralysis at his home in Franconia Twp., Montgomery Co., Pa., on June 28, 1905; aged 75 Y., 1 M., 27 D. His wife, Mary, died July 1, 1884; he was married to Lydia Deratsh, who with three children, five of whom, with their mother, preceded him to the spirit world. In 1884 he was married to Lydia Deratsh, who with three children and a sister survives him. Bro. Clemmer consecrated his life to the service of the church while a young man. He was ordained to the ministry on Nov. 9, 1860, and seven years later to the office of bishop, having charge of the Franconia, Rockhill, Souderton, Plain, Line Lexington and Towamencin congregations. He was a conscientious, devout Christian and an able preacher, and was considered an excellent counselor, having been at the head of the conference for twenty years. He was much concerned about the welfare of the church and his heart was saddened by the inward and outward conditions were making in the church. He was especially zealous in visiting the sick and suffering. Funeral services were held on Monday, July 30, at the Franconia M. H., and were conducted at the house by Bligh. Samuel Detweiler and at the meeting home by Bishop A. S. M. The funeral was held at the house on Tuesday, July 29, at 2:30, interment in the cemetery adjoining. It is estimated that more than a thousand people attended the funeral, among them being forty preachers and deacons. The Lord comforted the bereaved. Rest in peace. H. C. K.

Martin—Little Elmer, only child of Sister Susie and Aaron Martin, died at his home in the Pequa Valley, Pa., June 25, 1905; aged 7 M., 1 D. He was a bright and promising little boy and a joy in the home. We sympathize with the fond parents and while their hearts are bleeding may they be comforted with the thought that they have a loved one in heaven, and may this loud call draw them closer to God and make them realize that he "doeth all things well." The remains were laid to rest in the White Horse cemetery on the 28th. Services were conducted by John Senger and Isaac Eby. HIS ANTI.

Schrock—Wilford Levi, youngest son of Samuel M. and Kate Schrock, was born in Cass Co., Mo., Oct. 9, 1894; died of spinal meningitis, of which he suffered less than three days, May 7, 1905; aged 10 M., 28 D. Funeral services were held at the Synagogue church, conducted by John Hartzler in German and Levi Miller and Ben Hartzler in English. Text, 2 Kings 4: 29. "Is it well with the child? Is it well with the husband? Is it well with the child? And she answered, It is well." Buried in the Clearfork cemetery.

(The above notice is published the second time, having been incorrectly published a few weeks ago.)

Heatwole—Laura Heatwole, wife of Hugh Heatwole, died from cramps, at their home near Harrisonburg, Va., June 12, 1905; aged nearly 45 years. She was buried at the Pleasant View church on the 13th, where funeral services were conducted by J. D. Wenger and the pastor of the Old Order Mennonite church, of which she was a member. She was a daughter of Michael Shank, whose death notice appears in this issue of the Herald of Truth. She leaves a husband, three sons, three brothers and three sisters to mourn their loss.

Shank—Michael Shank died of consumption at his home near Dale Enterprise, Rockingham Co., Va., June 28, 1905; aged 75 Y., 11 M., 11 D. He leaves a widow, three sons and three daughters, 19 grandchildren, 19 great-grandchildren. He had been in failing health for some time and expressed himself as being anxious to depart from this world, leaving the assurance of one by John Blosser of Ohio and J. S. Shoemaker into the higher life. He was buried at Weaver's

church on the 27th. Funeral services were conducted by A. P. Heatwole of the Mennonite church and J. M. Koenig of the Lutheran church, of which he was a member. Text, Gen. 49:1.

Knicely—Reuben S. Knicely died of consumption at his home near Dale Enterprise, Rockingham Co., Va., June 28, 1905; aged 28 Y., 1 M., 1 D. He was buried on the 7th at the Pleasant View church, where funeral services were conducted by T. C. Harper of the U. B. church, of which he was a member, and J. D. Wenger of the Old Order Mennonite church, from Rev. 14:13. He leaves to mourn their loss, a widow and one child; one child preceded him to the spirit world only a few days.

Brubaker—Elizabeth Nusbaum was born in Ashland Co., Ohio, April 7, 1824, grew to womanhood there, and in 1842, while still a resident of that county, she married Joseph Brubaker, with whom she lived as a faithful wife until death separated them, Nov. 8, 1871. Joseph and Elizabeth Brubaker left home and friends in Ashland Co., Ohio, in 1849, and came to Elkhardt Co., Ind., which was then a vast forest and wilderness, to take up the battle of pioneer life, fully realizing the many hardships connected therewith. Steadily but with never-failing courage, as long as they were blessed with health and strength, they cheerfully did their part in the struggle for a most fruitful field. Eleven children were born to this marriage, five of whom, together with twenty grandchildren and two great-grandchildren, survive their mother and grandmother. Sister Brubaker was for many years an invalid, during which time she was greatly afflicted on all sides, she bore in a spirit of Christian grace and fortitude. More than fifty years ago she united with the Mennonite church and for half a century walked in the light revealed by the simple and unostentatious form of Christian faith which gave peace and comfort to her soul in her dying days. She passed away July 1, 1905; aged 81 Y., 2 M., 24 D. For many years she had her home with Dr. A. S. Sengen and wife (the latter her daughter) in Wakarusa, where she was provided and cared for with all the comforts that loving hands could administer to one in her invalid condition. Through all her trials she never lost sight of Him who ever present help present in time of need, and looked forward with a blessed assurance to the rest of the children of God. She was buried on the 3d of July at the Olive burying ground. Services were held at the Pleasant View church in Wakarusa by John F. Funk, assisted by B. Earle Parker. Text, 2 Tim. 4: 7. The funeral was very largely attended.

F. Holdeman—Abraham Holdeman, one of the old residents of Baugo Twp., Elkhardt Co., Ind., died on Sunday evening, June 18, 1905. For 56 years he resided on the same farm where he died. He was born in Wayne Co., Ohio, April 4, 1834, and was the youngest of twelve children, and the last one to die. All of the twelve lived to raise families and three of them died at the age of 71 years. At the age of fifteen he removed with his mother to the farm on which he died. On May 4, 1856, he was married to Elizabeth Weed of near Goshen, Ind., who died May 11, 1869. To this marriage were born two children, one of whom, Mrs. Emma Girt, survives him. On Sept. 15, 1861, he married Mary Kilmer. To this union were born seven children, five of whom, with their mother, survive him—Aber, Anna (wife of Daniel Wenger), Alice (wife of Abraham Wenger), Priscilla (wife of Irvin Long), Martha (wife of Delbert Cook); also Louise Basler, an adopted daughter, whom he reared and reared. He was a member of the church. He leaves also 25 grandchildren and a large circle of relatives and friends. Five years ago Bro. Holdeman was badly injured by his team running away in the city of Chicago, and as a result his mind was a blank. Since that time his health was greatly impaired, but he so far recovered from it that he could do about his usual business to some extent. During this time he was still much interested in the subject of religion and the advancement of the cause of Christ. On Feb. 26, 1905, he had a stroke of paralysis and since that time was confined to his bed. He was very patient and never complained or murmured, and seemed to be untroubled by any of his numerous troubles, and often suffered the want of some things rather than ask to have them brought to him. On June 11th, he died peacefully, his mind sinking until June 18th, when he gently fell asleep in Jesus. He was a firm believer in the Mennonite faith, though for many years he was not a member of any church. He was active as a Sunday school teacher and also used his pen to promote the interest of the kingdom, and his views on the doctrines and practices of the church he was strictly orthodox, and remained faithful to the end. He was a kind husband, a loving father and a good neighbor. He had given many admonitions to his family during his days of suffering. He was buried at the Olive M. H., where services were conducted by John Blosser of Ohio and J. S. Shoemaker into the higher life. He was buried at Weaver's

similarly organized, choose to make it the General Board. What is most needed, according to our judgment, is to put the management on such a basis that those in charge can devote more time and effort in executing the work of the institution.

Bro. Byers goes a step farther and suggests that what is necessary in the mission movement is also necessary in other important movements in the church. His thoughts are in order and can be made practical.—The question that confronts us all is, What will we do about it? We need to be very careful and concise in our planning, but when that is done, we need just as much to act; our actions and not our words accomplish our purposes. We are glad for the spirit of confidence and frankness thus far manifested in these discussions and we invite more of that kind.

PERSONAL MENTION.

Bro. I. W. Royer, lately of Goshen, Ind., has gone to Chicago to assist in the work of the Mission during the summer.

Bro. Geo. J. Lapp and wife are now in Nebraska. Bro. Lapp is preaching the gospel and interesting the brotherhood in the mission cause.

Bro. John F. Bressler and wife of the Fort Wayne Mission expected to leave for their new home at Nampa, Idaho, on July 17th. We understand that Bro. J. E. Hartzler of East Lynne, Mo., will have charge of the Mission for some time. We trust that Bro. and Sister Bressler will fully regain their health in the Rocky Mountain region.

Pre. Jacob Shenk of the Olive congregation, Elkhart Co., Ind., has been ill for some time with rheumatism and heart trouble. The ministers of the surrounding districts are supplying the congregation with preaching. Bro. Jacob Bixler of Wakarusa filled the appointment on Sunday, July 9th. We are glad to learn that Bro. Shenk's condition is improving.

Bro. Elmer Blough and family of near Johnstown, Pa., moved to Rockton, Clearfield Co., Pa., the latter part of June. The congregation at the latter place has been without a minister since Bro. J. N. Kaufman left for India and they are glad for all the help they can get. We trust the addition of Bro. Blough and family will prove a great help to the cause at that place.

Bro. John Moyer and wife of the Springfield congregation, in Bucks Co., Pa., made a short visit at the Publishing House, in company with Christian Landis and his sister Annie of Elkhart Co., Ind., on the 15th of July. Christian Landis had gone east some weeks ago to attend the funeral of his cousin, Benjamin Landis, and Bro. Moyer and wife accompanied him on a visit with relatives and friends through Mahoning, Columbiana, Medina and Putnam counties,

HERALD OF TRUTH.

Ohio, after which they came to Elkhart county, to visit there. They expect to return to their home in eastern Pennsylvania in a few days. We enjoyed their visit and should have been glad to have had them stay longer.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM XII.

The godly man doth cease, the faithful fall,
In falsehood with their neighbor do they speak;
With double heart and flattering lip they rail—
Oh, help, Jehovah! thy wine vengeance wreak.

Cut off deceitful lips and lying tongue,
Which boast that they in evil shall succeed,
And insubordination spread among
The slinging, spilling poor ones in their need.

Thy words are pure as silver often tried,
In earthly furnace; and we, believing, know
That all oppressed may in thee safe abide—
That thou to them wilt tender mercy show.

The wicked walk about on every side
When Vilence is exalted here below.
New York City.

For the Herald of Truth.

MISSION BOARDS.

By A. B. Kolb.

Bro. S. B. Wenger's article on this subject should deeply interest every Mennonite. In looking over the history of the church for the past century or half century, it is surprising how recent the active interest in missionary work is. That the interest has grown so rapidly is evidence that, once the people are brought to think on the matter, they are prompt to act. What Bro. Wenger's article pleads for is a system by which the activity of the church can be made more general, or by which every member can be brought to feel a direct, personal responsibility and interest in this great work.

I propose in this article to try to show some efforts that have been made in this direction. Not being at present officially connected with any of the missionary organizations of the church I feel free to add what might under other circumstances appear like putting water on one's own mill.

In 1882 the Indiana Conference passed a resolution providing for the establishment of a fund to defray the traveling expenses of ministers doing special work for the salvation of souls and the upbuilding of the church, the necessity for it having been made plain. As such work was at that time, however, held in disfavor pretty generally, an organization was effected that was for the time more or less local in its scope. To be more specific, a meeting was held on the 28th of December, 1882, at which time the organization known as the "Evangelizing Committee" was formed. However, the need of special work more particularly in certain places, was recognized and urged long before this time, as those will see who have preserved their volumes of the Herald from 1875 to 1882. In those years the brethren J. S. Coffman and J. F. Funk were earnest with voice and pen in presenting the need of such work, and although their work as pioneers was strongly opposed by those even who have since, through the results obtained, become its ardent advocates and supporters and figure among the most earnest workers, the firm conviction as to the needs of the church prevailed, and the church-to-day rejoices because of it.

It was not long before the demand for

work, such as the Indiana Conference made provision for, made it necessary to go beyond the limits of the state conference's jurisdiction, and by 1891 the total annual receipts for the Evangelizing fund for the first time passed the thousand dollar mark, while the number of persons reported to have been received into church membership during the year as a direct result of evangelizing work was 417.

On the 18th of November, 1891, a special meeting was held, at which a committee was appointed to prepare a Constitution and By-laws that would enlarge the scope of the Evangelizing Committee. At the annual meeting held at the Salem M. H., Elkhart Co., Ind., Jan. 20, 1892, the new Constitution was adopted and the Evangelizing Committee, as a local organization ceased to exist, and under the organization now called the Mennonite Evangelizing Board of America the whole Mennonite church in America—or what are now known as the sixteen conferences of the United States and Canada—was included.

The object of this organization as stated in the Constitution was "to collect means and maintain a treasury for the purpose of conducting a general missionary work." Men were to be sent to preach the gospel "wherever a field may open." Provision was made that the Board should include in its membership at least one from each conference district, so that the whole church might be properly represented. The duties of these members from the various conference districts were identical with those suggested by Bro. Wenger's article for men appointed to such work. No doubt, because of other interests and other causes, these "field members" and their duties have been lost sight of until a call comes for a Board whose duty shall be the same as that which is already amply provided for, so far as local evangelizing and mission work and its maintenance is concerned, and need only be somewhat amplified and perhaps "revivified" to serve its purpose as suggested in Bro. Wenger's article. It is possible that because other interests and movements have in recent years been held up prominently before the Mennonite people the Evangelizing Board and all that it means to the Mennonite church has been partly lost sight of or "shelved." I say this not as a reflection upon any movement or institution that may to-day claim a large share of the attention of the church, but simply suggest it as a probable reason for the condition of things.

Another reason may be that of late years the meetings of the Evangelizing Board have not been held annually or independently, but in connection with and just before the General Conference. While this may have assured a larger and perhaps more representative attendance, it is a question in my mind whether after all the Board and its interests may not have suffered more or less, inasmuch as the chief interest centered in the newly organized General Conference and the time for attending to the business of the Board was so limited that some of the necessary business of the Board could not be transacted. Moreover, the meetings not being held annually, the official work of the Board in all its departments has been lost sight of in part; the field or district members may have forgotten their duties and the church at large her obligations. Beside this, it is just as likely that we, as the Executive Board, have in past years not done our full duty in spurring the district members to more activity and the church to a greater realization of her obligations.

At the annual meeting of the Board in 1896 a new constitution was adopted and the organization was incorporated under the

July 20,

1905.

state laws of Indiana, so as to be able to legally hold donations, legacies and bequests made to the Board for any purpose that might be specified by the donors. The name of the corporation was changed to the Mennonite Evangelizing and Benevolent Board, the Benevolent Organization of Mennonites having been merged into this new corporation. By this new arrangement the scope of the Board was enlarged, so as to include the holding of legacies and bequests for public benevolent work of the church, such as the Old People's Home and the Orphans' Home, and the benevolent work done in connection with home and foreign missions.

The chief object I have in writing this article is to try to show that in my humble judgment there is at present an organization in the Mennonite church which should, if the provisions of its Constitution and By-laws are properly carried out by all its officers and members, be sufficient to cover the present needs of the church. Those who desire copies of this constitution can no doubt be supplied by making application to the secretary, Bro. C. K. Hostetler, Goshen, Ind.

Elkhart, Ind.

For the Herald of Truth.

A GENERAL MISSION BOARD.

By C. K. Hostetler.

The suggestions given by Bro. S. B. Wenger in a recent number of the Herald regarding organization for the mission work of the church are timely and practical. The theory of the plan presented is good. The question is how to get the church through her conferences generally to accept and work out any such plan.

The Mennonite Evangelizing & Benevolent Board has since 1896 been operating under a constitution, the theory of which is similar to the plan proposed by Bro. Wenger. The church, the field members, the board of directors and the executive board are the factors, the machinery, working under the direction of the various conferences, which provide for all phases of the mission work of the church, and theoretically elect the field members, from which the board of directors and officers are elected. However, it has been found necessary to elect many of the field members at the annual meetings of the Evangelizing board, because of account of sectional differences and for other reasons, some of the conferences did not elect or appoint field members.

We remember that much of the work of the Evangelizing Board was experimental, and that those who formulated the general plan of its organization were doing pioneer work, ten years ahead of the church in general.

It is just about ten years ago that J. S. Coffman, A. B. Kolb, G. L. Bender and the writer spent several days drafting a constitution and working out the details of the plans by which the Evangelizing Board is now doing its work.

The experience of ten years has brought out the strong as well as the weak points of the plan. There is room for improvement. The next annual meeting of the Evangelizing Board will be held at the same time and place as the General Conference. That would be a good time for re-construction and re-organization. None of the present officers are particularly anxious to hold their offices. They will surrender their positions willingly. Let their places be filled with "whole-church" men, representing both the East and West. Let a committee be appointed to draw up a new constitution which

HERALD OF TRUTH.

shall be broad enough to take in the Mennonite Evangelizing & Benevolent Board and the mission features of all similar boards, committees or organizations that now exist in the Mennonite church, and provide for every feature of the general mission work of the church.

All this and more will be possible, provided there is in the hearts of all concerned a true spirit of co-operation and a desire for more complete unity. The time is at hand when the highest interests of the mission work demand that all differences shall be swept away and that there be concentration, co-operation and general representation in the organized body that shall direct the mission work of the church.

It may take five years more to effect such an organization and another five years for all sections to fall in line with it and recognize it to be a good work, but that is no reason why we should not begin working for it now.

We need grace, forbearance and divine direction and perchance some of us need to wait for an outpouring of the Spirit, but let us avoid getting into the waiting habit, allowing the years to slip by in groups of ten, waiting long enough to provide for thirty-six Pentecosts a year, and not experiencing a single one.

Above all, let us "pray the Lord of the harvest" not only for more laborers, but for wise gospel methods of preparing, appointing, distributing and supporting these laborers in the mission fields at home and abroad.

Goshen, Ind.

For the Herald of Truth.

ORGANIZATION FOR CHRISTIAN WORK.

By Noah E. Byers.

In a recent number of the Herald of Truth there were two articles, one by Bro. S. B. Wenger and the other by Bro. J. S. Shoenaker, that are very timely and show that our church is about to enter upon a new epoch in its slow but sure and safe progress toward greater unity and more effective work. These articles should not be read, as we usually read our papers, with a vague understanding, a half-hearted interest and no resulting action. Reader, get your July 6th paper and read these discussions carefully and then let each one of us consider what we are going to do about it. This is your work and my work, and let us be alive to our duties.

The general work, in which the church at large should be interested, can be included under four general heads, viz.: Missions, Relief, Publishing and Educational. Under the first should be placed all home and foreign mission and evangelistic work, church extension work and aid to weak churches; under the second, charitable homes, hospitals and famine relief funds; under the third, the publication of all tracts, papers and books needed by the church; and under the fourth, all schools, correspondence work and local Bible and singing classes.

Forty-three years ago, I think I can truly say it, the church did practically nothing along any one of these lines. The members and leaders were, in general, opposed to all such activity. Here was a difficult problem. To do this work satisfactorily it should be done by the church in general, but first of all the church must be convinced of its value. But how could the people be persuaded before they could actually see what the work was like and what fruit it would bear? The only thing that could be done was to have

individuals or small groups start the work, get as much support as possible, profit by experience and wise counsel, and endure with patience all criticism due to ignorance of the general condition and needs of the church or extreme conservatism. The struggle has been hard and the church will always remember with much gratitude the work of these early pioneers, among whom none deserve more credit than J. F. Funk and J. S. Coffman.

Since this time this work has been begun there have been organizations and reorganizations, each finding its own work in its own way, often without due regard for others and sometimes virtually in opposition to others. As a result we are doing considerable work, but we are not covering the whole field in the most economical manner. We have at least two general mission boards, two relief boards, three organizations doing publication work of various kinds, and there have been several attempts to start schools. Enough has been done to convince the working force of the church of the need of these lines of activity and now the time has come, it seems to me, to look the whole field over and organize so as to promote unity and economize our energy and do all our work systematically.

Definite plans have now been suggested for the mission and educational work, and no doubt others could suggest similar plans for the relief and publication work. But the question is, What shall we do about it? While individuals and private companies and local voluntary boards have done a hard and needy work during the experimental stage, the real test of their loyalty to the cause will be whether they will be willing to let the control of this work go into the hands of the church at large, or whether they will insist on clinging to their pet institutions and hold on to the old names and the offices and honors that go with them. Seemingly there will be a difficulty in regard to the educational work, as there is at present but one school and no plans in progress for another, and this school has already taken steps to transfer its property to a general board of trustees, and everybody seems to be in favor of the plan. The problem is more complicated for the three other lines of work. But I think we should not drop the plan suggested by Bro. Wenger. What steps would be necessary to put such a plan, or a better one if this does not suit us, into operation? First of all, it seems to me, there needs to be a consensus of opinion of all those who are interested in this work, and then any plan that is agreed upon can be submitted to the conference.

As our suggestion I will give the following: Let the presidents of the two general mission boards call a joint meeting of their boards and of all others interested in mission work at the time and place of the next General Conference in order to see what can be done to make the church more efficient. I am sure that as brethren in the spirit of our Master we would be able to bring the matter to a satisfactory conclusion. If all those who favor this step will urge these individuals through the papers and personal letters I am sure that they will be ready to co-operate.

Let us put our hearts and hearts together and take hold of this matter in earnest. When souls are perishing and the cause is suffering for money and workers let us not waste our means because of poor management. With all our work organized, then, we can pray with faith for God's help and direction in carrying it forward; but if we cannot work with each other, how can we expect God to work with us?

Goshen, Ind.

HERALD OF TRUTH.

THURSDAY, JULY 20, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

OUR BOND ISSUE.

We have recently sent to each subscriber of the Herald of Truth a booklet and circular letter, telling them about the bonds. We hope all have carefully read both the booklet and the letter, and we would further say that our bonds are beginning to attract attention not only among our own people, but also among others who have money to invest. Numerous inquiries and some recent sales which came to us entirely unsolicited, prove what we have said. The indications are that a large amount of bonds will be taken in the near future. We can, without hesitation, recommend them as a safe and a good investment, and those who have means to spare and are interested in the prosperity of the Mennonite Publishing Company will do well to investigate this bond, and secure some of the bonds.

We would also again call the attention of the readers of the Herald and the Words of Cheer to the fact that if they wish to invest only a small amount, or are not able to invest much, if they will purchase one \$25.00 bond, the interest will pay for the Herald and the Words of Cheer each year, and will save them 25 cents on the subscription price of the two papers. For further information apply to Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Garden City, Mo., July 9, 1905.—We at this place have been favored with a visit by Bro. George Lapp and wife, who are on a tour visiting a number of churches before leaving for India, and also Bro. J. F. Brunk and wife and Sister Sadie Hartzler of the Kansas City Mission.

On the morning of the 4th services were held at the Sycamore Grove church. Text, Gal. 5: 1, "Stand fast therefore in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage." Services in the evening at the Bethel church. Text, Tit. 2: 11, "For the grace of God that bringeth salvation hath appeared to all men." The brethren earnestly admonished us to be loyal to our Master, reminding us afresh of the great harvest field and of the open doors all around us. It is true, we are not all called to the foreign field, but God has called each one of

HERALD OF TRUTH.

us to labor for him, and as there are perishing souls all around us, we have many opportunities. May we by the grace of God make use of them.

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me.
But if by a still small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go."

COR.

Shanesville, Ohio, July 8, 1905.—Greeting to all the Herald Readers.—The Walnut Creek congregation has been richly blessed with spiritual work and visible results. After the close of the conference, several ministers remained over Sunday and preached the Word to us, and we were reminded that it is sharper than any two-edged sword. There are forty-eight applicants for baptism at this place who will be received into the church to-morrow, the Lord willing. May they all be true to their confessions and their profession. The occasion makes us think back to the time when we made this solemn vow. How have we lived since, have we been true? These are questions we should all seriously consider. May God give us all grace to do his will.

E. A. H.

Baden, N. D., July 11, 1905.—Dear Herald Readers, Greeting in Jesus' name.—We have great reason for rejoicing here at this place, as we enjoyed a rich spiritual feast during the past week. Bro. Noah Metzler of Nappanee, Ind., came into our midst on July 1st, and held meetings until July 10th, when he returned to his home. Bro. John Hartzler of Surrey spent a few days here, and Bro. John Byler and Sisters Lizzie Yoder, Anna Hostetler, Libbie Zook and Rebecca Hooley were present during the meetings. Twelve precious souls accepted Christ as their Savior, while others desired to renew their covenant with Christ by confession. But we are sorry that some who are very near and dear to us still reject the voice of the Spirit. May the day speedily come when they, too, will return as did the prodigal son and confess their sins to the great Shepherd who is willing and ready to forgive our sins. Pray for the work at this place. D. B. K.

QUERY DEPARTMENT.

In praying "with importunity," how can we know whether the Lord grants our request, simply because we are not sure we satisfy us as in the case when Israel wanted a king; or whether he does it as the judge did (Luke 18: 5); or whether he does it for our good? Does God want us to "ask largely" in these latter Holy Ghost times? If so, why is it that we put more confidence in the "poultice of figs" (Isa. 38: 21), than in the "anointing with oil" (James 5: 14)? E. B.

ANNUAL MEETING OF STOCKHOLDERS.

The annual meeting of stockholders of the Elkhart Institute Association was held at Goshen College, Goshen, Ind., June 17, 1905.

Meeting was called to order by the president, John Blosser. J. S. Shoemaker read Psa. 119: 37-47, and led in prayer. Minutes of previous meeting were read and approved. The financial report was read and approved, subject to the findings of the auditing committee.

The following resolution was read and approved:

"Whereas, The property belonging to the Elkhart Institute Association is nearly all located in Goshen, and

"Whereas, The work of the school is carried on at that place, therefore be it

"Resolved, That hereafter the corporation known as the Elkhart Institute Association be located at Goshen, Ind., and that all meetings of the stockholders and board of directors be held at Goshen and that all business pertaining to the aforementioned corporation be transacted at this place."

Adopted. Moved and seconded that all directors who will attend the stockholders' meeting shall have their railroad fare paid.—Adopted.

By vote nearly every stockholder present expressed a willingness that the property of the Association be transferred to the church.

The committee on resolutions presented the following which was unanimously adopted:

"Whereas, It has pleased our heavenly Father to call from our number the brethren Lewis Kulp and Jacob Mast, members of the executive board, who worked faithfully for the best interests of the Elkhart Institute Association, therefore be it

"Resolved, That we, the stockholders of the Association cherish their memory as an example to all of us for their great service to the Association, because of their untiring interest, good judgment and self-sacrificing labors, and trust in an all-wise Providence to carry forward the work so well begun by them.—A. R. Zook, N. E. Byers, D. S. Yoder, Com."

The election of directors resulted as follows: A. D. Wenger, C. P. Yoder, S. R. Good, John Blosser, Benjamin Shoemaker (Berlin, Ont., to succeed E. S. Hallman), C. K. Hostetler. There being no further business the stockholders' meeting adjourned.

ANNUAL MEETING OF THE BOARD OF DIRECTORS.

Meeting was called to order by the president, John Blosser.

Tilman Erb read 1 Cor. 2, and led in prayer.

Minutes of the last annual meeting of the Board were read and approved.

In roll call the following directors responded: C. P. Yoder, S. R. Good, John Blosser, C. K. Hostetler, A. R. Zook, Allen Rickert, F. S. Ebersole, M. S. Wambold, J. S. Shoemaker, D. S. Yoder, J. B. Zook (J. S. Hartzler), D. J. Johns, I. W. Royer, J. O. Martin, Tilman Erb, J. S. Hartzler, N. E. Byers.

The president of the College read his annual report which was discussed at some length.

The election of officers of the Board resulted as follows: John Blosser, president; D. J. Johns, vice-president; J. S. Hartzler, secretary; C. P. Yoder, treasurer.

On motion, the president appointed several committees.

Next in order was the election of the members of the Executive Board with the following result: C. P. Yoder, J. O. Martin, N. S. Hoover, D. J. Johns, J. B. Zook, D. H. Bender; C. K. Hostetler being chairman by virtue of his office.

On motion, the president was asked to name four others who with himself should constitute a committee to formulate plans by which the property of the Elkhart Institute Association might be turned over to the church. Committee: N. E. Byers, J. S. Hartzler, J. S. Shoemaker, Tilman Erb.

July 20,

1905.

The president appointed as auditing committee, D. S. Yoder, W. K. Jacobs, F. S. Ebersole.

The meeting adjourned to meet on Tuesday, June 30, at 1:00 p. m.

There being no quorum present on Tuesday, the meeting was an informal one. Adjourned to meet on Saturday of commencement week, 1906.

For the Herald of Truth.

LIMITING GOD.

By S. E. Roth.

In Psalm 78 we have in a condensed form some of God's dealings with Israel, and first their behavior toward God. In verse 41 we read that they "limited the Holy One of Israel." They even went so far as to say, "Can God furnish a table in the wilderness?" (verse 19). In many like words did they limit God's power and wisdom.

Do not we also limit the Holy One when we become discouraged and down-hearted and worry over the condition of affairs in the home and in the church? Perhaps a brother is called to the ministry who has little education and experience, and we say, He will never make a preacher, or something of that kind. And in similar ways do we limit the power of God by looking upon his instruments instead of trusting the power of Him who uses the instruments.

Sometimes trouble arises in the church or in the family and some become discouraged and say, It is of no use to try to adjust matters, they will never yield to each other. Why not do all we can and trust God to do the rest, never doubting his ability to do what we are unable to do? We limit God's power in smaller matters. When the outlook for our natural supplies seems dark, or when we do not have just what we think is necessary for our use, we become morose and complain and do just as the children of Israel did. If we are not careful we will "limit the Holy One of Israel."

It is well that we remember the precious promises and often repeat them in order to keep up our courage and faith. If He so loved us when we were his enemies and sent his son into the world to die for our salvation, should we not also trust him for the smaller needs of this life? We are often to blame that God does not do more for us; we do not trust him and ask him for what he would gladly give us. And often we are selfish and will not allow God to have his way with us. If people would cease to limit God's wisdom, power and sufficiency and trust him more for all that we need, then would we live happier and enjoy our blessings more fully.

Hubbard, Ore.

For the Herald of Truth.

PRAYER.

By Mattie Miller.

Of the many admonitions found in God's holy Book, none are more important than those pertaining to prayer. It is the connecting link that holds us in touch with our Maker, the power that moves the hand that supplies our every need. When we speak of prayer we do not mean simply a combination of words designed for the interest, delight or instruction of man, but rather that praise, adoration and supplication which ascends from the believing heart to the throne of God and expects his answer.

Many prayers that are offered, or at least called prayers, are not real prayers. A real prayer is one in which we come before our

HERALD OF TRUTH.

229

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Wish Mountain.—Wish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 1.

Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—190 E. Tuscarawas St., Canton, Ohio.

J. A. Liechty, Supt., 2301 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

THE PROBLEM OF KEEPING ALIVE.

Dhamtari, C. P., India, June 15, 1905.

Dear Editor:—

Twice it has been our lot to see workers from our Mission fleeing from the country for very life. People at home may find it hard to understand just how this can be so. If they had been here during the past few weeks it would have made matters plainer than any words that can be written can do.

Temperature in the shade of the veranda outside the door, 112 degrees. Inside the room where the suffering patient is lying it is kept down to 95 by wet blankets on doors and wet screens on windows. Some of the missionaries have slept out of doors for many weeks. In the middle of the night there comes a sudden shower and compels a hasty retreat to the room or the veranda where the still, stifling air gives the mosquitoes an opportunity to prevent sleep. Just dropping off to sleep again after the shower has passed, a jackal's howl starts a chorus of village dogs and the tired and tired nerves respond.

Anxious friends at home inquire, "Why don't you rest? Or go to the hills? Or move the orphanage to a cooler region?"

The hills are many hundreds of miles away from the needy people in this region. Could the workers in the Chicago Home Mission accomplish anything for Chicago if they lived in the quiet of a Pittsburgh suburb?

"But you who are sick, go, and let the others take care of the work for a while." Will the people be willing to see their hard-earned money thus spent? Remember there are nine workers here and all share alike. At the time when it would have been possible on other grounds to go off for a rest there was no money in the general treasury and even the little stores of personal money of the missionaries had gone to keep the children in food. Would you advise us under such conditions to involve the expenditure of several hundred dollars more?

"But if your hospital assistant's remedies don't do good, why don't you get another doctor?" Nearest "other doctor" is at Raipur, forty-six miles away, the civil surgeon, a European. He is doing double duty, as the jail doctor is away on leave. Bro. Lapp went for him on Monday. A doctor said he would come on Friday if nothing prevented. If he can't come, the next doctor is at Bilaspur, some eighty miles beyond Raipur. He is probably no better than our own doctors here. A missionary lady has her home at Bilaspur, but she is in America regaining her health. Another lives out from Bilaspur twenty-five miles, but she is at the hills, while her husband looks after the mission work.

The shower last night made it cooler, but the sun is bright again to-day. But the

"I'LL WAIT A WHILE LONGER."

Sel. by Mollie E. Wolfe.

I'll wait a while longer before I despair,
Before I sink under my burden of care.
Night cannot last always—there must be a morn;
So I'll wait for the daylight, and watch for the dawn.

I'll wait a while longer; to-morrow may be
The brightest and fairest of mornings to me.
The birds may be singing, the blossoms may start
In bloom and in beauty. Be patient, O heart!

I'll wait a while longer before I give up;
I'll wait, if it may be, the dregs from the cup.
Still watching, still hoping, still longing for day,
I'll wait a while longer, and waiting, I'll pray.

Urbana, Ohio.

wind is favorable and we look and trust and pray for the rains to break in earnest.

Please don't understand that we are complaining. We only wish you to understand conditions as nearly as possible ten thousand miles away and then pray for us and help the work, by coming if GOD calls you, by sending your best workers if GOD calls them, by helping them come if you can help in no other way.

Yours in His service,
J. A. RESSLER.

For the Herald of Truth.

MISSION BOARDS.

By Jno. H. Hershey.

Bro. Wenger says, "Come, let us reason together." Yes, let us come and not all sit back with our ideas to ourselves. I am glad the subject was opened. It seems to me there would be considerable expense connected with Bro. Wenger's way of organizing the mission work, but any other way that is liable to have any good effect will cost money. The question then is how to get the important subject of giving before the people. The cheapest, simplest and best way might be the Mononite Evangelizing & Lenevolut Board to suggest through the Herald that each church organization appoint a committee to estimate how many thousand dollars the brotherhood is worth and send their estimate direct to the M. E. & B. B. The Board would then have a chance to suggest how much each one ought to pay yearly, in order that there be sufficient money in their hands to meet the expenses that are supposed to be met by them.

Understand, there would be nothing personal about it. When the committee of each congregation would make its estimate it would be just how much the brotherhood is worth. When the call would come (tax or anything you want to call it) let each one consider how much he or she is able to give. Let each give what he feels able, but give something. Mothers, brothers, sisters, all who are old enough to know anything about giving, let them give a little. Oh, for the great collection day, when we can all know how much we ought to give to help God's work along! We need it.

The Herald reaches all or nearly all of the Mennonite organizations. I should think the expense of organizing would amount to hundreds of dollars that might be sent direct to the Board, if the church would make the proper use of its paper. Brethren, we need a church paper. Support it. Let us grant that we decide on the right plan for gathering in funds to do mission work. Let us hear from others. If I understand Bro. Wenger he is ready to consider a better plan than his. Now is the time for plans; next will be the time to act. Brethren, let us not stop at planning, but let us also act.

Palmyra, Mo.

For the Herald of Truth.

CHICAGO HOME MISSION NOTES.

Greeting in the Master's name.—With all the varied experiences that have come along our way this year, the Lord has remembered us in our work and continues to send the blessings which are needed to carry on the same.

Our meetings are fairly well attended for this time of the year, and special reference is due to the interest manifested in the Sunday evening Bible reading and the Sunday evening Young People's meeting. Quite a number of the brethren and sisters, who are

HERALD OF TRUTH.

either working or attending school in the city, give us their assistance in some of our meetings, which is much appreciated by the people in general and especially by the workers.

At present we are just in the midst of sending out "fresh air children." Through the kindness of many of our country friends we are permitted to send out about forty-five children for their summer vacation. Sister Ebersole took a company of seven-teen to Roanoke, Ill., and remained in the country for a week, during which time Sister Maude Leatherman of Goshen, Ind., assisted us in the work. To-day, July 8th, Sister Leatherman took a company of eleven to Freeport, Ill., where she will remain several weeks visiting with friends. On July 11th Sister Kutz is expected to take a company of ten to Flanagan, Ill. Through the kindness of the railroad companies we get free transportation for all "fresh air children" going west from Chicago, and also for an attendant who accompanies them. Bro. Eash, who has been assisting Bro. Leaman in the work for the past ten months, spent a few days recently with his parents near Emma, Ind.

Anna Mary King, who had been engaged in doing the domestic work in the Mission home during the past nine months, has gone to West Liberty, Ohio, where she will remain with her parents.

Since it is necessary for Bro. Leaman to devote most of his time to caring for Sister Leaman during her continued illness, Bro. I. W. Royer will have charge of the work during the summer months.

We are glad to inform the many inquiring friends that Sister Leaman is slowly improving and is able to sit up a while each day. On June 25th, Bro. J. S. Shoemaker was with us and anointed Sister Leaman with oil, according to Jas. 5:14. It was a very impressive service and we cannot help but feel that the Lord has added his blessing.

May the Lord abundantly bless all those who have so kindly remembered us with their labors of love, in His name.

HOME MISSION WORKERS.

For the Herald of Truth.

FROM THE KANSAS CITY MISSION.

Kansas City, Kan., July 8, 1905.
Dear Herald Readers, Greetings—
I will try and write a few lines for the benefit of those who are interested in the work at this place.

Bro. George Lapp and wife were with us a few days and he preached for us here on Saturday and Sunday evenings and on Sunday forenoon at the Dunkard church. We were glad to have them with us.
A number of the brethren and sisters from Garden City were with us over Sunday, for which we were very thankful and take courage to go on.

Bro. Isaac Hartzler and wife went with us to organize a Sunday school in Argentine, southern part of the city, to be known as the Clinton Mission Sunday School. Attendance, 27; collection, 72 cents. It rained almost all the time. There is no Sunday school or church in that neighborhood.

A sister living there who is very much interested in the work, offered to furnish the house free and the literature for the first quarter. She thinks we can get about forty children into the Sunday school. Trust we may be able to do some good in that part of the vineyard.
Monday noon Sister Sadie, wife and I went with Bro. Lapp's and Hartzler's to Garden City, Mo. Bro. Lapp preached on

the fourth at the Sycamore church in the forenoon and at Bethel in the evening. We were glad to see the houses well filled and all wished them Godspeed on their mission to India. Returned the next day. Bro. R. M. Weaver and wife had charge of the work while we were away. They left for their home at Newton, Kan., the next day. God bless the brother and sister for what they did for the mission while here. We miss their help very much in the singing. Bro. G. J. Lapp's left for Nebraska the same day. The work here is about the same, except we organized a sewing class for the children with eighteen present. The children seem to enjoy it very much and we hope to implant some truths in their little hearts.

Bro. Joseph Snick, who is at the University Hospital, is doing nicely. He had his leg amputated. He and his wife made the good confession one week ago last Sunday, for which we thank God, and trust they may be faithful to the end. They have not yet decided where they will make their church home. They expect to be baptized as soon as he is able. We expect Bro. Ben. Hartzler to-day to be with us over Sunday, and perhaps others from Missouri will come with him. Pray for the work here.

Yours in His service,

J. F. BRUNK, Supt.
701 Pacific Avenue.

For the Herald of Truth.

HOME MISSIONS.

By Aaron M. Weber.

Many young people after being converted are stirred by a longing to go out to some heathen land to proclaim the gospel. It is well that it should be so, for never has there been a time when the need of missionaries was so great or the opportunities for missionary work so inviting. But a large proportion of these eager aspirants for missionary service personal or family circumstances interpose an unsurmountable obstacle. They cannot go. Their noble desire is balked and they keenly feel their enforced exclusion from the service. To all such, another sphere, no less needy and no less promising, is open. There are people in all our cities who know next to nothing of Christ, and a still larger number who do know but have no practical knowledge of their own interest in it.

Every man and woman, every boy and girl, who has enrolled himself or herself under the banner of the cross can be employed in this field and can help to sow the seed and perhaps reap a harvest of souls. The field begins in the small circle of domestic and social relations. Is there in the young Christian's family or household, in the office or store, or factory in which he is employed, one person who has not given his heart to Christ? Is there one who is leading a life of careless indifference to religion, ignorant of the blessing that religion would bring into his life? What better service could a young Christian do than to enlighten that one person and lead him to Christ?

Then there is the wider field of the Sunday school and the city mission. There are children playing about the streets, poor, ragged and barefooted, who might be gathered into a class and taught and rescued from a life of wickedness. There are missions in hard quarters of the cities where the missionary is having a discouraging task. If some young, energetic, devoted Christian would go to his help, giving an occasional address or visiting some be-

July 20,

1905.

nighted home, how much help he might render!

Then there is the growing, increasing, perplexing problem of the immigrants. They are coming here by the tens of thousands and settling all over the country; if they could be reached by the Christians near their homes and be brought to accept Christianity and lead Christian lives, how great would be the blessing to them and us!

Mohms Store, Pa.

Satan makes Christians grab at that form of truth which will give them the highest religious reputation in the eyes of others. Jesus made himself of no reputation, even in religion, and when the commandment came he died between two thieves with as surrendered a heart as when he multiplied the loaves and fishes to feed the multitudes.—Sel.

Whoever speaks of an "ungovernable temper" speaks wrongly. There are many un-governed tempers, but no ungovernable ones. Whoever does not govern his temper fails not because it cannot be done, but because he will not do it. Christ came to govern tempers, and to help men to do so. Failure is the fault of our own weakness or of our want of faith in Christ.

Truth is indestructible. It is as safe from harm as the stars are from missiles thrown at them by men who would destroy truth.

CONFERENCES.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. & St. L. R. or the C. & E. L. R. should notify N. M. Slabaugh, Greentown, Ind., and stop off at Amboy. Those coming on the T. St. L. & W. R. should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Persons coming to any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

MARRIAGES.

Weaver—Mishler.—On July 9, 1905, near Big Prairie, Mich., by Blah Jacob P. Miller, Bro. Josiah Weaver of Kent county to Sister Katie Mishler of Big Prairie.

DEATHS.

OBITUARY.

Blah, David Beechy, of the Amish Mennonite church, died at his home near Sugar Creek, Ohio, on July 5, 1905, at the advanced age of 82 Y. 4 M. He was married to Judith Yoder on April 18, 1844. To this union were born fourteen children, nine sons and five daughters. Two sons and three daughters preceded him in death. He is survived by his aged companion, seven sons, two daughters, 45 grandchildren, 11 great-grandchildren, a twin brother, two sisters and a host of relatives and friends. He was first ordained as a deacon fifty-one years ago; five or six years later he entered the ministry and soon after was ordained to the office of bishop, spending more than half a century in the ministerial service of the church. He lived to see the fruits of his labors. Funeral services were held at Walnut Creek meeting house on July 7th, conducted by Blah. Fred Mast of the Martins Creek congregation, from Rev. 14:13, and E. H. Miller of the home congregation, from 2 Tim. 4:6-8. Interment in the cemetery adjoining the church. A very large concourse of people attended the funeral. Peace to his ashes.

Hershey.—Anne Kreider, wife of Elias Hershey, died at her home near Paradise, Pa. June 27, 1905, aged 64 Y. 8 M. 1 D. She will be sadly missed in the home by the husband and daughter who remain, besides two sons and two daughters married. She was a strong woman for her years, able and willing to lend a helping hand at any work her hands found to do, until disease took hold of

HERALD OF TRUTH.

231

her; then all that human hands could do was of no avail and for ten long weeks she suffered till God saw fit to relieve her and take her to himself. We can think of something sadder, and that is for one to die and not be missed. Funeral services held June 29th by D. B. Workman at the house, and Blah Isaac Eby and John Senger at the Paradise Mennonite church, where the deceased was a member.

Stahly.—On July 1, 1905, near Nappanee, Ind., of neuralgia of the heart, Ira, son of Daniel and Sarah Stahly, aged 17 Y. 2 M. 9 D. Father, mother, three brothers and one sister mourn his departure. Funeral services were held July 3d in Nappanee by Jas. H. McGowan, assisted by David Burkholder. Text, Job 14:2. "He cometh forth as a flower and is cut down."

Mellinger.—On July 1, 1905, at his home in Columbus, Ohio, Samuel Mellinger, aged 60 Y. 10 M. 22 D. He had been confined to his bed with a complication of diseases during the past spring, but was up and about his work again until a short time before his death, when he grew worse and passed away on Saturday evening. Deceased had been a member of the Brethren church in his younger years, but later united with the Mennonite church, remaining a faithful member to the end. He was first married to Rebecca Harrold, who died a number of years ago, after which he was again married, to Anna Ziegler. He is survived by three children, two sons and two daughters by his first wife, a number of grandchildren, a brother and a sister and many friends who mourn his departure. Funeral services were held at the Zion Hill Brethren M. H., conducted by Allen Rickett and D. S. Lehman. Text, Gen. 7:1. The family have the sympathy of all.

Brunk.—Frances Brunk, widow of Daniel Brunk, died at the home of her son near Harrisonburg, Va., from the infirmities of old age, June 13, 1905. She was buried on the 15th at Weaver's church, where funeral services were conducted by A. B. Burkholder and G. D. Heatwole. She had been a faithful and consistent member of the Mennonite church for many years and died at the age of 77 Y. 4 M. 1 D. She leaves two sons and one daughter, besides grandchildren and great-grandchildren to mourn their loss.

Shank.—Sister Mary Elizabeth Shank, wife of Bro. John Shank of Greentown, Pa., died June 27th of a complication of diseases, aged 47 Y. 4 M. 7 D. Funeral services were held July 3d at Rebecka Christian Strite and George Keener, from Phil. 1:23. "Having a desire to depart and be with Christ." A large concourse of people met her and respected. She will be missed in her home as a companion, mother and friend, and in her congregation, where she attended when her health permitted. She was a member of the Mennonite church for a number of years, and remained faithful until death. Peace to her ashes.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of May, 1905.

RECEIVED.

Evangelizing—D. S. Weaver, \$5.00; White Chicago Mission—Alvin H. Miller, \$2; White Hall Cong. Mo., 70c; D. S. Weaver, \$4; Levi Mumaw, \$2; Eli Wenger, \$1; Amos Rhodes, \$5; Bro. Brunk, \$5; Henry Bachman, \$4; a Brother, \$5; Louis Anteneth, \$2.50; Lena M. Kauffman, 50c; rent, \$23. Total, \$56.70.

India Mission.—Zion Cong., Goodland, Ind., \$4.65; Cong. near Henderson, Ky., \$2; Hail Cong. Mo., 80c; L. A. Slabaugh, \$2; Culom (Ill.) S. S., \$10; Mahoning and Columbiana Cos. (Ohio) Congs. and S. Ss., \$50; Bank Dividend (third 10 per cent.), \$199.67; Isaac Miller, 10c. Total, \$252.12.

India Orphans.—A. H. Miller, \$15; G. G. Marner, \$15; Anna Good, \$15; Y. P. C. A., Gooden Col. near, \$15; John O. Martin, \$15; Alvin Ropp, \$15; Elias Ebersole, \$15; John Smith, \$15; Lydia Smith, \$15; Olive S. S. Ind., \$15; David Zook, \$15; D. S. Weaver, \$15; A. A. Hill, \$15; Fannie E. Plank, \$15; A. L. Eshleman and wife, \$30. Total, \$240.

Fort Wayne Mission.—Tena Beachy, \$2; D. S. Weaver, \$2; Working Girls' Missionary Society, Goshen, Ind., \$9. Total, \$13.

Canada (Ohio) Mission.—Tena Beachy, \$2. Old People's Home.—White Hall Cong. Mo., 20c; D. S. Weaver, \$5. Total, \$5.20.

Kansas City Mission.—Tena Beachy, \$4. Orphans' Home.—White Hall Cong. Mo., 20c; D. S. Weaver, \$5. Total, \$5.20.

Sent Direct to India (March and April Report) Henry Angemeyer, \$1; Conestoga S. S., Ont., \$2.50; S. Cayuga Cong. Ont., \$8; Gen. Cong. Ont., \$7.50; Blenheim's Cong. Ont., \$30.71; Ber-

lin Cong. Ont., \$48.85; Aaron Shantz, \$15; Warner's Cong. Ont., \$42.25; Weber's Cong. Ont., \$17.17; Okotoks and Carstairs Congs. Ont., \$33.75; S. D. Guengerich, \$15; R. B. Metzler, \$60; Marietta Lehman, \$15; S. C. Brunk, \$15; sale of Angels Songs and collections, Zion Cong. Ore., \$20; Hannah Burkhard, Neb., \$5; Emma Stahly, \$15; J. V. Fortner, \$7; Anna Lapp, \$25; Simon Graybill, \$1; Henry Kortmeyer, \$1; Arthur Shoemaker, \$1; Barbara Ruvenacht, \$15; Mrs. C. Ruvenacht, \$10. Total, \$415.50.

Sent with J. N. Kaufman.—Clinton Brick Cong. Ind., \$7.05; Scotland Brethren, \$2.50; Mary C. Hough, \$5.50; Stahl Cong. Pa., \$53.35; Mrs. S. G. Shetter, \$1; Mrs. Hiram J. Kaufman, \$1; Mrs. Harry Kaufman, \$1; Blough Cong. Pa., \$12.55; Abraham Kaufman, \$1; Martinsburg Cong. Pa., \$7.51; Mrs. Abraham Metzler, \$1; a Brother, Pa., \$1; Daniel Brubaker, \$1; Lancaster Brethren, \$2; Philadelphia Mission, \$28; Amos A. Kaufman, \$3.50. Total, \$129.97.

Sent to India by A. A. Ressler, Ronks, Pa.—Lizette Musser, \$4; B. P. Herr and others, \$7; Paradise S. S., \$22.50; S. H. Muselman, \$15; Mattie Rutt, \$7.50; Rebecca Burkhardt, \$3.75; Lichty's S. S., \$15; Waverland S. S., \$10; a Sister, Leaman Place, \$15; Ephraim Hinkle, \$15; a Brother, \$15; C. N. and Anna Shantz, \$15; Geo. Muselman, \$15; J. W. Weaver, \$15; Ira R. Kraybill, \$5; Ezra H. Mellinger, \$10; H. W. Eshleman, \$5; N. G. Good, \$45; George Hyman, 12 Hyman's, \$11.75; a Brother, \$8.75; Cash, 94c. Total, \$222.19.

PAID.

Chicago Missions.—Living expense, \$28.18; domestic, \$10; cementing basement, \$180; plumbing, \$14.50; calcimining and painting, \$27.75; clothing and dry goods, \$43; stationery, \$1.22; express, \$1.75; gas, \$7.75; gasoline, 60c; carpet, \$2.88; laundry, \$5.64; charity, 75c; soap, \$1.25; labor, \$2.50; sundries, \$2.92; postage in door, 35c. Total, \$33.48. C. K. H., \$2.50. Total, \$297.41.

Fort Wayne Mission.—Rent, \$20; domestic, \$2.75; freight, 78c; light, \$120; fuel, \$4.25; postage and stationery, \$2.15; glass in door, 35c. Total, \$33.48. G. L. BENDER, Treas.

REPORT OF THE KANSAS CITY MISSION.

April 11 to May 11, 1905.

Freewill Offerings.—250 pieces clothing, 6 combs, 3 aprons, 6 sheets, 10 quilts, straw tick, 2 pair pillows, 12 S. S. Bibles, 50 pairs of socks, 30 pairs of underwear, 30 dozen eggs, sack dried corn, fruit, cake, cream, 5 chickens, 65 Goshen, 12 Hyman's, one dictionary, 45 yards carpet. Besides six rooms furnished complete by individuals or churches. Received to apply on building, \$100; sodding yard, digging cistern, building washroom, porch, etc., \$197. Total receipts, \$529.31. Total expenses, \$461.41. Balance on hand, \$57.90.

We thank the brethren and sisters for the interest they have shown in the work at this place. May God bless the work for the saving of many souls. J. F. BRUNK, Supt.

MEMNONITE OLD PEOPLE'S HOME.

Receipts for June, 1905.

Lizette Wenger, Farmerville, Pa., \$1; Samuel S. Wyse and wife, Archbold, O., \$2; Sara Dettweiler, Chaffont, Pa., \$1; Mr. and Mrs. Alfred Dettweiler, Doylestown, Pa., \$5; Dr. F. L. Henry, Cleveland, Ohio, \$10; M. Myers, Per J. V. Fortner, Freeport, Ill., \$15; Sisters of Elmwood and Guilford Congs., Medina Co., Ohio, \$15; H. R. Mowery, Reedsburg, O., \$10.60; Howard and Miami Cos. (Ind.) Cong., \$20; Peter Conrad, Treas. B. B. & N., \$170.60; medicine, 25c; telephone, 5c. Total, \$223.

Rittman, O.—D. C. Amstutz, cherries, milk; D. M. Yoder, mulberries, grapes, lettuce; Jacob Martin, shoulder, wringer rack; Friends, beans, cherries; David Brubaker, potatoes, flowers, apple-butter, hard, sauerkraut, towels.

Smithville, O.—P. E. Y. Hartzler, 5 dozen to-mato plants; a Brother, wall moccasins; Mrs. Breininger, lamp, soap.

Wellersville, O.—C. Z. Yoder, cranberries; Elan Horst, rowling, cotton.

N. O. Blosser, Rawson, O., box clothing; Sisters of Bethel and Guilford Congs., Medina Co., O., barrel dishes; Helen and Winifred, Sisters of the Bible; Friends, lettuce, bean-pots; Solomon Plank and wife, Orrville, O., glassware; H. R. Newcomer, Sterling, O., flowers; John Musser, Easton, O., rhubarb; Unknown (per Jesse Good, Orrville), dried apples, applebutter.

Gratefully acknowledged.

J. D. MININGER, Supt.

Rittman, Ohio.

BIBLES FOR EVERYBODY.

The Mennonite Publishing Co. of Elkhart, Ind., is an old and well-established publishing house and has been engaged in selling books and Bibles for nearly forty years, and the books, papers and Bibles sent out by us are found in many homes all over the land.

A very large proportion of the Bibles and books sold by the Mennonite Publishing Co. are sent out by mail, and the mail order department of our store is a very important one.

We do not boast and make no unjust claim when we tell the people that for many years we have done an extensive business in Bibles by mail, and we constantly carry a large stock and a large variety of Bibles and Testaments, both in the English and German languages.

We import every year hundreds of German Bibles and Testaments from Europe, and the large amount we sell is a good proof that the people are pleased with our goods and with our methods of doing business. We also purchase thousands of dollars' worth of Bibles and Testaments from publishers in this country. We have many hundreds of Bibles and Testaments on our shelves ranging in price from 25 cents to \$15.00.

In regard to prices we do not claim to sell our books and Bibles lower than any one else. We tried that once and found it a losing business, but we are ready to compete and compare prices with any square-dealing, legitimate book-house or book-seller in the country.

We sell our goods at fair, honest, living prices, and at a fair, legitimate profit. In our fifty years' business experience we have learned that he who tells you he is selling lower than anybody else is seldom telling the truth, or he sells inferior goods, which purchasers find out after it is too late to remedy the matter. A well-made book with good binding is always sold at higher prices than those that are poorly bound and sold at low prices. There are many of this low grade of books offered which we cannot handle, for the reason that goods of this kind would run our trade and our customers would be dissatisfied.

We want to give to every customer who buys a book of us, an honest, square deal, and he will buy again when he needs goods in our line.

We will send you our catalogue, from which you can select a Bible that you think will suit you. Should it not prove as was represented you can return it at our expense. If it is as represented and you are not satisfied and don't want to keep the book, you can return it to us by paying the postage or express charges back, and we will send you another if you wish it. It is our purpose to please and satisfy our customers. If we cannot please or at least satisfy, then we will refund their money.

Give us a trial. Examine carefully our catalogue and select what you desire, and on receipt of the price your book will be promptly sent either by mail or express as you may prefer.

Respectfully,

Mennonite Publishing Co., Elkhart, Ind.

ITEMS.

An explosion of fire-damp in a mine in the famous Welsh mining region near Cardiff, entombed 150 miners; some were rescued, but the last account reports 120 beyond the hope of recovery. On the same day (July 11th), thirteen miners were cut off by fire in a coal mine near Borussia, Prussia. Many homes are desolate and hearts saddened by these fearful catastrophes.

Reports show that nearly a hundred persons in the United States are dead as a direct result of the fourth of July celebration and several hundred are maimed for life through explosives used for the occasion, while the loss of property through fire occasioned by the celebrators aggregates many thousands of dollars. Is it not time that the people of this enlightened country learn to spend the fourth of July in a more nearly civilized manner?

The Russian-Japanese peace commission which meets in the United States, after its preliminary work is completed at Washington, will hold its sessions at Portsmouth, N. H. The plenipotentiaries are now on their way to this country and it is to be hoped that before they leave our shores satisfactory arrangements will have been completed by which this cruel war will cease.

Elihu Root has been appointed Secretary of State to succeed the late John Hay.

A cloudburst near Guanajuato, Mexico, caused the loss of five hundred lives and \$1,500,000 worth of property.

Yellow fever has broken out among the government laborers on the Isthmian Canal and the progress of the work is much retarded.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents.—Address, Mennonite Publishing Co., Elkhart, Ind.

OREGON CONFERENCE.

Special rates Sept. 28th via the Santa Fe Route to Hubbard, Oregon, with stop-over privileges, going and coming, at Victorville, Redkey and other points in California that passengers may choose; also at La Junta, Colorado. Bro. R. J. Heatwole of Windom, Kansas, R. F. D. No. 1, who is making the arrangements, is assured a round-trip rate of \$30 from Kansas City, Topeka, or Newton, Kansas, to Hubbard, Oregon, tickets good for 62 days, but wants the names of 25 persons who expect to go.

THE HERBERT COLONY.

It may be of interest to a few of your numerous readers to learn that the new Mennonite settlement at Herbert, Assiniboia, in Western Canada, is flourishing beyond all expectations and people are coming from all parts of Canada and the United States and settling there. Something like 140 large families are living there, with more getting ready to go this fall from many localities. The crop prospects are excellent and a large acreage is being broken up to seed next season. Still there is a lot of good cheap land left for sale and many homesteads available. On Aug. 22d an excursion will leave Elkhart, Ind., by way of Chicago and St. Paul, when an opportunity will be given all who wish to visit the part of Western Canada at a very cheap rate. For particulars as to price of land, cost of trip, etc., write to A. C. Kolb, Levi S. Hostetter, John Wenger, Elkhart, Ind., or to William Steffen, Agent, Beatrice, Neb.

HOMESEEKERS' EXCURSION.

Bro. R. J. Heatwole writes from Topeka, Kan., that on the 15th of August the Santa Fe Railway Co. will sell tickets at half fare plus two dollars from any point on the Santa Fe railway in Kansas and Missouri to La Junta, Colorado, tickets good for 21 days from the above date. Bro. Heatwole, whose address is Windom, Kansas, R. F. D. No. 1, will be pleased to hear from all those who wish to go. Bro. Heatwole will take the train at Newton on the 15th of August.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States. In agriculture, horticulture, factory building and general progress. Along the

Southern Railway

Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments. M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 622 Chemical Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

Geo. L. McDONOUGH,
Colonization Agent, U. P. R.,
Omaha, Neb.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth.

A sixteen-page, illustrated monthly. Size of page, 11x16 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

PRICE, 75 CENTS PER YEAR.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

MENNONITE PUBLISHING CO.

Per JOHN F. FUNK, Pres.

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,
Canadian Northern Building.

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill - Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREIBEL, Newton, Kansas.
Pre. E. S. HALLMAN, Humbolt, Sask., Canada.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE—For cheap landseekers R. R. rates add or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

WHY SPEND MUCH MONEY

For traveling, when a little will bring to you the information you seek? If you enjoy travel, then you should by all means read

AROUND THE
GLOBE AND
THROUGH
BIBLE LANDS

This is an especially valuable book because it contains so much information in such an interesting way as to hold the attention of the reader throughout. It has 432 pages, and contains 140 fine illustrations. The author takes you all around the world, shows you the oriental countries including the Bible lands, and introduces you to the customs and habits of many people. The cloth-bound edition is practically sold out, but we have a limited number in half morocco binding, which we will offer for a time at the greatly reduced price of only \$1.00 postpaid. Now is your opportunity to buy this book. Send in your order today.

Mennonite Publishing Co.,
Elkhart, Indiana

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 27, 1905.

Vol. XLIII. No. 30.

EDITORIAL NOTES.

They who remain loyal to God in trial shall be partakers with him in triumph.

★

"He that giveth to the poor shall not lack, but he that hideth his eyes shall have many a curse."—Solomon.

★

Unless you are able to give a heavenly reason for being on earth, you will be unable to give an earthly reason for going to heaven.

★

In the Mission columns this week will be found the article by Bro. Steiner, editorial reference to which was made last week. We trust the suggestions and appeal made by the writer will receive due consideration by our readers. Along with a number of other good articles published this week we wish to call special attention to "A Voice from the Orphans' Home." Bro. Metzler suggests a way in which many can do real, lasting mission work without going to the foreign field, or even into the slums of our great and wicked cities; do it within the threshold of your own homes. The plan requires very little if any outlay of money and may be the means of yielding a fair profit and much satisfaction to the missionary. In befriending one of these unfortunate children, remember the words of our blessed Master, "Inasmuch as ye have done it unto the least of these, . . . ye have done it unto me."

★

If you make a mistake, do not try to defend it or make justifying excuses for it. Acknowledge it frankly, and if necessary make a public confession. No reasonable individual, employer, society or organization expects or demands perfection. All know that mistakes are bound to occur, and they will therefore overlook and forgive your error. Wise men are far more favorably impressed with the one who confesses that he has made a mistake than with the other one who tries to put a bold face on his error.

God is more familiarly acquainted with our weaknesses than any man; he knows all about us. He remembers that we are human and subject to temptation, and makes all due allowance for our frailties. No one is more ready to forgive than he. "His mercy endureth for ever." But God hates deception, hypocrisy and self-justification. His grace and mercy are not for those. If we would win his favor and be made par-

takers of his mercy, we must be honest and ready to acknowledge our sins. It is the only way to obtain pardon. "If we confess our sins, he is faithful to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

★

Clouded Wisdom.—An account was recently given in a current number of a scientific magazine of a curious superstition existing among the Indians of Pala, California. They firmly believe in the resurrection of the dead, but believe that a certain period of time must be spent in the grave, proportioned by the kind of life lived on the earth. They moreover believe that at the exact time when this probationary period ends, they will be awakened and their spirits resurrected. They accordingly note the precise hour and day of the death, and inscribe it on the rude cross that marks the grave of their departed friends, so that the Angel of the Resurrection can see when the time has come to awaken the dead. Others hang an alarm clock, set at the exact time of death, on the cross and they sincerely believe that when the proper time comes the summons will be given, the alarm sounded by the clock and the dead will spring into life.

This is evidence of a simple, child-like, but incomplete faith. Would these simple children of the forest and of the plain know more, they would believe and accept the true teachings of the resurrection. We who do know are responsible if we do not bring them the fuller light of the gospel, and not only bring them to a saving knowledge of the Bible, but teach them also that no mechanical means are necessary to awaken those who sleep in Jesus. "All that are in the graves shall hear his voice and shall come forth" (John 5:28, 29).

★

A Larger Paper Needed.—Some one remarked that the contents of last week's issue of the Herald of Truth should indicate that the name of the paper should be changed to "Missionary Herald." It is true that it did turn out to be largely devoted to the subject of missions, and that without any effort on the editor's part to make it a missionary number or even announcing it as such. It is moreover true that we still had two or three well-written articles on the subject of missions that were obliged to go over to a subsequent issue for want of space. Missions is a live subject among our people at present, and with little effort we could pro-

duce good, original material on the topic to more than half fill our columns every week.

While due care needs to be exercised that not any one phase of church activity is made unduly prominent, it is nevertheless true that this subject should receive much more attention than it does to insure it a healthy growth. What is true of the mission work of the church is true of nearly every other form of church work and church doctrine. These facts all go to strengthen the conviction we have long entertained, viz., that the church needs a larger paper. We need a paper sufficiently large so that the subjects of Home, Sunday School, Church, Our Young People, Evangelizing, Missions, Benevolence, Education, Church Institutions, etc., could all receive proper attention. Our people will be largely what the church educates them to be; if she fails to educate at all, they will get their education somewhere else and that "something else" will mold their lives and determine their destinies.

While the church paper is not the only source of education, it does and should wield a strong influence in the forming of the opinions, beliefs and character of the people. It has been clearly demonstrated that our contributors are ready and able to furnish an ample amount of good original reading matter to fill the columns of a sixteen-page weekly, and we have every reason to believe that with the right effort and under the proper management, the church could and would support a paper of this size, and even larger, not only with reading matter, but also with subscriptions and endowments if necessary, and all that is needed to successfully conduct a live, healthy, helpful church paper. It is the earnest desire and the fond hope of the editor that through the guidance and blessing of a gracious heavenly Father and the united efforts of his servants to see the day when our beloved Mennonite church will have and support and reap the benefits of such a paper.

Answered Prayer
Not Always a
Blessing.

Among the travelers who had taken passage on the steamship Saint Paul on a recent trip to Europe was a group composed of a kind-hearted uncle, his sister and her three children. Shortly before the vessel started the youngest of the children asked for an orange. There were none on hand. The child cried with disappointment. The man was very fond of his niece, and snatching the little girl in his arms he ran down

HERALD OF TRUTH.

Thursday, July 27, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Christ to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Job, W. Va., July 14, 1905.—Greeting: By the grace of our kind heavenly Father we write to let the Herald readers hear again from this place, believing that it will be of interest to some at least. June the 11th Bro. C. H. Good organized a Sunday school at Job. The following Sunday a Sunday school was organized at the Pleasant Hill schoolhouse, three miles south of Job. The number present last Sunday at the former place was forty-nine, at the latter place, forty-five. We who have come here from different places and who expect to remain here, at least for a while, the Lord willing, are Bro. C. H. Good and wife of Rockingham Co., Va., Sister Kate Blosser of Hancock Co., O., Sister Pearl Coffey of Augusta Co., Va., and C. B. Byer of Adams Co., Pa. Sister Coffey is also teaching school during the week at this place. School opened the 10th inst. This is possibly the first school ever taught here by one who is of the Mennonite faith.

Brother, sister, and mission worker—would we have joy, would we have peace, would we have God to give the increase (1 Cor. 3:6), then we must ask for the Holy Spirit (Luke 11:13). "Quench not the Spirit" (1 Thess. 5:19). "In meekness instruct others" (2 Tim. 2:25). "In honor prefer others" (Rom. 12:10). "Receive not honor one of another, but seek the honor that cometh from God only" (John 5:44).

Yours for the Master,
CHARLES B. BYER.

QUERY DEPARTMENT.

If it is wrong for us to decorate our bodies with such useless things as ruffles, laces, etc., is it right to use similar decorations in our homes? L. M. A.

For the Herald of Truth.

REPORT

Of the Oregon-Idaho Sunday School Conference.

The second annual Sunday school conference for Oregon and Idaho was held at the Trinity meeting house, near Albany, Ore., on June 16-17, 1905. J. P. Bontrager was appointed temporary moderator. The organization resulted as follows: C. R. Gerig,

HERALD OF TRUTH.

July 27,

moderator; David Hilty, assistant moderator; J. P. Bontrager and M. H. Hostetter, secretaries; C. R. Widmer, treasurer; S. E. Roth and M. H. Hostetter, choristers. The address of welcome was given by C. R. Gerig and the response by J. D. Mishler, then followed the reports of the different Sunday schools.

The first topic, How can we create more spiritual life in the Sunday school? was discussed by J. P. Bontrager, followed by several other brethren. Be filled with the Spirit yourselves. Get Spirit-filled teachers and workers. Pray God for wisdom and love in doing his work.

Second topic.—What should be done with officers and teachers who prove themselves to be unequalled for the work? Discussed by Noah Hershberger and others. Such should be visited and labored with by the officers of the church and helped. If nothing can be done, others should be put in their places. We should exercise more care in the selection of our Sunday school workers. Their positions are in many ways just as responsible as that of the ministers.

Third topic.—How should the teacher be chosen? Discussion led by Dan Erb. It is not always best to allow the class to choose the teacher. The superintendent should be able to use good judgment in the matter of choosing teachers. We must not forget that we need the Lord in this work. They should be chosen after much prayer on the subject.

Fourth topic.—How can we do effectual mission work in and for the Sunday school? Opened by S. E. Roth. We need to cultivate a missionary spirit and ask God for light and power to accomplish something for him along this line.

Fifth topic.—Lesson Preparation. The discussion of this topic was opened by D. B. Shelly. The teacher should realize that the Bible is his best text book. We must familiarize ourselves with the Word. No lazy teacher can teach a class successfully.

The second day's session was opened by remarks and prayer by L. J. Yoder.

Sixth topic.—How win and hold the attention of Sunday school pupils? Opened by Sarah A. Yoder, followed by L. J. Yoder and D. Hilty.

Seventh topic.—Is it advisable for the superintendent to read long chapters and offer lengthy prayers at the opening of the school? Art Mishler was the first speaker. The speakers brought out the thought that when God directs our prayers we should not limit them; also, that it is better to read a few verses with the attention of the school than to read a long chapter without attention.

Immediately after the noon intermission a children's meeting was conducted by Rachel Mishler and J. M. Schlegel.

Eighth topic.—What is my work in the Sunday school? An open discussion followed the remarks made by C. R. Gerig. Many helpful thoughts were presented.

The following committee to arrange for next conference was appointed: J. P. Bontrager, D. H. Kaufman, O. I. Miller, M. H. Hostetter, Menno Erb. A collection was taken and the amount sent to India. Closing remarks by David Hilty.

THE SECRETARIES.

For the Herald of Truth.

THE ORIGIN OF EDUCATION.

By L. J. Beachy.

"Education is not a preparation for life—it is life." These are the words of the late Francis Wayland Parker, a leading educator of America. Then we might ask, What is

life? Life is the gift of God. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Everything came forth from God.

Life consists of passion and peace, a physical or animal life and a spiritual life. Right is life. Life is truth. Truth is eternal. Truth is freedom (John 8:32). Life is reckoned from one's birth to his death. With life begins education, but whether education stops at death I will not venture to say. Wrong is bondage, and there is a bondage of sin. Untruth when believed has the same effect on an individual as truth has. The apostle Paul in his early career is a good example. His earlier teachings gave him an ambition to exterminate Christianity; when he saw truth as it really is, his ambition was to do and die for Christianity.

Truth is the true foundation of all knowledge. Knowledge is given to man by God through the gateways of the five senses—seeing, hearing, feeling, tasting and smelling. Truth is the presentation and perception of things as they are. "Nothing so true as truth."

Knowledge in the human being was not the light of men. "For the world by wisdom knew not God" (1 Cor. 1:21). "The true light lighteth every man that cometh into the world" (John 1:9), who is the foundation of all wisdom, who giveth being, life, light, knowledge, reason to all, and who has fully made manifest the deep mysteries which lay hidden in the bosom of the invincible God from all eternity (John 1:18).

In all science, philosophy, art and workmanship God giveth the knowledge. The magicians in Pharaoh's time did so with their enchantments to bring forth lice, but they could not. When the tower of Babel was high enough, God confused the language, and man stopped with his lofty workmanship.

"Knowledge is power"—when grounded on truth, but power when corrupted is tyranny. Truth is harsh. Truth is stubborn and cannot be changed. Men try to pervert truth, but it remains. Truth is a shield. "His truth shall be thy shield" (Psa. 91:4). The poet beautifully says:

"Now, reader, go along with me,
Away back to eternity,
Go back beyond the days of youth,
Where everything that was, was truth."

The sun gives light and it also gives life. So the true Son of Light gives not only light, but life. Of course, we have ideas because we have brains, and language because we have ideas to express, and ideas come from things that exist. Things exist only because God acts in them. In God all things "live and move and have their being."

Man learns by seeing. He should see to it that he sees right. Twelve men were sent out to see a promised land. Ten saw nothing but giants. Two saw a land flowing with milk and honey, and returned with a huge bunch of grapes.

Abraham and Lot saw a land of plenty. One saw righteousness and prosperity, the other saw his city go up in smoke on account of sin. Cain saw sunlight first and was a tiller of the ground—was wicked. He offered to God the fruits of the ground, but his offerings were not accepted. He slew his brother and was branded with God's curse. He became a vagabond, a tramp. Abel, a keeper of sheep, was righteous, offered to God the firstlings of his flock. His offerings were accepted. The voice of his blood cried unto the Lord from the ground. He enjoyed God's favor and died in hope.

For about two and a half centuries, one upon beloved country, saw the negro stolen, enslaved and sold like cattle. Some men

1905.

saw it and said it was right. Others saw it and said it was wrong.

"A certain man" on his journey from Jerusalem to Jericho was robbed by thieves, stripped and wounded and left half dead. A priest saw him and passed by. A Levite saw the same man, looked on him and passed on the other side. A Samaritan saw him and took him and dressed his wounds. Which man saw right? Somewhere in Asia a long time ago was born and cradled civilization. Men saw it grow to powerful manhood in masterminds of philosophers and statesmen, but now it is sunk in ignorance and superstition. Why?

We learn by hearing. Yet men have ears and hear not. Some men heard the voice of John in the wilderness and repented, resolved to lead better lives. Others heard and hardened their hearts.

Pontius Pilate heard the accusation of the Jews against Jesus. He pitied, but did not pardon. In that notable trial he asked Jesus, "What is truth?"

We learn by feeling, by our sensibilities. Feeling can be cultivated, either good or bad. A teacher may cultivate in himself and his pupil a refined and sympathetic nature or he may cultivate a haughty, selfish nature. The example of our Savior in the education of his disciples taught feelings of patience, gentleness, forbearance, faith and love. "My Spirit shall not always strive with man."

Grantsville, Md.

For the Herald of Truth.

LETTING OUR LIGHT SHINE.

By Inez Shupe.

In Matt. 5:16 we read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Let us ask the question, How can we let our light shine? We answer, (1) by our actions or daily conduct; (2) by our words or daily conversation.

How often we could speak a word for Jesus or let our light shine by our actions when in company with those "who have not yet known Him," but we stifle the good convictions.

"Ye shall know them by their fruits." Are not our words and actions our fruits? But if we speak and act differently from what we profess, how quickly we lose the confidence of our friends!

In many ways we can let our lights shine, viz., (1) by speaking kindly to others; (2) by testifying for Jesus when we have the opportunity; (3) by denying ourselves of going to places where we would be ashamed to take Jesus with us; (4) by being prompt in our attendance at places of worship; (5) by inviting our friends to Sunday school and church; (6) by our dress, or by kind words and in a smile even, our lights may shine brightly. It is not only in the great things we may let our lights shine, but in everything, however small it may be.

In 2 Pet. 1:19 mention is made of "a light that shineth in a dark place." No difference how evil our surroundings may be we know not the abundance of good seed that may be sown in the hearts of our sinner friends if we only let our light shine brightly, so that they "may see our good works and glorify our Father which is in heaven."

Therefore let us do unto others as we wish to be done by; be fervent in prayer; be interested in the spiritual welfare of our unsaved friends, and let our lights shine.

Columbus, Kansas.

HERALD OF TRUTH.

For the Herald of Truth.

THE HARVEST OF THE FOURTH.

By Levi Blauch.

The fourth of July celebration was quite a harvest for the railroad companies, street car companies, wholesale liquor dealers, saloonkeepers, park owners and gamblers. Sunning it all together, probably the greatest harvest day for the devil in the whole year is this day. Business must stop, more so than on the Sabbath, thus giving the people a full opportunity to worship the great idol made out of the fourth of July.

On the other hand, God is robbed of millions of dollars. Every cent that Christians spend for the Fourth ought to be given to glorify Him who loved us. "Yet ye have robbed me" (Mal. 3:8). "If any man love the world, the love of the Father is not in him" (1 John 2:15). "Know ye not that the friendship of the world is enmity with God?" (Jas. 4:4). Now, Christians, be honest—Was the fourth of July conducted to the glory of God? No; God was not considered.

Then why were you at the celebration? Because you love the pleasure of the world more than God. Can the pleasure of the world save you? No; then why not forsake it and spend your time and money for the Lord? "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). "If ye then be risen with Christ, seek those things which are above" (Col. 3:1). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Did you thank the Lord when you came home probably late in the night? I doubt it. Did you ask him to be with you when you left your home in the morning? You forgot. Sad, sad indeed, to know that the church and the world are enjoying themselves together in the pleasures of the wicked one. May God help the church and may she be lifted out of the slums of worldliness into a glorious realm of Christ-likeness, which be the prayer of every Christian.

Johnstown, Pa.

For the Herald of Truth.

THORNS AND ROSES.

By Clem.

A man may be really honest and still be really in the wrong.

If you want to make a good impression upon people, do not attempt to make your clothes do it. If your clothes make the impression, you have missed your mark.

Yes, if your heart is all right, all is right. Your speech, your conduct, your home life, your business associations, the society in which you move, your general appearance, your very being will prove it. These things, however, may also prove the contrary, but they never prove both at the same time. They, and not the words only which you speak, are the witnesses whom your friends consult.

To act the part of a wise man is worthy of good report; to act the part of a wise (acre), while very common among us, is nevertheless very repulsive.

Some preachers and their wives take more delight in having their daughters attain a high (2) standard of proficiency as entertainers at parties, etc., than in having them develop the true Christian graces of humility and virtue, which shall be a real benefit to their friends and associates. No wonder there is such a lack of power with

God and men, when the professed servants of God, and those who should be their help-meets, take special pains to have their children make a good (?) show in society.

A man who takes delight in denouncing others, and then tells how much better he is than they (usually for the sole purpose of gaining your friendship), is unworthy of any man's confidence. The time will come when he will betray and denounce the very man whose friendship he thus seeks to gain. Beware of such false friends.

The appointments of God often mean disappointments in men's plans. If that affects us, shall we show God how much we love him by murmuring?

How often we see it verified that patience is indeed a (lost) virtue!

It has been discovered that there are many people who could do a great deal of good if their time were not so occupied in finding faults in others.

THE CHRISTIAN PILGRIM UPON EARTH.

An important and pleasing view of the Christian's state and character is that of a traveler to a better world. The scriptures describe life as a pilgrimage, and the child of God as a traveler to a lasting home. "I am a stranger with thee, and a sojourner, as all my fathers were." "When a few years are come, then I shall go the way whence I shall not return." The aged patriarch Jacob said, "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been."

Of him, and those who lived much longer than he, it is said that they confessed that they were "strangers and pilgrims on the earth"; but they "desired a better country, that is a heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared them a city."

Cherish the views these holy men professed. You, if a Christian indeed, are but a traveler here. Infancy, childhood, youth, manhood and age succeed each other so rapidly that many scarcely reflect they are in one before they find themselves advanced to another. Yes, life is a pilgrimage, and short is the passage from the cradle to the tomb. Some find it a longer, some a shorter, but all a short and a hasty journey. It is hasty, though its haste be unperceived. A traveler in a packet, driven by steam and tide down the smooth surface of a river, may indulge the illusion that all he sees on the shore—the trees, the spires, the villages—are in rapid motion, hurrying away; but it is he who moves, and all on shore are standing still.

Thus, even when least sensible of the speed with which you go, you are advancing with sure and rapid haste to the eternal world. Think when you lie down, think when you rise up, think when you walk, and think when you rest: I am but a traveler here.

Amid the cares of life remember, these are but the cares of a journey; amid its pleasures, these are but the comforts of an inn. This world is not my world, for I am but a traveler here.

[Herald of Truth, July, 1874. Selected from Guide for Young Disciples.]

If we would have God hear prayer, we must be ready to hear his word.—Matthew Henry.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago.

Welsh Mountain.—Welsh-Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1800 E. Tuscarawas St., Canton, Ohio.

J. A. Liechty, Supl., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

MISSION WORK.—A VOICE FROM THE ORPHANS' HOME

By A. Metzler.

There are a number of ways to do effective mission work. Within the last few years the church has been awakened more than ever to a realization of the needs and importance of more aggressive work along this line. Since the mission in India has been established, a few have consecrated their lives and service to the work there, and thus a channel is open through which we all can assist in doing effective mission work with comparatively little means, especially if accompanied by "effectual fervent prayer." Fifteen dollars will support a poor orphan child in India for one year, while at the same time it is under the religious influence and control of our missionaries there.

Our home missions and institutions of charity also offer us an avenue through which we can do work in one way or another. Aside from this we can aid in extending the borders of our local congregations. There are vast opportunities for organizing mission Sunday schools and holding services in places where mission work is needed, and good results usually follow such efforts.

But what I wish to call special attention to just now is the fact that in connection with all these different lines of work there is an opening for many of our consecrated Christian workers to exercise the mission spirit in a way that need not materially draw upon their temporal means; that need not hinder them in their support of other mission causes, and yet count a great deal for the Lord. I refer to the matter of taking some poor, homeless, forsaken child into your own family, give it a good Christian home, bring it up in "the nurture and admonition of the Lord," educate it in God's service, teach it to become industrious, helpful and useful for the Master.

A number have already done this and God greatly blessed their efforts; the reward is great and sure. It is indeed a very practical way of showing forth charity and of exercising the mission spirit within us.

The Mennonite Orphans' Home is becoming more and more a factor in the work of rescuing the poor, homeless, forsaken outcasts in the country, towns and cities. Many poor families in the land are broken up, some through death of the parents, others through debauchery or desertion of the husband and father, and still others through sickness and poverty. In very many of these cases the poor children are thrown upon the mercy of the world. Some find their way into the county poor-houses, while others are "cuffed" around and wander from place to place with no one to pity them nor care for their souls. The doors of our Or-

HERALD OF TRUTH.

phans' Home are opened to these and we have them here and are putting forth every effort, by God's help, to polish them up into jewels meet for the Savior's use.

We have at present forty-four children in our charge, mostly bright, intelligent and susceptible to Christian influences. Among these are quite a number, mostly boys, ranging in age from seven to eleven years. One pair of twin boys five years old are so nearly alike that it is hard to distinguish them apart, even after we are acquainted with them for months. Besides these there are a number of others from three months to twelve years of age.

We desire to place these children only with good Mennonite families, who will take them not only for the amount of manual labor they are able to get out of them, but to bring them up for Christ and his church as they would their own children. Whatsoever we do for these unfortunate little ones we do unto Him.

West Liberty, O.

For the Herald of Truth.

THE FISHERMEN OF LAKE SUPERIOR.

By H. E. Ramseyer.

Great quantities of fish are caught every season with hooks and nets set near the shores and around the islands in Lake Superior. Small steamers make their regular rounds to collect these fish and bring them into port, the proceeds of every two or three days' toil in the deep, of these heroic and isolated fishermen. Storms sometimes sweep away their riggings and they are left so much the poorer; set back in their efforts to provide food and clothing for their families and to lay up a little something against the long winter months. The winter season, as you can imagine, is unfavorable for their work, as the snow and ice driven by the angry gales blockade the shores, preventing them from setting their nets and hooks until another fishing season comes around.

For some time past these men and their families were laid on my heart, and a still, small voice said, "Do something for them." Remember that their homes are small huts isolated from the outside world, no Christian privileges with their life-giving and joy-bringing surroundings. Now and then I would say a word or two to my fellow-workers that something ought to be done for these fishermen. The favorable time came, when, on the 24th day of May, I left our city on the steamer "America" for a trip down the north shore of Lake Superior and around Isle Royal, with about 400 pounds of books, papers, leaflets and tracts, and 46 comfort bags, nicely filled with bandages for wounds, needles, pins, thread, buttons, and a Testament in each package. We stopped at a great many places, and at each place the fishermen would come out in small rowboats with whatever amount of fish they had caught since the last visit of our steamer. Their fish were mostly white-fish, herring and Lake Superior trout, some of them weighing twenty-five pounds.

As they loaded their fish onto our boat I would place packages of our literature and comfort bags on their skiff, explaining the nature of my gift and speaking a few friendly words. Many were the happy smiles that expressed their gratitude. One dear fellow as he paddled away over the rolling waves, herded for the lonely rocks and cliffs on the shore where he had his home, beckoned me and asked how I was getting along? This question, with other

evidences of their gratitude, was very acceptable to me, as I have no doubt my gifts were acceptable to them. I have no doubt the literature I gave them will bring many an hour of good cheer into their lonely lives. Surely they are worthy of our service, and we should carry as much sunshine as possible into their isolated and storm-beaten cabins. May God bless them and at last bring them with safety through the storms of their rough life into the haven of rest, Superior, Wis.

For the Herald of Truth.

INVESTMENTS IN MISSION PROPERTY.

By M. S. Steiner.

Our brethren in Ft. Wayne, Ind., have long been praying for a place of worship of their own. They rejoice over the prospect of acquiring one. We have been renting a hall for \$20 a month in the southeast part of the city, about three miles from where most of our people reside—in the northwest part of the city. They are working people, mostly tenants, and for them to attend worship twice or oftener each week means a good deal given for street car fare that could be put to much better use.

Aside from these disadvantages, the Sunday school and church privileges where the mission is now located are plentiful, while that part of the city where our people live is sparsely supplied. We spent considerable time in trying to find a suitable building for worship, but found none. Our attention was called to some vacant lots, and after some figuring we concluded to purchase a vacant lot and build a mission chapel that we believe will answer the purpose. The Mennonite Board of Charitable Homes and Missions at their meeting in May decided to invest in a place of worship for our people and commissioned the brethren L. J. Leiby and A. R. Zook to make the desired purchase which they did July 3d. Dr. Zook not being able to be present had delegated C. K. Hostetter. They purchased a lot for \$600, at a good location for our use, on St. Mary's Ave., third from the corner, north from High St.—40x135 feet.

The Board has some annuity money they can invest in this property, but not sufficient to pay for the lot and building—probable cost \$2,500. We shall be much pleased to have collections taken in all churches interested in seeing our doctrine planted in the cities to help put up a mission chapel. We have eighteen or twenty people here and prospects for many more with his blessings.

At Gar Creek, Ind., some fifteen miles from the city, we have held services for a number of years in a union church. It seems no one felt in place to lead out, the people became discouraged in a "union effort" and asked our people to make themselves responsible for keeping up the place of worship and regular services. We declared our willingness and on the strength of that a meeting of the trustees of the church was called and the property signed over to the Mennonite Board of Charitable Homes and Missions. The building is located one-half mile from the station, adjoining a cemetery, in a beautiful grove and in a neighborhood where services are needed. The building needs some repairs, but most of these expenses will be met by the community.

The workers at Ft. Wayne have consented to look after the appointments at Gar Creek. We have hopes for good results. The community is anxious that we "preach the

July 27,

1905.

Word" and lead the way for them. Why should we not?

Bro. L. J. Lehman has been appointed to solicit means. We expect a hearty response. The time has come for "harvest meetings." It will be a good time to extend an opportunity to give. Should any one desire to give for other objects, they are at liberty to name their amount and the object for which it is intended. We would be pleased, however, to receive considerable money that is not specified, for the simple reason that the Board often sees opportunities to invest to good advantage if they have means that can be used that way. Sometimes one institution suffers for lack of support, sometimes another, and for this cause we should have gifts intended for general purposes.

Any offerings and contributions for any charitable or mission object sent to either G. L. Bender, Financial Secretary, Elkhart, Ind., or S. H. Musselman, New Holland, Pa., will be thankfully received and properly placed.

Columbus Grove, Ohio.

CONFERENCES.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on C. L. R. R. P. C. & St. L. R. R. or the C. & G. L. R. R. should notify N. M. Slabaugh, Greentown, Ind., and stop off at Amboy. Those coming on the T. K. & W. R. R. should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Persons coming to any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

MARRIAGES.

Neuschwanger-Dintaman.—At the home of the bride, near Garden City, Mo., on July 16, 1905, by C. S. Hauser, Dr. Fred Neuschwanger of Birch Tree, Mo., and Sister Elmina Dintaman of Garden City, Mo. May peace and prosperity accompany them through life and may they be true to each other and to the Master.

Gramley-Fortner.—On July 13, 1905, at the home of the bride's parents, near Freeport, Ill., Bro. Joseph Gramley and Sister Fanny R. Fortner, both of Stephenson Co., Ill., were united in the holy bonds of matrimony by J. S. Shoemaker. May their pathway through life be crowned with the choicest of heaven's blessings.

DEATHS.

Snaveley.—David Roy, son of Amos and Sarah Snaveley, was born near Shannon, Ill., April 28, 1891, and died July 5, 1905; aged 14 Y., 2 M., 7 D. His young and promising life came to a sudden close at about 3 o'clock in the afternoon of the 5th, while raking hay in the field. For some unknown cause the tongue of the rake broke, thus throwing Roy beneath the rake, and he was killed before he could be extricated. He was a very popular and well-liked young man, and his death was a great loss to his family and the community.

Reed.—Martha, wife of J. P. Reed, died near Mansfield, Ohio, on July 5, 1905; aged 71 Y., 5 M., 24 D. The immediate cause of her death was a stroke of paralysis. She was a sister of the late bishop Jacob A. Reuter of Wakarusa, Ind. Funeral services were conducted by Pre. Murphy at the Windsor cemetery near Mansfield. A. M.

Reed.—Martha, wife of J. P. Reed, died near Mansfield, Ohio, on July 5, 1905; aged 71 Y., 5 M., 24 D. The immediate cause of her death was a stroke of paralysis. She was a sister of the late bishop Jacob A. Reuter of Wakarusa, Ind. Funeral services were conducted by Pre. Murphy at the Windsor cemetery near Mansfield. A. M.

HERALD OF TRUTH.

ITEMS.

The Baptist Missionary Society of England has built a steamer to be used for their work on the Congo river in Africa. She is named the "Endeavor."

All persons interested in circulating the Bible, portions of the Gospel and all kinds of religious tracts among the Chinese laundymen of our cities, are informed that those can be purchased at a nominal price of the China Inland Mission, Church Street, Toronto, Canada. They are printed in the Chinese language.

Deaths and prostrations on account of the extreme heat during the past week have been numerous. The larger cities suffered most. In Chicago the thermometer registered higher than it did since 1901. Over two hundred prostrations were reported in one day.

A Bible study class has been organized among the clerks of the war office in London as a direct result of the Torrey-Alexander mission in the world's metropolises.

The circulation of the Bible in Japan is rapidly increasing. It is reported by the British Bible Society that nearly 200,000 copies of the scriptures were sold in that country during the past year.

The mutiny of the Russian naval troop on the Black Sea is again under control. The Kilar Potemkin, the ship on which the mutiny occurred, has been captured and taken into port by the Russian authorities. Russia is still far from being free from internal rebellion.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of June, 1905.

RECEIVED.

Evangelizing—Mo. Conf. Dist., \$10.90.
Chicago Mission—Fannie Tachant, \$7; Children's Day meeting, Danvers, Ill., \$4.40; Mrs. Frank M. Herr, \$5; Mrs. Mary Kulp, \$2; Anna Kulp, \$5; Anna Leifviller, \$2.50; Illinois S. C. Conf., \$30; Mrs. L. M. Myers, \$1; Mrs. J. V. Fortner, \$1; Visiting Friends, 50c; B. K. Stigel, \$1.50; Joe Hartley, \$10; Chr. Buchanan, \$10; J. F. Ebersole, \$1; rent, \$23. Total, \$103.90.

India Mission—Sterling S. S. Ill., \$20; Scott-Lee Cong., Pa., \$18; Harmonia and Kosnoke S. S. Ill., \$31; Mrs. Frank M. Herr, \$5; Bethany S. S., Kan., \$5; A. R. Miller, \$1; Chr. Schertz, \$2; Noah Hoover, \$5; Ben. Herner, \$30; H. B. Weber and wife, \$5. Total, \$122.

India Orphans.—C. S. Schertz, \$15; Joseph Springer, \$15; Samuel Gerber, \$15; M. P. Yoder and wife, \$30; J. W. Ropp, \$15; C. Sumy, \$15; White Oak C. S. S. Ill., \$15; D. F. Driver and others, \$15; J. S. and Benj. Horel, \$15; P. P. Swartzendruber, \$15; Belleville S. S. Pa., \$15; Elizabeth Burkholder, \$15; Paimyra S. S., Mo., \$15; Joseph Fretz, \$3; Peter D. Shertz, \$15; S. Z. Hartley, \$15; Benj. Shertz, \$15; Susie Unsicker, \$15. Total, \$273.

Fort Wayne Mission—S. E. Roth, 26c.

PAID.

Evangelizing—J. F. Bressler, \$50.
Chicago Mission—Living, \$28.08; domestic, \$6; medical, \$5; mattress, \$2.25; furnace (pay); \$38; clothing and shoes, \$6.25; car fare, \$17.75; charity, \$4; laundry, \$5.05; stationery, \$1.14; gas, \$6.05; express, 40c; ice, 40c; sundries, \$6.22. Total, \$164.29.

India.—American Mennonite Mission, for orphans, \$750. Thos. Cook & Sons, for part pay on steamship passage, \$200. Total, \$950.

Fort Wayne Mission.—Rent, \$20; telephone, 35c; light, 86c; postage, 26c; stationery, 20c. Total, \$21.61.

G. L. BENDER, Treas.

THE HERBERT COLONY.

Reports from the Herbert Mennonite settlement continue to be of the very best. The rainfall since the 1st of May was 8 inches, so that all the crops are in splendid condition. Wheat is heading out and potatoes are as large as goose eggs, and other vegetables and grain in proportion. A great many settlers are coming in all the time. Our excursions in August and September are going to be well patronized, as we are having many inquiries, and names listed. Those who wish to go with us Aug. 22d or the first week in September will do well to advise me at Beatrice, Neb.

WILLIAM STEFFEN.

Agents Wanted.—The Mennonite Publishing Co. wants a number of good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

OREGON CONFERENCE.

Special rates Sept. 28th via the Santa Fe Route to Hubbard, Oregon, with stop-over privileges, going and coming, at Victorville, Redkey and other points in California that passengers may choose; also at La Junta, Colorado. Bro. R. J. Heatwole of Windom, Kansas, R. F. D. No. 1, who is making the arrangements, is assured a round-trip rate of \$40 from Kansas City, Topeka, or Newton, Kansas, to Hubbard, Oregon, tickets good for 62 days, but wants the names of 25 persons who expect to go.

HOMESEEKERS' EXCURSION.

Bro. R. J. Heatwole writes from Topeka, Kan., that on the 15th of August the Santa Fe Railway Co. will sell tickets at half fare plus fifty cents from any point on the Santa Fe railway in Kansas and Missouri to La Junta, Colorado, tickets good for 21 days from the above date. Bro. Heatwole, whose address is Windom, Kansas, R. F. D. No. 1, will be pleased to hear from all those who wish to go. Bro. Heatwole will take the train at Newton on the 15th of August.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway

Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. J. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 622 Chemical Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of these First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of paper 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year.

Subscriptions may begin at any time. Sample copies will be sent free on application. Persons wanted to canvass for the paper, whom large commissions will be allowed. Good workers make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind.

Per JOHN F. FUNK, Pres.

BUY A BIBLE THAT SUITS YOU.

The following list embraces so many different kinds that you can surely find something to suit you exactly. Look over this list carefully. Observe that at the prices given we prepay all charges. The price you pay us will bring the Bible you order right to your door. You can therefore select from a large variety, without even leaving your home.

All of the Bibles listed below are self-pronouncing unless otherwise specified. They also have red under gold edges unless otherwise mentioned.

No. 04533.	Oxford Teachers'. Long primer type, bound in French Morocco, divinity circuit. Size 5½x8½ inches.....	\$1.70
No. 04534.	Same as No. 04533, but leather lined.....	2.05
No. 0928X.	Same as No. 04533, but printed on India Paper, and is leather lined to edge. Only 1½ inch thick.....	6.00
No. 09433.	Same as No. 0928X, but bound in Seal-silk, divinity circuit, calf lined to edge, silk sewed.....	10.00
No. 0803X.	Oxford Teachers'. Printed on India Paper, black-face brevier type, not self-pronouncing, bound in French Morocco, linen lined, divinity circuit. Size 7x9½ inches.....	4.00
No. 0805X.	Same as No. 0803X, but leather lined.....	4.50
No. 03303X.	Oxford Reference. Black-face brevier type, not self-pronouncing, printed on India Paper, bound in French Morocco, divinity circuit, linen lined. Size 7x9½, only 1 inch thick.....	3.25
No. 03305X.	Same as No. 03303X, but leather lined to edge.....	3.75
No. 03257X.	Oxford Reference. Minion type, not self-pronouncing, India Paper, bound in French Morocco, divinity circuit. Size 6½x9½, only ¾ inch thick.....	1.70
No. 03519X.	Same as No. 03257X, but leather lined to edge.....	2.50
No. 01060.	Oxford Text. Small pic type, not self-pronouncing, with Family Register and 12 maps, bound in seal grain cloth, red edges. Size 5½x8½ inches.....	1.25
No. 01063.	Same as No. 01060, but bound in French Morocco, limp.....	1.75
No. 01066.	Same as No. 01060, but bound in Arabian leather, divinity circuit, leather lined to edge.....	3.00
No. 0570.	International Teachers'. Minion type, bound in International Morocco, divinity circuit. Size 5½x8½ inches.....	1.40
No. 215.	Same as No. 0570, but leather lined.....	2.00
No. 0597.	Same as No. 0570, but bound in Levant, divinity circuit, calf lined to edge, silk sewed.....	5.00
No. 8506.	International Teachers', with enlarged Helps. Minion type, bound in Alaska seal, divinity circuit, leather lined to edge, silk sewed. Size 5½x8½ inches.....	3.75
No. 1071.	International Teachers'. Long primer type, profusely illustrated. Bound in French Morocco, divinity circuit. Size 5½x8½ inches.....	1.70
No. 1075.	Same as No. 1071, but leather lined, silk sewed.....	2.05
No. 8098.	International Teachers', with enlarged Helps. Long primer type. Bound in Alaska seal, divinity circuit, leather lined to edge, silk sewed. Size 5½x8½ inches.....	4.00
No. 8097.	Same as No. 8098, but bound in Levant, divinity circuit, calf lined to edge, silk sewed.....	5.75
No. 20590.	International Sunday School Scholars' Bible. No references, but easy Helps, prepared especially for S. S. children. 32 half-tone illustrations. Minion type, bound in French Morocco, divinity circuit. Size 4½x6½ inches.....	1.25
No. 20595.	Same as No. 20590, but leather lined, silk sewed.....	1.75
No. 6390.	International Text. Ruby type, bound in French Morocco, divinity circuit. Size 5½x8½ inches.....	.75
No. 890X.	International Text. Pearl type, not self-pronouncing, India Paper. This is claimed to be the smallest readable type Bible made. Bound in French Morocco, with divinity circuit. Size 3x4½ inches.....	1.25
No. 894X.	Same as No. 890X, but bound in Persian Morocco, divinity circuit, leather lined to edge, silk sewed.....	2.25
No. 140.	A. B. S. Text. Minion type, not self-pronouncing. Bound in cloth, red edges. Size 4x6½ inches.....	.85

No. 2014. Holman Reference. Pica type, not self-pronouncing. This is usually called the "Home Bible," because it has such clear type making the reading by lamp light easy. It has Family Record and also maps. Bound very flexibly in French seal. Size 6x9½ inches..... 2.50

No. 3022. Same as No. 2014, but bound in French seal, with divinity circuit, linen lined..... 3.30

No. 1710. Holman Teachers'. Bourgeois type, bound in Egyptian Morocco, divinity circuit. Size 5½x8½ inches..... 1.65

No. 1730. Same as No. 1710, but bound in French seal, divinity circuit, leather lined..... 1.95

No. 1738. Same as No. 1710, but bound in Alaska seal, divinity circuit, calf lined to edge, silk sewed..... 2.90

No. 810. Same as No. 1710, with 80 full-page photo-type illustrations. Bound in Egyptian Morocco, divinity circuit..... 1.75

No. 4410. New Holman Teachers' Bible, in clear Black-Pace type, not self-pronouncing. Contains new copyrighted Helps, Comparative Concordance with nearly 50,000 References, Illustrated Bible Dictionary, and is bound in Egyptian Morocco, with divinity circuit. Size 5½x7½ inches..... 1.60

No. 4430. Same as No. 4410, but bound in French seal, divinity circuit, leather lined..... 1.90

No. 4438. Same as No. 4410, but bound in Alaska seal, divinity circuit, calf lined, silk sewed..... 3.00

No. 671. Nelson Teachers'. Bourgeois type, bound in Egyptian seal, divinity circuit. Size 5½x8½ inches. Supplied only with thumb index..... 1.85

No. 675. Same as No. 671, but leather lined in edge. Supplied only with thumb index..... 2.45

No. A. International Red Letter Teachers' Art. All the recorded sayings of Christ are printed in red. 96 illustrations of Bible scenes and Bible characters. Bound in French seal, limp. Size 5½x8½ inches..... 3.25

No. B. Same as No. A, bound in French seal, with divinity circuit..... 3.75

No. C. Same as No. B, but leather lined and silk sewed..... 3.25

No. CA. International New Complete Red Letter Teachers' Art. All the recorded sayings of Christ and his questions from the Old Testament, and all the types and prophecies relating to him, as well as all references in the centre column, which refer to the words spoken by him, are printed in red. It has nearly 100 illustrations, of which 38 are beautifully printed in full colors. Bound in French seal, limp. Size 5½x8½ inches..... 3.75

No. CB. Same as No. CA, bound in French seal, with divinity circuit..... 3.75

No. CC. Same as No. CB, but leather lined..... 3.25

No. 113. American Standard Revised Text. Minion type, not self-pronouncing, bound in Egyptian seal, divinity circuit, with 12 maps. Size 4½x6½ inches..... 1.95

No. 178. American Standard Revised Reference. Bourgeois type, not self-pronouncing, bound in Egyptian seal, divinity circuit, with 12 maps. Size 5½x8½ inches..... 3.00

No. 173X. Same as No. 172, printed on India Paper, bound in Egyptian seal, divinity circuit, leather lined to edge, silk sewed. Only ¾ inch thick..... 4.00

All the foregoing Teachers' and Reference Bibles may be obtained with the patent thumb index. If desired, at 35 cents additional to the prices given, except the Nelson Bibles Nos. 671 and 675, which we supply with index only.

The International Bible Nos. 3071, 1975, and all the Red Letter Bibles listed in the foregoing, contain, in addition to the usual Helps, 4,600 Questions and Answers on the Old and New Testaments, covering the entire Bible History from Genesis to Revelation.

The Holman Bibles Nos. 1710, 1730, 1738, 810, 4410, 4430 and 4438 contain, in addition to the usual Helps, 4,600 Questions and Answers on the Old and New Testaments.

Always order by "number." It is not necessary to describe the Bible. If you mention the number of the Bible wanted, that will be sufficient.

All orders should be accompanied by cash. There is the most satisfactory way to do business. Cash orders always receive first attention.

MEMNONITE PUBLISHING CO.,
Elkhart, Ind.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner, and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

CANADA

Free Homesteads to Settlers and Cheap Lands—
for sale by
THE SASKATCHEWAN VALLEY & MANITOBA LAND CO., Ltd.,
Canadian Northern Building,
Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill - Lake Reserve

in Southeast Saskatchewan and Northeast Assiniboia.

For information regarding these lands write to:
WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
Pre. E. S. HALLMAN, Humbolt, Sask., Canada.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to
PETER JANSEN, 2d Vice-Pres., Jansen, Nebraska.

NOTE—For cheap landseekers R. R. rates address or inquire at our office, 305 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

SPECIAL NOTICE.
Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.
GEO. L. McDONAUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 3, 1905.

Vol. XLII. No. 31.

EDITORIAL NOTES.

"Faith defies fate."

Flee from the pleasure of to-day that has a sting for to-morrow.

The self-declared faultless man is usually the universally-known friendless man.

Wounds made by the tongue are harder to heal than those inflicted by the saber.

There is no better way to prepare ourselves for earth's duties than to fit ourselves for heaven.

An evil heart cannot be made pure by the restraint of a prohibitive law. "A muzzle is not a cure."

Creeds are but the clothes of religion, to be worn as a protection to the body, but never to be substituted for it.

It is not so much what we lack that often brings on discontent as that which we see our neighbor have and we do not possess.

There is a difference between foolhardiness and bravery; the one offers up life at the shrine of selfishness, the other sacrifices for the good of others.

Twenty persons made the good confession during the meetings held at Mayton, Alberta, Canada, immediately after the Sunday school and church conferences. The brethren Israel Shantz and Isaac Miller conducted the meetings. There is much rejoicing in the Mayton congregation.

Ordination at Fort Wayne.—On Sunday, July 16th, ordination services were held at our Mission in Fort Wayne, Ind., when Bro. Ben King, formerly of Logan Co., O., but who has been a worker at the Mission for some time, was ordained to the ministry, Bish. David Burkholder of Nappanee, Ind., officiating. May the Lord give our young brother much grace and spiritual power in his service for the salvation of the lost and the edifying of the church. Bro. King takes the place of Bro. Bressler as superintendent of the Mission.

Bishop Ordained.—Pre. Henry Dick of the Mennonite congregation at Mountain Lake, Minn., was ordained to the office of bishop on the 18th of July, to assist our aged brother, Bish. A. Wall. Bish. Isaac

Peters of Nebraska was present and assisted in the services, while Bro. Wall officiated in the solemn rite. Bro. Dick has been in the ministry for a comparatively short time only, but has proved himself an earnest laborer, and we pray God that he may be guided by divine wisdom in the responsibilities connected with his present office.

A man coming home in the dark stumbled against a lamp post and was injured because it bore no light. When bearing a burning light it was a blessing and a comfort, guiding the traveler in the dark. But without a light it was in the way and dangerous to the belated wayfarer. Just so with the Christian, when he fills his mission and lets his "light shine," he is a guide in leading the traveler in the darkness of sin to the "true light." But if his light has gone out, he becomes a stumbling-block and does more harm than good. "Ye are the light of the world." "Let your light so shine."

You will undoubtedly read with sympathetic interest the letters from India this week. Although a month has elapsed since these lines were written, we rejoice with them for the prospect of rain and a cooler atmosphere to relieve the suffering of our missionaries, especially the sick. In a private letter Bro. Burkholder states that it is reported that the monsoon current is very light this year. If this be true, the prospect for rain and crops is not so good. We hope with him that the report is not well founded. He further says, "We are all anxious to see the rains come again. It is very interesting while sleeping out of doors to be suddenly waked up by water falling into our faces." May showers of natural and spiritual blessings fall upon the India mission field.

There are no death notices in this issue of the Herald. There have no deaths been reported to us since the last number was published. This is a very unusual incident; it has not occurred during our regime as editor, and the former editors do not remember that an issue of the Herald has been sent out during the past forty years without a death notice in its columns. Twenty-nine deaths was the highest number reported to the paper in any one week during the term of the present editor. It is of course not to be considered as conclusive evidence that Mennonite people no longer die—we have as yet not attained to that blessed era. It is possible, however, and

the will of our heavenly Father, that his children so direct their lives here that in due time they may hear him triumphantly say unto them, "There shall be no more death" (Rev. 21:4).

A Revengeful Priest.—The daily papers report a sad case of insanity at Traverse, Mich. The parish priest, after repeatedly passing through the large farm of Jacob Rosinski and leaving the gate open, was forbidden by the wife from trespassing any more. Upon coming to the confessional the priest pushed her violently aside and refused to give her "absolution." Brooding over the refusal of her priest to forgive her, the woman became violently insane.

A revengeful, unforgiving spirit is the spirit of antichrist, whether found in pulpit or in pew. Jesus alone can forgive sin, and he says, "Him that cometh to me I will in no wise cast out." While Jesus alone can forgive sin, we must forgive one another if we would have him forgive us. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

A Modern Noah's Ark.—A Copenhagen engineer has built a vessel as nearly as possible like Noah's Ark, although only about one-tenth its size. Outlines were taken from the most ancient designs of the ark known and the descriptions given in the Bible of this ancient marine vehicle were minutely followed. The vessel is of two hundred tons burden, and on a recent trip tripped splendidly. The anciently-designed craft is declared by marine experts to be a masterpiece of shipbuilding and not only one of the simplest kind of vessel possible, but one on which the latest developments of the art can make no improvements.

The Ark was designed by Jehovah himself, and like the rest of his work, it can only be said "that it was good." While the world is lauding the perfection of the instrument by which it was possible for Noah and his family to escape destruction, may they obediently and savingly hearken to the voice of the Spirit, "Come thou and all thy house into the ark."

The Eskimos and Temperance.—In one of our worthy exchanges is found a very interesting article descriptive of the disposition, habits and life of the Eskimos in far-away Alaska. The article is written by

the superintendents of the Friends Mission at Kotzebue, Alaska. Among other commendable features of these simple people the writers have the following to say: "The people are prohibitionists. We have 850 odd members at this Mission, and we have only had to discipline one during the past year for touching intoxicants. This man took a single drink of whisky while at a mining camp, a hundred miles south of here, and felt so badly about his sin that he quickly came to the Mission and confessed the act. Only about five per cent. use tobacco; these are old people who have used it for years. We do not know of any young persons who use it in any form. For the most part they are anxiously willing to do what the missionary tells them is God's will, or what Jesus would do."

This is certainly a splendid testimony for the simple-hearted natives of the frozen North and the land of the "midnight sun." We earnestly hope and pray for the time when it can be said of all the professed followers of the King of Purity, that they neither pollute the temple of the Holy Ghost with intoxicating liquor nor defile it with the filthy weed—tobacco. "Know ye not that your body is the temple of the Holy Ghost?" "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

PERSONAL MENTION.

Bro. J. E. Hartzler of East Lyme, Mo., after spending a few weeks at the Mission in Fort Wayne, has gone to Logan and Champaign counties, Ohio. He will return to Missouri soon.

Bish. B. F. Zimmerman of Shiremans-town, Pa., filled several appointments in Lancaster Co., Pa. He preached a harvest sermon at the Good meeting house on July 22d. He was assisted in this service by Bro. I. B. Good of Spring Grove, Pa.

Dr. H. A. Mumaw, of the Elkhart congregation, who spent some time in the West, returned from California last week. While on the Pacific coast he visited Bro. W. P. Coffman and family at Long Beach and also Bro. Samuel Yoder's two daughters who reside at that place.

Bro. John F. Bressler, former superintendent of the Fort Wayne Mission, has gone with Sister Bressler to Nampa, Idaho. We trust both may be benefited by the change of climate and environment. Read Bro. Bressler's letter in the correspondence columns. He has not lost interest in the work that occupied his time and attention for some years.

Bro. M. C. Lehman of Columbiana, Ohio, who is one of the four missionaries leaving for India in October, stopped a short time at the Publishing House last Wednesday. He was on his way to visit the congregations in Michigan. We trust he will have

HERALD OF TRUTH.

an interesting and helpful visit. Bro. Lehman spoke at the Olive church, eight miles south of Elkhart, on July 23d.

Bro. Daniel Kauffman of Versailles, Mo., editor of "The Gospel Witness," has moved with his family to Scottsdale, Pa. We were sorry to learn of the serious illness of the baby. Later—Word just reaches us that little Eunice "passed over" early on Friday morning. The grief-stricken friends have our heart-felt sympathy. May He who said, "Of such is the kingdom of heaven," give the comfort that satisfies the wounded heart and burdened soul; the sweet assurance that she who brightened the home for a while on earth, is now a glorified inmate of heaven and is awaiting their eternal companionship in the home of bliss.

Bro. William D. Bishop and wife of the Blooming Glen congregation in Bucks Co., Pa., after spending some time in Chicago with Sister Bishop's two brothers, Harvey Shaddinger of Chicago and John Shaddinger of Denver, Colo., and also visiting friends in and about Sterling, Ill., came to Elkhart, Ind., on the 26th of July and were the guests of John F. Funk and A. K. Funk and their families. During their stay they looked through the Publishing House and observed the work of the different departments, and Bro. Bishop also visited a number of stores and manufacturing plants. On the evening of the 27th they left Elkhart, intending to stop over a day at Niagara Falls and reach home on Saturday evening, July 29th. The friends here appreciated their visit. F.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted by Oliver Olden, 1905.)

By Oliver Olden.

PSALM XIV.

"There is no God," the fool hath said in heart:
Corrupt are they and evil doers all.
Jehovah will from heavenly throne depart
To minister his children if they fall.

There is not one that doeth any good,
Alike they go and they are filthy grown;
They know not to obtain that holy food
Which God so freely giveth to his own.

The counsel of the poor is put to shame
Because a solid refuge they have found;
An awful fear upon the evil came
Whose generations wickedness pronounced.

Oh, let salvation out of Zion come,
Return the captive people to their home.
New York City.

For the Herald of Truth.

SOCIABILITY AND PERSONAL INFLUENCE.

By Anna Annacker.

"No man liveth unto himself." Lonely, isolated life is an absolute impossibility by the very nature of man. The life of every man is affecting as well as being affected by other persons. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

The simple statement of the text is that man is a center and source of influence. The influence in each case is determined by the

life. Every one of us exerts influences which will have their effect upon other lives, and the generations yet unborn will be lifted nearer to God or thrust into deeper darkness because we have lived and had our being on earth. Human life is forever going out and touching other human life, taking hold of it, molding it and repeating itself upon it. How many a man imagines he can influence his neighbor by what he says to him; how many a teacher dreams that she can influence her scholars by the words that fall from her lips? Child-life is never so influenced. Men have not influenced lives by what they appeared to be, but by what they really were. What a man is, is the one question with God. Our scholars will be moved not by what we say, but by what we actually are. Does not the Master give his positive sanction to influence as a supreme test when he says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad?" We are also responsible for that influence.

Let us face this great fact that our lives are making or marring other lives and that we are responsible. God does measure what we bring to him. He weighs it. Reputation is what man thinks of us; character is what God knows of us. Surely, if the main-spring of life is set in right action by the love of God, we need not worry about our influence. The disciples went about doing good. We feel the power of their influence this day.

The finest of all arts is the art of doing good, yet it is the least cultivated. A Christian should be a striking likeness of Jesus Christ. We have read lives of Christ beautifully written; but the best life of Christ is his living biography written out in the words and actions of his people. If we were what we profess to be and what we should be, we would be pictures of Christ; yes, such likenesses of him that the world would not have to say, "Well, it seems somewhat of a likeness"; but they would when they once beheld us, exclaim, "He has been with Jesus. He is like him. He has caught the very idea of the holy Man of Nazareth and he works it out in his life and every-day actions." Teachers, are we a likeness of our Savior? Do our scholars feel that we have been taught by our Teacher? If we had more sympathy for the lost world would you feel our influence. There is one thing you cannot bury with a good man—his influence still lives. They have not buried Daniel yet; his influence is as great to-day as it ever was. Can we say Joseph is dead? His influence still lives, and will continue to live on and on. You may bury the frail tenement of clay that a child of God lives in; but you can never get rid of his influence and example. Paul also was never more powerful than he is to-day.

O man, immortal, live for something! Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. Good deeds will shine as the stars of heaven. They who care least for men's opinions influence others most. Jesus did not care what the Pharisees and scribes thought of him. He did the will of his Father, and who has a greater influence than Jesus?

Four walls cannot contain the influence of a man filled with the Spirit of God. Let us remember that again and again God has shown that the influence of an average life when once consecrated to him may outweigh that of almost any number of merely professing Christians. Such lives are like

August 3.

1905.

Gideon's three hundred, carrying not even the ordinary weapons of war, but only trumpets and lamps, by whom the Lord wrought great deliverance.

The influence we exert in this world is created by our relationship to Jesus Christ. Attachment to Christ is the only secret of detachment from the world. There is no such thing as negative influence. We are all positive in the place we occupy, making the world better or making it worse. He who has his hand on the head of a child very often touches a mother's heart.

Only a class of Sunday school scholars, you say? Yes; but that "only" means much. It is worth while to consider what the teacher's work is. It is nothing less than to fit the soul for a heaven that begins on earth and that continues through eternity. The teacher has for his material the immortal soul, and this soul is to be molded by him into the image of God. Nothing is grander than to mold an immortal soul aright. Not only have our scholars' lives been made holier, but happier as well by what they have gotten from the teacher they meet once a week. Teachers, let us realize that it is a very solemn thing for us to face our classes, for we can never tell when we are uttering words that will vibrate in their lives to the end of time. If God directs our words, there is no knowing what they will accomplish.

The teacher needs, above all things else, to walk with God in the class and out of it. Even a Gladstone cannot bring one child to repentance by his unaided power, but we plus God can do much. In the first place, we must love the Savior. Before the Master told Peter to feed his sheep he asked him the important question, "Lovest thou me?" So no one is really fitted to be a teacher of immortal souls unless he has this love for Christ deeply imbedded in his own heart; for "though I have love I have not and have not love I am nothing." You can have no success without it. Love conquers all things. Love never fails. How warm and comforting will be the lessons, how earnest and pointed will be the truths presented, when you love your scholars with your whole heart! Think of your class as you go about your business. Keep yourself unspotted from the world. Live near the Savior. Let your life be a fit example for each of your scholars to follow, never let one stumble over your failings. The teacher must be consistent in walk and conversation, or he will not exert the influence over the class that he should. It is the Christ-like teacher who influences others. Above all, the teacher should be one of marked spirituality, living near to Christ, guided by the Spirit, and while in the world, not of it.

Again, to be a good teacher, he must love and study the word of God. The Word has not lost its power. It is still able to make our scholars "wise unto salvation." It is that which we teach fifty-two times each year. Every workman must have tools with which to work. This the Sunday school teacher has, and the tool that God has put in our hands is the best there is. It is God who has made the soul, and the same God has made a book that fits the deepest wants of that soul.

Another thing needed in successful teaching is a spirit of prayer. The praying teacher is the powerful teacher. To be prayerless is to fail. Make of the Savior a personal, constant friend and companion. Learn to hold daily communion with him. Talk with him, both about yourself and your class.

Chicago, Ill.

HERALD OF TRUTH.

For the Herald of Truth.

LIGHT AND DARKNESS.

By S. E. Roth.

"Take heed therefore that the light which is in thee be not darkness" (Luke 11:35).

This passage of scripture is a little hard to understand, since light and darkness will not mix; there is no communion between the two. Light is light and darkness is darkness. When the one is present the other must be absent. How then can the light in a person be darkness?

In this instance the word "light" refers to the organ of sight, or the eye, by which we are to discern between light and darkness. When the organ of sight is darkened or blinded, then all is darkness, it matters not how much light is about, we get no benefit from it; all is darkness.

So Jesus warns us that we "take heed" that our spiritual eye be not darkened or blinded. To look is not so important as to see the things at which we look. Some people have read the Bible through a number of times and yet are unable to see their own sinfulness and unworthiness, even though the Bible tells us plainly that we are all sinners. Their spiritual eye is darkened; the "light" within them is "darkness."

Again, some look and read and then begin to reason from their own standpoint and when approached, say, Yes, if I could see things as you can, I would become a Christian too and unite with the church. Why do they not see? Because their spiritual vision is steeped in darkness. And this darkness is the cause of most of the disputes of church members and others who ought to know better.

We are to be the children of light. Jesus says, "Ye are the light of the world." Here it seems to me the word "light" has a two-fold application: 1. we are to be a light to others, for the world sees our deeds and they should be such that they will lead them into the greater light of Christ; and 2. we are to be possessed of a spiritual sight by which we may see the will of God and do the same. In these two ways the Christian can become an eye to the blind world that will enable them to see the need of seeking the present help of the "true light which lighteth every man that cometh into the world."

Hubbard, Ore.

For the Herald of Truth.

WHAT TO BE REMEMBERED IN TEACHING A SUNDAY SCHOOL CLASS.

By Hannah Durr.

Let us treat this subject first as to what the teacher should remember.

He should remember that he is a teacher and not a preacher. It is one thing to preach and another to teach. A preacher is supposed to expound the Word unto his congregation. The teacher is supposed to draw out and impress the leading thoughts of the lesson upon the minds of his pupils.

The teacher's aim should be to interest his class and help the pupils to become interested in the lesson. Let them have the opportunity of asking questions, and insist strongly upon them answering. If the pupils are timid, try to put the questions to them in a way that they know exactly what the answer will be, until they get in the way of answering; then they will soon become acquainted with you and the lesson,

and find it will be a delight to them to answer the questions. This will also produce an interest for them to study their lessons, knowing you depend largely upon them to answer every question.

The teacher should remember to meet the class with a pleasant countenance and teach them in a gentle and kind way. The appearance of a teacher before the class often has more to do with results than the teaching. He should remember to let love exist between him and his pupils. As Jesus loved his disciples and showed his love for us by sacrificing his life on Calvary's cross, so we should manifest our love toward those whom we are to teach God's word. By so doing it will have a tendency to develop a spiritual growth in each pupil.

Again, we should remember what class and age of pupils we are teaching. If we are before little ones we must make the lesson plain and simple enough that they can grasp what it contains. If we place a picture of the lesson before them and compare it to something as nearly as possible to what they are familiar with, and associate it with some other Bible character that they have had in some previous lesson, in this way they will remember and grasp as much as their young minds will retain. We should remember when we are teaching little ones that we as teachers must become as little ones ourselves. Christ says, "Except ye be converted and become as little children ye shall not enter the kingdom of heaven." Then in order to teach them properly we must become as they and appear before them as if we were one of them.

When we are teaching older ones, those who have not yet known Christ as their redeemer, we should remember that there are sin-sick souls before us and are anxious to be fed with gospel food. Then we should be careful to present to them the thoughts which will be beneficial for them. In every lesson we can bring some truth home to them. As an illustration, if we would teach them a lesson on the life of Christ, how beautiful it is to present to them his life, and then explain further that he is the One who died for our sins. Show them how important it is for them to become like him and try by his grace to live for him. And when coming in contact with them outside of the Sunday school we should remember that they expect us to meet them with a smile and show that we are interested in the welfare of their souls. After Sunday school invite them home with you and by our conduct and actions let them see that it is pleasant to live for Him who died for us.

Above all, it should be remembered that our lessons should be well prepared. Teaching cannot be successful without preparation. We should also remember the responsibilities which rest upon us as teachers. We do not all have the same gift along the line of teaching. Some are more able to explain the lesson to a greater extent than others, but God has not given to every one like talents, so all that is required is to do the best we can. And pray God to give us strength and words to speak that his word will through us be made plain to the children of men, whom he has placed upon earth to learn to do his will.

Martinsburg, Pa.

But what is the end of all these divine gifts? A life of obedience. We are forgiven, cleansed, made sensitive to God's touch, inspired with his Spirit, for this purpose most chiefly, that we may shape our lives by his will. Not a correct creed nor blessed emotions, but a life which runs parallel with God's will, should be the outcome of our religion.—[McLaren.]

243

HERALD OF TRUTH.

Thursday, August 3, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin Co., Pa., and Washington Co., Md.)
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Missouri.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Elizabethtown, Pa., July 23, 1905.—Dear Herald Readers, Greeting in Jesus' name.—I love to read the news from other congregations that is printed in the Herald and so feel like giving others a little information from our community. Providence has favored us so far with just rain enough to keep our crops in good growing condition; for which we are very thankful. Last Saturday we had harvest meeting at Good's M. H. The brethren Benjamin Zimmerman of Cumberland county and L. B. Good of Spring Grove, Lancaster county, were with us and did the preaching. To-day they both preached at Bossler's and at Elizabethtown. An appropriate program is now distributed for the Mennonite Sunday School Mission to be held at Paradise on July 26th. Bro. Daniel Kauffman of Versailles, Mo., is one of the speakers. Work on the new meeting house at this place is progressing nicely and prospects that we will soon have a convenient house of worship are bright. We feel ourselves greatly indebted to God for his blessings. Let us so love God that all things will work together for good.

F. K. LANDIS.

Ephrata, Pa., July 24, 1905.—"God be merciful to us, and bless us, and cause his face to shine upon us." On July 23d Bro. I. B. Good of Spring Grove was with us and gave an interesting talk to the Sunday school. He also conducted the regular church services that day. On July 23d Bro. Henry Longenecker of Salunga, and Bro. Noah Bowman of Bowmanville, preached for us. Bro. Longenecker spoke from Luke 19:1-10, and Bro. Bowman gave us some thoughts on the life of Zacharias and the love of Jesus. He also called our attention to our duty toward the poor. Christ said, "The poor ye have always with you, but me ye have not always." Oh, let us make haste and "come down" from our selfish ideas and labor for the salvation of souls. God bless and keep us all.

LIZZIE D. WITWER.

Mayton, Alta., Canada, July 20, 1905.—We have great reason to be thankful to a kind heavenly Father for the manifestations of his Spirit and blessings in our midst during the Sunday school and church conferences and the meetings that were held in-

HERALD OF TRUTH.

mediately after. The brethren Israel Shantz of Carstairs and Isaac Miller of High River conducted five meetings and twenty souls became willing to make the good choice, Praise the Lord. Others were under conviction and gave evidence that they felt the need of a Savior. May the Spirit continue to lead them until they come to Christ, is our prayer. May the grace of God abide with the precious souls that have taken the first step in the Christian life.

The conference was well attended and we felt much encouraged. A number from Ontario who were in the West attended the conference. A spiritual feast was enjoyed in general by all who live in this community. Many who knew very little of the Mennonite people became better acquainted with us and our doctrines. Pray for us and the work in the great Northwest.

We are having a very favorable season thus far. Crops are doing well. Hay-making on the prairies has begun. Some of the earliest grain will be ready to harvest in about three weeks. Weather is quite warm. The Lord bless all the faithful.

NOAH GERBER.

Dalton, O., July 24, 1905.—Greeting to all the Herald Readers:—On July 23d Bro. Benj. Gerig of the Oak Grove congregation, Wayne Co., O., preached an interesting sermon to the brotherhood at Sonnenberg. His 1 love to read the news from other congregations that is printed in the Herald and so feel like giving others a little information from our community. Providence has favored us so far with just rain enough to keep our crops in good growing condition; for which we are very thankful. Last Saturday we had harvest meeting at Good's M. H. The brethren Benjamin Zimmerman of Cumberland county and L. B. Good of Spring Grove, Lancaster county, were with us and did the preaching. To-day they both preached at Bossler's and at Elizabethtown. An appropriate program is now distributed for the Mennonite Sunday School Mission to be held at Paradise on July 26th. Bro. Daniel Kauffman of Versailles, Mo., is one of the speakers. Work on the new meeting house at this place is progressing nicely and prospects that we will soon have a convenient house of worship are bright. We feel ourselves greatly indebted to God for his blessings. Let us so love God that all things will work together for good.

F. K. LANDIS.

Ephrata, Pa., July 24, 1905.—"God be merciful to us, and bless us, and cause his face to shine upon us." On July 23d Bro. I. B. Good of Spring Grove was with us and gave an interesting talk to the Sunday school. He also conducted the regular church services that day. On July 23d Bro. Henry Longenecker of Salunga, and Bro. Noah Bowman of Bowmanville, preached for us. Bro. Longenecker spoke from Luke 19:1-10, and Bro. Bowman gave us some thoughts on the life of Zacharias and the love of Jesus. He also called our attention to our duty toward the poor. Christ said, "The poor ye have always with you, but me ye have not always." Oh, let us make haste and "come down" from our selfish ideas and labor for the salvation of souls. God bless and keep us all.

LIZZIE D. WITWER.

Mayton, Alta., Canada, July 20, 1905.—We have great reason to be thankful to a kind heavenly Father for the manifestations of his Spirit and blessings in our midst during the Sunday school and church conferences and the meetings that were held in-

Nampa, Idaho, July 22, 1905.—Dear Herald Readers, Greeting.—Since writing our last items to the Herald from the work at Ft. Wayne, various incidents, which we hope are for the welfare of the work, have occurred. Bro. J. E. Hartzler of East Line, Mo., spent about two weeks with us, during which time we had services every evening except Saturday. The services were attentively listened to and were helpful, although the attendance was small. Bro. Hartzler left July 17th for Ohio and expects later to go to Missouri and conduct evangelistic meetings in different localities. May God abundantly reward his labors.

July 1st to 4th several members of the respective mission boards were present and bought a lot close to the corner of High street and St. Mary's avenue, upon which they expect to build a mission building. It is a good locality and we trust much good may be done.

Bro. King ought to devote all of his time to mission work. To work at the shops for from fifty-five to sixty hours per week and then successfully carry on a mission work is too much for any man, and can only result in an imperfect work or ruined health. Missionaries of the cross have to make great sacrifices, but they should not be compelled to sacrifice their health unless in case of absolute necessity.

We feel very grateful to the M. E. & B. B. and M. B. of C. H. & M. for their kind assistance in defraying our expenses in coming to the Northwest and we earnestly beg our brethren to remember us in prayer that the Lord may use us in the work here. Keep on praying, keep on helping the work at Ft. Wayne, and we are assured that many souls shall be gathered into the fold and a great work done for the Lord. "If ye have faith as a grain of mustard seed, ye can ask what you will and it shall be done unto you."

Yours for the Master,

JNO. F. PRESSLER.

Kansas City, Kan. (901 Pacific Ave.), July 24, 1905.—I have been with our workers here for several days and find them full of courage and very busy. The number of workers is small, only five. They hope that others may soon join them and help in the great work. In the district around the Mission about all are Sabbath breakers. They work all day Sunday the same as any other day of the week. I rejoice to know that our workers here are doing as did Ezra when he gathered the people together and read the word of the law, distinctly, and gave the sense and caused the people to understand (Neh. 8:8). Paul said to Barnabas, "Let us go again and visit our brethren in every city" (Acts 15:36). The Lord also commanded Titus to "ordain elders in every city" (Tit. 1:5). The Lord greatly blessed the work in the cities at that time, and he is just the same to-day. My wish for our workers in Kansas City is the same as the beloved apostle expressed in 3 John 2.

Bro. J. G. Wenger stopped here a few days on his way home to Harper, Kan. There were thirty-six children present at the sewing circle. They seemed to enjoy the work, the talks and the prayers. There are services at the Mission four evenings of each week and Sunday school on Sunday forenoon. There are golden opportunities for doing the Lord's work at this Mission. The families in the neighborhood should be visited and devotional meetings held with them. Thirty-six little chairs are needed for the thirty-six little people that attend the sewing circle and other meetings. The large chairs are too high for them. Who will furnish them? Bro. Brunk did some speaking on the street, two persons were much affected and yesterday two made the good confession at the Sunday school. They desire to live Christian lives and want to be baptized and received into the church. Sister Joseph Schroek of Newton, Kan., is in the city taking treatment for cancer. She is much improved and hopes to go home cured soon.

To reach the Mission, at the union station take the Grand View car on the elevated track, going west, to Seventh street, then walk south three blocks.

R. J. HEATWOLE.

Goshen, Ind., July 26, 1905.—Dear Readers:—While things are unusually quiet around here, the work is far from being dead. Summer school is still in session, with about thirty-five in attendance. The prospects for our next school year are brighter than ever before. Some eighty or

August 3,

1905.

more persons have expressed their intention of entering school here in the fall. This will certainly increase our student body as never before. One encouraging feature is that many of them are inquiring about Bible work.

Our Bible Correspondence Department has had an increased patronage. This department will have no vacation this year, as quite a number of those taking the course are continuing their work through the summer. The lesson papers sent in give evidence of hard, conscientious work on the part of the students. Many of them have expressed themselves highly pleased with the work and acknowledge that they have been greatly benefited by it. This gives us courage, not only to continue the work, but to put forth every effort to extend it. While this interest in Bible study is encouraging, there are hundreds of other young people in our church who ought to be doing similar work. It is one of the urgent needs of the church to give her young people more Bible work. It is her only safeguard. In the past, Bible knowledge has been reserved too much for a select few. But the Word is for all, regardless of position or vocation.

The attendance at our Sunday school, regular services and Y. P. meeting has been rather small for the past month. The attendance was about seventy in Sunday school. The interest, however, remains good. The brethren Jacob Christophel and D. J. Johns preached for us the last two Sundays. Bro. J. S. Hartzler preached for the Bowne congregation in Michigan two weeks ago. Last Sunday he was at the Forks church and expects to be with the Olive congregation next Sunday.

RUDY SINGER.

QUERY DEPARTMENT.

Will there be more than one resurrection? If so, what is the difference between them? S. S.

Is it consistent for our sisters to wear hats? E. H. W.

For the Herald of Truth.

REPORT

Of Sunday School Conference held at Mayton, Alberta, Canada.

A large number of people from High River, Okotoks and Carstairs assembled at Mayton on Saturday, July 8th. Very helpful services were held on Sunday, led by Bro. Isaac Miller. German service was held in the afternoon and preaching service at night. A large tent had been erected beside the church which amply accommodated the large assemblages on Monday. Bro. I. R. Shantz was appointed moderator and the program was carried out smoothly and in order. Special mention should be made of the excellent congregational singing of the Mayton church. Tribute is due Bro. Gerber for his untiring services.

As it would be impossible to detail all the talks, mention will be made of some of them only.

On the subject, "For what cause have we come together?" we heard the following thoughts: First, the conference was a spiritual benefit, for we were drawn nearer to God. Secondly, a social and denominational benefit, as the members of the different churches met and enticed each other. We would also be better equipped on our return to our own churches, to get the children ready for eternity.

HERALD OF TRUTH.

On the subject of "Our Personal Duties to the Sunday School," the responsibility of each individual attending it was pointed out. The superintendent, especially was responsible, as his spirit animated the whole school. The teachers were urged to get in close contact with the pupils, to give them credit for their answers, and to live a consistent life. The parents were urged to encourage the Sunday school by thorough home training and instruction during the week, also to come to the Sunday school and so accustom the children to come that they will not drop out of the school as they grow older.

On the topic, "Our Influence between Sunday School Hours," a paper was read by Bro. Allan Good. The thought was presented that the influence of the one hour on Sunday was to a large extent dependent on all the rest of the week. A vivid picture was drawn of the consistent Christian and the worldly man. Sister Miller made mention of the great influence of a kind word during the week upon the pupils.

On the subject of "Literature," the leaders were Sister Katie Gerber and Bro. A. Wambold. As children are bound to read, and as what we read determines our thought we are to give the children good reading. Books might be divided into five classes: books of infidelity, fiction, fashion notes, literature of sports and gaming, and ennobling literature. Very little religious literature is read compared to that devoted to other topics.

There were some special features during the afternoon's session. The first was an illustrated talk by Bro. Shantz to the boys and girls on Sunday observance. Bro. Shantz had designed an original painting of large dimensions, which represented the paths of life, and the way Sunday was observed nowadays. We saw the church, the Sunday school, the saloon, the narrow way and the side tracks. Some boys were preparing their Sunday school lesson and going to Sunday school; others were desecrating the Sabbath by playing marbles, ball, fishing, etc. Altogether the sin of Sabbath-breaking was impressed in a forcible way which caught the children's attention.

On the subject of "Missions," Bro. Gerber gave us some striking facts. Over half of the world is in utter darkness and when the Mohammedans are added nearly two-thirds are without a knowledge of Christ. In the United States seven and a half millions are spent annually for foreign missions, one and a half times as much for chewing gum, ten times as much for millinery, twenty-one times as much for confectionery, and thirty-three times as much for the churches at home, ninety times as much for jewelry, ninety-five times as much for tobacco, and one hundred and sixty-two times as much for liquor. Sixteen thousand missionaries in the field, but fifty thousand needed to evangelize the world in this generation. The nations have 12,000,000 college graduates every year; one twenty-fourth would be needed to evangelize the world. The total wealth of the Protestant church is twenty-five billion dollars, and it would require less than five per cent. of the net increase of this wealth to Christianize the world in this generation. We have men enough and power enough, for we have the promise, "Lo, I am with you always."

Bro. Norman Stauffer gave a graphic account of the work carried on in the India mission at Dhamrai.

The second special feature of the afternoon was a very heavy hailstorm, which interrupted us for a short time. The weather cleared up shortly, and a very interesting

time was spent in discussing questions which were put into the question drawer. Some of the conclusions were as follows: That a person, not a Christian, could hardly give the desired light to a class. That a tobacco user would be a far more effectual Sunday school worker if he were free of the habit. That boys and girls of about sixteen might be kept in the Sunday school if their parents attended regularly. That the only hindrance to good Sunday school libraries was a lack of funds in the treasury. That God hears the prayer of the non-Christian if he prays with a sincere heart for light. Many other questions were discussed at length.

On Amusements.—The line of thought presented was for such as are professing Christians. Among the amusements mentioned were football, gaming tables and other forms of sport. The reasons given for not favoring them were because some lead to special uniforms, worldly contests; God's name is not honored; both body and mind are unduly exerted and are damaged so that they are not capable of doing the duties that God requires of us. This body is God's temple and should be used for his service and not for the gratification of the flesh. The time and money spent are also the Lord's and are given us for use in his service.

The need of more consecrated workers was next discussed. Consecration means setting apart. A larger number should be resigned or more earnestly engaged in this noble work of the Sunday school. More should become better acquainted with the holy Book and thus become better equipped for the service of God, that as the days go by more laborers and better qualified ones be in the Sunday school work, that the borders of God's vineyard be extended here below.

The sessions all through were characterized by a deep spirituality, and we earnestly hope and pray that all present may upon their return home have put into effect the helpful lessons learned at this the third annual Sunday school conference. The conference is to be held at High River next year.

HOW READEST THOU?

It is one thing to read the Bible through. Another thing to read to learn and do. Some read it with design to learn to read. But to the subject take but little heed. Some read it as their duty once a week. But no instruction from the Bible seek; While others read it with but little care, With no regard to how they read, nor where. Some read it as a history, to know. How people lived some thousands of years ago. Some read to bring themselves into repine, By showing others how they can dispute; While others read to learn the neighbors do. To see how long it will take to read it through. Some read it for the wonders that are there—How David killed a lion and a bear; While others read it with uncommon care, Hoping to find some contradictions there! Some read as though it did not speak to them. So to the people at Jerusalem. One reads it as a book of mysteries. And won't believe the very thing he sees. One reads with a heart as cold as ice. And sees the thing just as his father said. Some read to prove a pre-adapted creed. Hence understand but little that they read. For every passage in the Book they bend To make it suit that all-important end! Some people read as I have often thought. To teach the Bible instead of being taught. And some there are who read it out of spite. I fear there are but few who read it right. So many people in these latter days. Have read the Bible in so many ways, That few can tell which system is the best. For every party contends about the text. But read it prayerfully, and you will see. Although men contradict, God's words agree. For what the early Bible prophets wrote. We find that Christ and his apostles quote.

OUR MISSIONS.

FOREIGN FIELD.

India—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Lechty, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

A NOTE FROM INDIA

Dhamtari, C. P., India, June 22, 1905.

Dear Editor:—

Last week we tried to tell you a little of the problem of keeping alive in India. You will be interested to know that four days after your letter went the doctor from Raipur came. That is a week and a day after he had been called. And we do not blame the doctor, either. He is busy. He is the only European doctor in the whole Raipur District and the Raipur District has a population of nearly a million and a half by the last census. Think of Drs. White and Black and Green and Brown and Gray jostling each other in the home lands for "something to do." Then think of such conditions as these. The matter of having a consecrated, spiritual, missionary doctor is one that needs particular attention from those who have the sending in charge. Where are all those young men who have "considered" this matter long enough to have prepared themselves to come and be already on the field by this time if they had acted instead of merely thinking?

My dear Lina is a little better. She still is subject to very severe pains and she is unable to sit up to eat. But the rains broke last night, and now, at ten o'clock, the mercury stands at 86. With this cooler weather we hope to see more rapid improvement. Pray for us and for the work. These are little incidents in the lives of those who would obey the Master's commands.

Yours in Him,

J. A. RESSLER.

For the Herald of Truth.

POSSIBILITIES OF PRAYER.

By Jacob Burkholder.

In a letter received to-day the following tract was enclosed. I copy it and send it on for others to read and meditate upon its contents.

"Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in far-away India or China through prayer as though I were there. Not in as many ways as I thought there, but as truly, as man may go aside to-day, and shut his door, and as really spend a half hour in India—I am thinking of my words as I say them, it seems so much to say, and yet it is true—as really spend half an hour of his life in India for God as though he were there in person. Is that true?

"A man may turn away from his work and I must get more than half hours for this secret service. Without any doubt he may turn his key and be there for a bit of time as potentially in China by the power of prayer as though there in bodily form. I say, 'potentially' present; of course not

consciously present. But in the power exerted upon men he may be truly present at the objective point of prayer. He may give a new meaning to the printed page being read by some native down in Africa. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus—yonder men swept and swayed by evil spirits and by prejudices for generations—make it easier for them to accept the story, and, if need be, to separate from loved ones, and step out and up into a new life."—[Peniel Herald.]

Every child of God knows from experience that there is power in prayer. I wonder if one were to investigate how many persons could be found who daily enter their closets and spend one-half hour in prayer for the spreading of the gospel among the heathen. Dear brethren and sisters, just stop a moment and think whom your prayers will help. They will help the missionaries, they will help the orphans, they will help the native workers, they will help the native Christians and they will help the heathen to accept Christ. Will you not from now on spend more time in closets and daily offer up a prayer for some special object?

Dhamtari, C. P., India, June 16, 1905.

For the Herald of Truth.

FROM THE FT. WAYNE MISSION.

Readers of the Herald:—

By request of the workers at this place I write this note. We enjoyed a spiritual upbuilding while visiting the mission. Though the work seemed hard and under some serious difficulties, yet we can rejoice to know that we are "never alone." Regular gospel services were continued nearly two weeks. At times very few were present, at others the hall was well filled. The result of our efforts we leave with the Lord. On Sunday evening, July 16th, Bro. Bressler preached his farewell sermon. Our best wishes go with him and his companion as they enter a new field of labor in the West. On Sunday morning, July 16th, Bro. Ben B. King was ordained to the ministry and David Burkholder officiated at the ordination. May the Lord bless Bro. King in his efforts to the salvation of many souls. We need more young men and women who will consecrate all to his service. More workers are needed at Ft. Wayne, especially another sister. Sister Melinda Mann at present is alone and the work is too heavy for one. More house-to-house visiting, distributing of tracts and papers ought to be done, but cannot be until more help is received. Can we not find one sister somewhere who is consecrated enough to spend at least a short time in the Master's service in Ft. Wayne? Christ says, "Come," but he also says, "Go," and that means you. Bro. King and Bro. Bontrager are working as day laborers and are giving of their means to support a great part of the work. That method may do well enough for the present, but before any definite progress can be made in Ft. Wayne some one must put his entire time to mission work, and that means that he must be supported. We are very grateful to all who have in any way given of their means to the support of the work. We pray the Lord's blessing upon you.

Yours for the Lost,

J. E. HARTZLER.

The wise man wastes no time talking about his wisdom.

For the Herald of Truth.

REPORT

Of the Quarterly Sunday School Meeting Held at the Roseland (Neb.) Mennonite Church, July 2, 1905.

Devotional by Albrecht Schiffer. E. E. Ebersole was elected moderator.

1. How to study the Bible? S. Burkhard. We should study it every day. Learn to think of what you are studying. Study by topics. Study by chapters. Study by prayer.

2. The effect of literature on our lives. By Emanuel Schiffer. Eccl. 12:12, "Of making many books there is no end." We should leave infidel books alone. "For as he thinketh in his heart so is he." So literature affects our lives either for good or bad. Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." We should make the Bible our principal literature.

Essay by Mary Hoffman.

D. G. Lapp. It is said that crime is on the increase because of men reading of plots and plans of other criminals who have gone before.

3. What attitude should Christians take toward celebrating national holidays? (a) Washington's Birthday. (b) Decoration Day. These days are celebrated because of the achievements of man. Christians should not make a display over the dead. (c) July Fourth. When once we are truly converted we have no desire for the things as they are carried on on this day. (d) Thanksgiving. This day should be observed by all Christian people.

For the Herald of Truth.

REPORT

Of the Church Conference of Northwest Canada.

The conference of the Mennonite churches of Alberta was held at Mayton on July 10th. The house was filled with brethren and sisters from High River, Okotoks and Carstairs, in addition to those of the Mayton congregation. The morning session was taken up by a conference of the ministerial brethren and deacons to decide on the most important subjects for discussion in the afternoon. In the afternoon, after appointing a chairman and secretary, Bro. Bauman addressed the assembly, and exhorted all to stand fast in the faith and doctrine of the church. The brethren Israel R. Shantz, Isaac Miller and Norman Stauffer testified to their willingness to be used in the church for God's service.

Thereupon followed a discussion on the subject of "Unity." Many thoughts were presented on this topic. Among others were the following: In union there is strength, so to make headway we must have unity among the bishops, ministers, deacons and lay members. As we cannot help having differences of opinion, we must learn to agree upon a disagreement. The branches in abiding in the vine teach us a lesson in unity. As a flock of sheep stay together, so should the members of Christ's flock.

The subject of the duties of officials and lay members was also taken up, first by Bro. Amos Bauman. Officials, he said, were first established by Christ and Paul. And just as all organizations need officials that may be efficient, so we must watch our great arch-enemy. Then followed an outline of the duties of the officials of the church. The bishop must see that the church is following the rules and ordinances; he must also ap-

point preachers to scattered members to give spiritual food. The minister's duty is to preach, warn, admonish, reprove, to be a good example, and to see that all the members are taken care of. The deacons are to see after the poor and needy in temporal affairs. He should soothe and see to misunderstandings between brethren without partiality. The lay members should pray for the minister and see to his support.

The need of keeping in close touch with our brethren in the East was felt, for as all the ministerial brethren here have been ordained here, they felt the need of guidance and instruction in better methods of carrying on the work. Bro. N. Stauffer was appointed as our correspondent to the East in regard to this matter.

Some clauses of the resolutions of the annual conference were also discussed, and also some questions answered which more particularly affected the congregations attending the conference.

In the evening Bro. Norman Stauffer preached an earnest and searching sermon on Gen. 3, last clause of 9th and 11th verses. Special services will be conducted at Mayton for the week following the conference, by the brethren I. R. Shantz and I. Miller. God is blessing the work in this community. May his Spirit use us in his service.

E. J. REID.

For the Herald of Truth.

CHRIST THE SAVIOR.

By Laura E. Burkholder.

When God created man he placed him in the garden of Eden, and gave him dominion over the works of his hands. According to the time given before Christ, man did not enjoy the privilege of dwelling in this garden any length of time until he broke the commandment which God had given him. After man had fallen into sin God saw it necessary to bring about some plan of redemption. Therefore he sent his Son into the world that we through him might be saved. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Notice, God did not refer to a certain individual when he spoke these words, but he said, "whosoever." This applies to any one who will accept Christ as the Savior. This invitation was given hundreds of years ago, but it is just the same now as it was when it was given. Sinners friends, have you ever stopped to think what Christ has done for you? He left the shining courts of heaven and came into this sinful world, "and became obedient unto death, even the death of the cross."

When he was but twelve years of age we find him in the temple talking with the lawyers and doctors. He was about his Father's business in his youthful days. How many of you are perhaps many more than twelve years of age and have never professed Christ as your Savior. It is high time for you to awaken from your sinful way of living and accept Christ while it is called to-day; to-morrow may be too late. Before the setting of the sun you may be called from time to eternity. Think what your condition would be if you should appear before Christ unprepared. "Behold, now is the accepted time; behold, now is the day of salvation." "To-day if ye will hear his voice, harden not your hearts, as in the provocation."

Christ has suffered for the sins of the whole human family, and has brought us back again into favor and friendship with

God. He wore the scarlet robe, and the crown of thorns, and was mocked, and spit upon, and crucified, all for our sins. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (Isa. 53:7).

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Christ did not come into this world to bleed and die for us because of our love towards him, but because of the love and mercy that God had towards us. "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). Christ is ready and willing to save whosoever will come unto him. It is not his will that any should perish, but that all should inherit eternal life.

Christ sends out the invitation, by saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). The commandments of Christ are not grievous to bear, but the Christian who is living a Christlike life will obey them with pleasure, in hope of eternal life, which is promised to all them that love and serve the Lord. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). When Christ came into this world he did not as much as have a place where to lay his head. Though he possessed none of this world's goods, he had great possessions in his Father's kingdom, which was far better. The pleasures and riches of this world are nothing compared to those of eternity. Since Christ has sacrificed his life for us and opened the way of salvation, it should be easy for us to make the sacrifices we have to make, to be followers of the meek and lowly Jesus. We can all inherit eternal life through the blood of Jesus Christ, if we are only willing to make an absolute surrender of self, and obey his commandments. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works" (Tit. 2:14).

Harrisonburg, Va.

BOOKS OF THE OLD TESTAMENT.

Great Jehovah speaks to us in Genesis and Exodus; Leviticus and Numbers see, followed by Deuteronomy; Joshua and Judges away the land; Ruth gleams the sheaf with trembling hand; Samuel with numerous kings appear, And Chronicles are wandering here; Ezra and Nehemiah now Esther the beauteous mourner show; Job speaks and sighs and David in Psalms And Proverbs teaches to scatter aims; Ecclesiastes then comes on, And the sweet Songs of Solomon; Isaiah, Jeremiah then With Lamentations takes his pen, Ezekiel, Daniel, Hosea's lyre Sweil, Joel, Amos, Obadiah, Next Jonah, Micah, Nahum come; And lo! Habakkuk finds room; Next Zephaniah, Haggai calls, Rapt Zechariah builds his walls, And Malachi with garments rent, Concludes the ancient Testament.

Southwestern Pennsylvania Conference.

The Lord willing, the Sunday School Conference for the Southwestern Pennsylvania District will be held at the Rockton church, Clearfield Co., Pa., Aug. 22 and 23, 1905. The church conference will be held at the same place, Aug. 24th and 25th. The bishops and executive committee will meet at 10 a. m., and the regular conference will convene at 1:30 p. m. All questions should be sent to the secretary at least five days before conference. Card orders for reduced rates on railroads will be secured by writing to the secretary. Inform E. J. Blough, W. G. Spelcher or David Kirk, Rockton, Pa., of your coming, and you will be met at the station. A general invitation is extended to all interested in the Lord's work. S. G. SHETLER, Sec'y. Johnstown, Pa., R. F. D. No. 4.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. C. & St. L. R. R. or the C. & L. R. R. should notify N. M. Slabaugh, Greentown, Ind., and stop off at Amboy. Those coming on the T. St. L. & W. R. R. should notify W. R. R. K. Komo, Ind., and stop off at Greentown. Persons coming to any other station than the above should notify some one in the above named places proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

MARRIAGES.

Hershberger—Seiders.—Deacon Elias D. Hershberger of Springs, Pa., and Sister Linda Seiders of Blittner, Md., were united in marriage by Bish. Joel J. Miller at the Amish Mennonite meeting house near Grantsville, Md., on Sunday, July 22, 1905.

ITEMS.

The highest railroad bridge in the world has just been completed. It spans the gorge of the Zambezi river in Central Africa. The famous structure is of steel, of the cantilever type. The total length of the bridge is 650 feet and the height above low water is 400 feet. It is one of the engineering feats of the Cape to Cairo railway and was designed and constructed by the Cleveland Bridge & Engineering Co., Canton, Ohio. The gorge is spanned just below and in full view of the world-renowned Victoria Falls, the Falls themselves being about a mile wide and more than 400 feet high, beside which our own Niagara receives the tone of insignificance. The Victoria Falls Bridge has been designated the eighth wonder of the world.

The gunboat Bennington is a total wreck at San Diego, Calif., on account of an explosion of one of its boilers. Nearly a hundred persons, dead and scores will go through life maimed because of the catastrophe, and the government suffers nearly a million-dollar loss. This is the second warship that exploded spontaneously recently, the other being the Missouri. It appears that instruments designed for the destruction of human lives do their work whether in open battle or not. The sad feature about the affair is that so many innocent ones are made to suffer by the war policy.

Caroline Elizabeth Monell died at her home at Fishkill Landing, N. Y. She was a granddaughter of John Adams, second president of the United States, who wrote a contract with her on her birth. Her first husband, Andrew Downing, was the landscape artist who laid out the public grounds at Washington.

Daniel Maloney, who was exhibiting with his aeroplane at Santa Clara, Calif., on July 18th, fell three thousand feet to his death. A sad termination to a foolhardy feat.

The Interstate Commerce Commission has issued a bulletin showing that during the first three months of the year 500 persons were killed and 14,397 injured on the railroads of the United States.

Yellow fever in regular scourge form has broken out in New Orleans. Two hundred cases were reported last week. People are fleeing in terror from the city, but cannot find a way to escape the rigidly kept quarantine boundary lines. All the states bordering Louisiana have declared and are maintaining a quarantine on the stricken state. Much suffering may be expected by the unfortunate inhabitants of the afflicted city.

The peace envoys, who are commissioned to arrange for the cessation of hostilities between Russia and Japan and if possible bring about peace between the belligerent countries, are arriving in the United States and will hold their annual meeting near Oyster Bay about Aug. 5th. It is to be sincerely hoped that their efforts will be entirely successful.

BIBLES—Continued

The Christian Worker's Art Bible contains an entirely new system of Bible markings which instantly commends itself to Bible students and Christian workers. It shows how the divine plan of salvation runs through the whole Bible from Genesis to Revelation. Over 5,000 texts are marked. Every passage is keyed in a way easy to understand and plainly marked in red. Each distinct phase of the plan of salvation is "keyed" with a different letter, and the passage referring to the same is underscored with a red line. It greatly simplifies the primary purpose of the Word of God, viz., by cutting from the great mass of facts, literary figures, and historical accounts all the important texts on this theme, it brings the message of salvation directly to the individual. (Long Printer). It contains the Teachers' Helps, International Combination Concordance, seventeen colored maps and eighty full-page illustrations of which thirty-two are printed in fine colors.

No. X. Bound in French seal, limp, red under gold edges. 2.80
No. Y. Bound in French seal, divinity circuit, round corners, red and gold edges, extra grained lining. 3.40
No. Z. Same as No. Y, but with silk headband and marbled grained leather lining. 3.80

No. 350. The Holman "Linear" Comparative S. S. Teachers' Bible, containing in combined text the authorized and Revised Versions of the Old and New Testaments, showing both versions in a single line. New Analytical and Comparative Concordance with 100,000 references and 15 new maps in colors, with cross-line index. Bound in imperial seal, divinity circuit, lined paper, round corners, red under gold edges. 3.80

No. 355. Same as No. 350, but bound in Persian morocco, divinity circuit, leather lined, round corners, red under gold edges. 4.00
No. 360. Same as No. 350, but bound in levant, divinity circuit, call lined, silk sewed, round corners, red under gold edges. 5.30

The Jefferson Bible, derives its name from Thomas Jefferson, the third President of the United States. By clipping from the four Gospels, and properly arranging the same, he compiled a connected narrative which he entitled "The Life and Miracles of Jesus of Nazareth," thus producing a connected "Life of Christ" of absorbing interest, by using exact Scripture quotations. The book is printed in plain type on good paper, and contains 161 pages and measures 25x35 inches—just right to fit the vest pocket.

No. 1 J. Bound in flexible leather, gilt edged, with gold stamp on side, postpaid. 4.00
No. 2 J. Bound in red grained morocco, with divinity circuit, leather lined, gilt edges, gold stamp on side, postpaid. 4.00
Descriptions of "Wide Margin," "Self-Explanatory" and other special styles of Bibles furnished upon request. For German Bibles (Hand, Teachers' or Family) and Testaments, see our German catalogue.

Self-Pronouncing Family Bibles

Self-pronouncing family Bibles, with the following list of the different styles of Family Bibles, but the following list embraces some of the kinds which have the largest sale. The type in all of these Bibles is nice and clear, making the reading easy, while the bindings include some of the cheapest, medium and expensive styles. Our prices represent extra good value for the money, being considerably lower than the regular prices.

No. 4. King James Version of both Old and New Testaments, Family Record, Marriage Certificate, Standard Concordance, over 100 Scripture Illustrations, alphabetical table of proper names, maps, etc. Bound in imitation leather, arabesque, gold side and back titles, comb edges. By express. 3.50

No. 6. Same as No. 5, with gold edges. By express. 1.60

No. 7. Same contents as Nos. 5 and 6, bound in American morocco, padded (cushioned) sides, round corners on cover and edges. By express. 3.80

No. 12 contains features in Nos. 5, 6 and 8, and in addition, all colored and other illustrations; Biblical antiquities; Illustrated Bible Dictionary; and 4,000 questions and answers on the Old and New Testament, etc. Bound in American morocco, call finish, padded (cushioned) sides, round corners on cover and edges; gold edges. By express. 3.50

No. 10 contains features in all the foregoing, and in addition four lithograph plates; the Lord's Prayer in colors; Thorwaldsen Gallery of statues of Christ and His Apostles, etc. Bound in French morocco, padded sides, round corners on covers and edges, silk head bands, red under gold edges. By express. 4.90

No. 20. PARALLEL. Both Versions, King James and Revised, in parallel columns. Two Bibles in one. Many fine illustrations; Family Record; Standard Concordance, etc. Bound in American morocco, embossed, gold title on side and back, comb edges. By express. 2.45

No. 21. Same as No. 20, with gold edges. By express. 3.80

No. 25. Parallel. Same contents as Nos. 20 and 21 and in addition, illustrated Bible Dictionary; the Lord's Prayer colored; department of reference; many fine colored and other illustrations including sixteen full-page Dore plates; Palms in metre, etc. Bound in American morocco, padded (cushioned) sides, round corners on edges and covers, gold title on side and back. Gold edges. By express. 4.50

No. 26. Parallel. Same contents as No. 25 and in addition many Dore, Hoffman and Thorwaldsen Illustrations; 4,500 questions and answers, etc., etc. Bound in American morocco, padded. Full gold side and back, gold edges. By express. 5.75

No. 40. Authorized version only. Extra large clear type. Contains dictionary of proper names; standard concordance (new), family record in colors. Bound in French morocco embossed padded (cushioned) sides, gold edges, round corners on cover and edges. By express. 4.30

No. 42. Same contents as No. 40, and in addition a number of magnified lithographs in colors, steel engravings and half tones. Bound in Levant morocco, padded (cushioned) sides, round corners on covers and edges, morocco leather joints, inside panel finish, red under gold edges. By express. 9.00

New Red Letter, clear type, self-pronouncing Family Bible, with the words of Christ printed in red. Contains authorized version; standard concordance; self-pronouncing dictionary of proper names; colored maps; over 100 full-page and other illustrations; family record, etc.

No. 5 B. L. Black varnished cover, arabesque design, gold side and back title, marbled edges. By express. 1.70

No. 7 B. L. American morocco, with padded sides, embossed design, gold lettering, round corners on cover, gilt edges. By express. 3.40

Self-Pronouncing COMBINATION Family Bibles. Showing in simple form all changes, additions and omissions made by revisers, and enabling readers to see at a glance wherein the two versions differ. The King James version is the basis and this version is read straight along from the text in his hand. The footnotes. These notes give all the words and passages of the revised version wherein it differs from the King James version. The contents of these Bibles, i. e. concordance and other additional matter, are similar to those usually found in other Bibles at corresponding prices. Lack of space forbids a full description, but this will be furnished cheerfully upon request. We give herewith the binding and prices of a few of the leading styles.

No. 10. Bound in imitation leather, embossed sides, comb edges. By express. 1.95

No. 3 C. Bound in superfine imitation leather, panel sides, full gilt front cover, gilt edges. By express. 3.90

No. 4 C. Bound in American morocco, call finish, embossed in gold, gold edges. By express. 6.35

No. 6 C. Bound in French morocco, padded sides, round corners, gold edges. By express. 6.35

Self-Pronouncing Pulpit Bibles

Printed in extra large type so as to be read with great ease. The text is in authorized or King James' version, self-pronouncing dictionary and standard concordance. Specially made for pulpit use. Rich and beautiful in every respect.

No. 45. Bound in French morocco, beveled boards, round corners on cover, gilt edges. By express. 4.00

No. 46. Bound in Turkey morocco, antique padded (cushioned) sides, round corners on covers and edges, lined paper, red under gold edges. By express. 9.00

Always order by "number." It is not necessary to describe the Bible. If you mention the number of the Bible wanted, that will be sufficient.

All orders should be accompanied by cash. That is the most satisfactory way to do business. Cash orders always receive first attention.

MENNONITE PUBLISHING CO.,

Elkhart, Ind.

BONDS FOR SALE.

The Mennonite Publishing Company has at all times some of these First Mortgage Gold Bonds for sale. These bonds run ten years from May 1, 1905, and bear 5 per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

OREGON CONFERENCE.

Special rates Sept. 28th via the Santa Fe Route to Hubbard, Oregon, with stop-over privileges, going and coming, at Victorville, Reedley and other points in California that passengers may choose; also at La Junta, Colorado. Bro. R. J. Heatwole of Windsor, Kansas, Standard Concordance, etc. Bound in American morocco, embossed, gold title on side and back, comb edges. By express. 2.45

No. 21. Same as No. 20, with gold edges. By express. 3.80

No. 25. Parallel. Same contents as Nos. 20 and 21 and in addition, illustrated Bible Dictionary; the Lord's Prayer colored; department of reference; many fine colored and other illustrations including sixteen full-page Dore plates; Palms in metre, etc. Bound in American morocco, padded (cushioned) sides, round corners on edges and covers, gold title on side and back. Gold edges. By express. 4.50

No. 26. Parallel. Same contents as No. 25 and in addition many Dore, Hoffman and Thorwaldsen Illustrations; 4,500 questions and answers, etc., etc. Bound in American morocco, padded. Full gold side and back, gold edges. By express. 5.75

No. 40. Authorized version only. Extra large clear type. Contains dictionary of proper names; standard concordance (new), family record in colors. Bound in French morocco embossed padded (cushioned) sides, gold edges, round corners on cover and edges. By express. 4.30

No. 42. Same contents as No. 40, and in addition a number of magnified lithographs in colors, steel engravings and half tones. Bound in Levant morocco, padded (cushioned) sides, round corners on covers and edges, morocco leather joints, inside panel finish, red under gold edges. By express. 9.00

New Red Letter, clear type, self-pronouncing Family Bible, with the words of Christ printed in red. Contains authorized version; standard concordance; self-pronouncing dictionary of proper names; colored maps; over 100 full-page and other illustrations; family record, etc.

No. 5 B. L. Black varnished cover, arabesque design, gold side and back title, marbled edges. By express. 1.70

No. 7 B. L. American morocco, with padded sides, embossed design, gold lettering, round corners on cover, gilt edges. By express. 3.40

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,

Canadian Northern Building,

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—hundreds of Homesteads taken and some good ones still to be had in the

Mennonite Quill—Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Cochen, Indiana.
Pre. DAVID GOREZ, Newton, Kansas.
Pre. H. S. KREIBIEL, Humbolt, Sask., Canada.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE—For cheap leaseholders R. R. rates address or inquire at our office, 303 Jackson Street, St. Paul, Minnesota. The Canadian Northern Railroad now complete to the Reserve.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

HOMESEEKERS' EXCURSION.

Bro. R. J. Heatwole writes from Topeka, Kan., that on the 15th of August the Santa Fe Railway Co. will sell tickets at half fare plus fifty cents from any point on the Santa Fe railway in Kansas and Missouri to La Junta, Colorado, tickets good for 21 days from the above date. Bro. Heatwole, whose address is Windsor, Kansas, R. F. D. No. 1, will be pleased to hear from all those who wish to go. Bro. Heatwole will take the train at Newton on the 15th of August.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway
and
Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 627 Chemical Building, St. Louis, Mo.; M. A. Hayes, Agent, 226 Dearborn Street, Chicago, Ill.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 10, 1905.

Vol. XLII. No. 32.

EDITORIAL NOTES.

On the Mission page will be found an article entitled, "Dead in Sin," selected by Bro. J. N. Kaufman, now at Dhamtari, India. In a private note to the editor he states that this description comes as near to the actual facts as they exist in the Central Provinces and around Dhamtari as it is possible to give them. Bro. Kaufman has been in India long enough to become acquainted with some of these experiences, at least, and we sincerely trust that God will use him and all our faithful missionaries to awaken the thousands "dead in sin" to a savingly glorious life in Christ Jesus.

The subject of the better organization of the working forces of the church, especially of mission boards, as introduced by Bro. S. B. Wenger, is still alive among our people. We expect to present to our readers a few more articles on the subject in the next issue of the Herald. Besides these articles, several intelligently-written letters, commenting on the articles in which this matter was discussed, have fallen into the editor's hands and may appear in part in our columns at the proper time.

We believe our people should agitate and discuss the subject sufficiently to cause the church to think intelligently, and when the proper time comes, act wisely. We are glad that the thought of unity in our forces as well as a full representation of the entire church receives the attention it does in these discussions. A complete representation, proper organization with unity in the ranks of the workers should produce effective results.

Reports from the West Virginia mission field show that the work in the mountains is still progressing. Two Sunday schools are conducted, one at Job and another at the Pleasant Hill schoolhouse (three miles north of Job, instead of three miles south, as was reported in a recent issue of the Herald). Besides a minister and his family from the Shenandoah Valley, Virginia, several other workers are assisting in the Sunday school and other meetings. At present Bro. C. B. Byer of Munnasburg, Pa., and Sister Kate Blosser of Rawson, Ohio, are helping in the good cause established for the simple-hearted natives among the "West Virginia Hills." Pre. Christian Good and wife, who spent the greater part of the summer at Job, have returned to their home near Harrisonburg, Va., and Bro. Jacob A. Heatwole and wife have taken their place.

We trust the efforts of these brethren and sisters will be owned and blessed by the Master in such a way that many souls will be brought into the kingdom and added to the church.

Industrial Orphanage Proposed.—In writing of the almost limitless acreage of land available for all purposes in the Canadian Northwest, where our people are now making settlements, Bro. E. S. Hallman suggests that a movement be put on foot to start an orphanage, or mission, or colony for the poor, or whatever it might be called. Excellent land at a very small price could be purchased, or a homestead taken, the soil cultivated, industrial work organized and the institution made self-supporting. Then the poor in India and other places, including our own crowded cities, could be transported thither and given employment and a home, at least until better opportunities were presented to these unfortunate ones.

Is the plan feasible? It looks so on the surface. We know the land can be purchased very cheaply, and there is certainly plenty of room for the development of such an institution on the wide plains of Saskatchewan, but it would require considerable effort, executive ability and some money to put the movement into working order, even though it would become self-supporting later on. Here is room for a practical application of the mission spirit and the development of philanthropic inclinations and endeavors.

Religious Fanaticism.—Of all the fanaticism among the heathen and adherents of spurious religions, there is none more intense than that found among the Mohammedans. This finds its most striking demonstration in the deliberate self-blinding of its most enthusiastic devotees.

Mecca being the birthplace of the famous prophet, Mohammed, is a sacred city to the Moslem, and it is incumbent upon every member of the sect, who is not incapacitated by poverty or sickness, to once in his life make a pilgrimage to the much-venerated city and worship at its hallowed shrine. The "Christian Herald" gives an account of the manner in which several Christians who, at the risk of their lives, joined the pilgrimage of these fanatics and learned what was done by them at Mecca.

As many as a hundred thousand persons make this pilgrimage in a single year, and among other forms of self-inflicted punish-

ment in honor to the sacred Kaaba, a venerated shrine containing the sacred black stone, claimed to have fallen from heaven (likely an acrolite), and the well of Zemzen, a spring containing medicinal water, is that of blinding the eyes. It is not uncommon for pilgrims to declare that after having seen the Kaaba, they will see nothing more as long as they live. The image of that sacred shrine shall be the last impression made on their vision in life. An official in charge brings a large brick heated to a white heat, on which the devotee gazes at short range until his eyes are scared, and he is led back to his home blinded for life. We are made to exclaim with the writer: "What a pity it is that men so passionately devoted, should not have heard the message of Israel's prophet, What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God (Micah 6:8)."

A Paying Sacrifice.—It is reported that one day while Frederick Charrington, the son of a rich London brewer, was riding in an omnibus, a fellow passenger noticed the blue-ribbon total-abstinence badge on his coat and banteringly asked how much he got for wearing it. The brewer's son answered, "That I cannot say exactly, but it costs me about 20,000 pounds (\$100,000) a year."

The wearer of the badge was the intended successor of his father's business, but had been convinced of its evil and refused to continue in it even though he would have received an income of \$100,000 annually. He preferred a life of sacrifice to a life of money-making in a questionable business. The Spirit and the Word taught him that it is more blessed to give than to receive, and instead of spending his time and energies in amassing a fortune, he consecrated them to public philanthropy and brotherly helpfulness. He soon became a most successful temperance evangelist. After a career of twenty years, his work has grown to such an extent that his mission started on the Mile End Road in a small tent now requires the largest hall of its kind in the world.

The only reason that can be given for an intelligent man to enter into the liquor business is that of making money. The business is discredited by the Bible, the church, by all good people, and it ranks with the lowest occupation followed by public men; to say nothing of the misery, the woe, the suffering it brings to the homes and lives of those who frequent the saloon, besides the

disgrace and evil influence that must be visited upon the families of those who engage in this nefarious business. It will pay, bountifully, to make the sacrifice and forego the opportunity of making money in this way and engage in such work upon which you can ask God's blessing and realize that the harder you drive it, the more you are pleasing the Father in heaven, who will graciously reward all his faithful ones in this life and in the life to come.

PERSONAL MENTION.

Bro. Ed Miller and wife of Springs, Ia., spent Sunday, July 30th, at Gortner, Garrett Co., Md. Bro. Miller filled the regular appointments at this mission station.

Bro. D. S. Brunk of Elida, Ohio, spent Sunday, July 30th, with the congregation at New Stark. He was accompanied by Sister Brunk and Bro. and Sister Levi Brennenman.

Bro. A. Metzler, superintendent of the Orphans' Home, reports forty-five children in the Home. Some necessary improvements have been made to the buildings during the past month.

Bro. A. K. Funk, secretary of the Menomonee Publishing Company, returned from his trip to the East on Aug. 3d. He reports a very pleasant visit among the friends of his former home in Bucks Co., Pa.

Bro. Y. C. Miller of LaGrange Co., Ind., filled the appointments at the Barker Street (Mich.) meeting house on Sunday, July 23d. Bro. Miller was accompanied by his wife and Sister Lydia Diller of Elida, Ohio.

Bro. Peter Fast, father of our German editor, M. B. Fast, who had been spending some time at Elkhart, returned to his former home at Jansen, Neb., on July 31st. We trust he reached his destination safely and found his friends well.

Bro. Geo. J. Lapp and wife are visiting the congregations in Iowa. The reports received from that part of the brotherhood give evidence that their work is appreciated and that much interest is being manifested in their mission to the foreign field.

Bro. Noah Metzler of Nappanee, Ind., gave the congregation at Elkhart an agreeable surprise on Sunday morning, July 30th, by putting in his appearance just at the close of the Sunday school exercises. Bro. M. preached an edifying sermon from the text, Matt. 6:33.

Pre. Peter Unzicker of Cullom, Ill., accompanied by Bro. Lewis D. Appel of the same place, recently returned from a trip to Texas, Louisiana and Oklahoma. There is an effort being made to locate a colony some distance from Houston, Tex. The brethren reached our congregation at New Kirk, Okla., on Sunday, where Bro. Unzicker's sermon was very much appreciated.

HERALD OF TRUTH.

Bro. J. F. Brunk, superintendent of the Kansas City Mission, has gone to Colorado where he will remain until the time for leaving for the conference at Hubbard, Ore., in October, which he expects to attend. During the absence of the superintendent, Bro. J. B. Brunk of La Junta, Colo., will have charge of the Mission. All contributions and correspondence for the Mission should be sent to Bro. J. B. Brunk during this time. See Mission notes.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted 1905.)

By Oliver Olden.

PSALM XV.

The upright man who righteously doth more,
Who toward a goodly goal his work directs,
Whose heart th' eternal truth of God doth love,
Who in disgrace or trouble friend protects;

Who all the slander from his lips rejects,
Against his neighbor taketh up reproach,
Whose eye with scorn the reprobate detects,
Who honors those who unto God approach;

Who in his own good portion doth encroach
If circumstance occasions such event,
Who money ne'er to usury devotes—
Nor taken reward against the innocent—

The man with such humility and grace
May long reside in God's most holy place.
New York City.

For the Herald of Truth.

WHO IS ON THE LORD'S SIDE?

By Ruth E. Buckwalter.

When it comes to religion there can be no neutrality. We must take a part with one side or the other. There are some cases, however, from which we may be excused. In family disputes and the quarrels of neighbors it may be best to keep neutral. But not so in religion. This cannot be repeated too often. "No man can serve two masters." We are not only commanded to cease to do evil, "but to learn to do well," and every tree that bringeth not forth good fruit, though it bring forth no bad fruit, is "hewn down and cast into the fire."

Jesus says, "He that is not with me is against me" (Matt. 12:30). "There is nothing that shows the real character of men more than their attractions and aversions." You say you have accepted Christ and are on his side. Who are the objects of your choice? With whom do you most readily and pleasantly associate? Do you enjoy the company of those who are sober-minded and godly? Or do your inclinations draw you to associate more pleasantly with those who are more worldly-minded and indifferent?

It makes no difference if you do belong to some church. You may still not be on the Lord's side. "He that is not with me is against me." Not he that is not in the church is against me, but he that is not with me, in spirit, in actions, is against me, whether he be in the church or wherever we stand.

How about being on the Lord's side when with those of the world? Why, there are some of us who are ashamed to own it. When we are with those of the world we want to please them and act like them and be just as near like them as we can to gain their good will. We dare not reprove, rebuke and exhort, that belongs to the minister, and then we go on professing we are on the Lord's side. And should any one

tell us we are on the devil's side, we would stoutly deny it. But that is just where Jesus classes such, and we dare not doubt his word.

A man's actions when he is with the world and when he is with godly people, will, in the light of God's word, soon determine on which side he is.

It is true, there are some hypocritical professors who by their talk when with godly people deceive us, and it would be hard to discern on which side they are.

"He that is not with me is against me." Now, imagine Christ who was the most humble, the most unlike the world in actions and in appearance, appear in the company of some professors to-day who like to make a great display of the world in appearance and conversation. Do you think they would be for Christ or against him? Could we not draw from the actions of some that Jesus is as unwelcome a guest as he was with the Gadarenes who desired him to depart out of their coast? (Matt. 8:34).

"Woe," says God, "when I depart from him." Better for a man to lose his property, be deprived of his liberty and become a slave and know not a moment's ease, than to endure the curse. "Ephraim is joined to idols. Let him alone." Yet the Gadarenes desired him to depart. Alas! how many there are, who, though ashamed to say so, have felt the same desire. Thoughts of the Savior are unwelcome and tiresome, and they want to go on undisturbed; in short, to be free of him. I tell you, this is the prayer of many a look, of many a movement. By looks and actions many have prayed thus when never a word has been spoken. But actions speak louder than words. How often have you thus said to a friend, "Depart from me, we desire not the knowledge of thy ways," and say unto the seers, "See not," and unto the prophets, "Prophecy not unto us right things, speak unto us smooth things?" This language is their meaning. And shall not God at the judgment take them at their word? There is nothing more awful than for the Almighty to put man's conduct into words and tell them what they say when no sentence passes their lips.

"He that is not with me is against me." On which side are you, my brother, my sister?

Palmyra, Mo.

For the Herald of Truth.

THE SUNDAY SCHOOL AND THE HOME.

By Essie Landis.

Every Christian home should be some thing of a Sunday school. The Sunday school lessons afford excellent opportunities and give special occasion for the study of the Word in the home. But, how few attend to that duty! The home opportunity is the first and the best.

The Bible in the home will help the inmates to spend many hours more pleasantly and profitably than they could without it. One reason why so many people are opposed to the Bible is because the Bible is opposed to so many things that so many people like to do. But let us aim to teach the Bible in the home and in the Sunday school.

"The Bible is the book that tells
What God would have us do;
It is a light to light the way,
The whole life-journey through.
Its teachings show us what to do,
And what to leave undone;
Then let us heed its precepts all,
Until life's race is run."

August 10,

1905.

The Bible is the Christian's weapon against all evil. Whatever befalls us, let us "cling to the Bible."

We often see that parents, sincerely desiring the conversion of their children, depend wholly upon the pulpit and the Sunday school to instruct them in the way.

There is no good reason why the children of Christian parents should not, as a rule, be converted at home in their childhood days. It is a mistake to suppose that for conversion we must wait until the children have "grown up." Waiting for them "to grow up," instead of seeking their conversion at the earliest possible period, and have them grow up and become Christians, has resulted in very much disappointment and sorrow.

Teach the children to remember their Creator in the days of their youth. Nowhere in the Bible are we bidden to wait until we get old before we begin serving God, but "those that seek me early shall find me." May we as Christians more than ever realize the need of laboring for the salvation of the children of men in their youthful days.

Table talks at home, Sunday schools, Bible memorizing, the telling over and over to the little ones of the old stories of the good Book, co-operation with the Sunday school in preparation of lessons—all these things are indispensable. They are little things, but so are the coral-builders and their daily labors, and also the drops of water that make the mighty sea.

One good way of getting the children interested in Sunday school work, is to have each take part in studying the lesson at home. That has been my experience at least. All study and talk over the lesson together. The older ones can help the younger.

Solomon says in Prov. 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

One of the greatest responsibilities of parents is the work of training children. The child bears within himself instincts which can be trained upward or downward. It is our duty to help to train them upward.

If the Sunday school neglects the children, the devil will not, for the devil neglects not for a single minute. Do not be afraid to bring the children into the Sunday school and church while they are young.

I can say for myself that if I had not been taken to Sunday school regularly in my younger years I would not have accepted Christ as early as I did. I feel very thankful towards God, my parents and Sunday school teachers for it. So we see the great need of Sunday schools. Paul says in 1 Tim. 3:14, 15, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Who is so well fitted for the earliest instruction of a child concerning God and the rights of the child's own parent in the Lord? The best Sunday school teacher should not be expected to substitute this first home training in the knowledge of God and duty.

What our church will be in the future depends largely on what is planted into the youths by the teachers and leaders of our Sunday schools. See that they are taught the doctrine of the Lord Jesus Christ in all purity. Many children have found salvation and forgiveness of sins in the Sunday school.

"Here first their willful, wandering hearts
The way of life were shown,
Here first they sought the better part,
And gained a Sabbath home."

HERALD OF TRUTH.

We might ask the question, What is the relation of the Sunday school and the home? The home is the place to begin the work of teaching. It should be a nursery for God where the children are to be brought up in the nurture and admonition of the Lord. It is the kindergarten of the Sunday school. It seems an uneven task to teach children in the Sunday school, when it is not supplemented by prayer and example in the home. The home teaching has more influence than the Sunday school, since it has the child all the time and the Sunday school has it only one hour a week. Every Christian family ought to be a little Sunday school, consecrated to Christ, and wholly influenced and governed by his rules. We know that religion ought to begin at home and abide there as well.

It seems to me that without prayer parents could not bring up their children as they should, and the Sunday school and home would be, we might say, dead. So let us all "pray without ceasing," as we read in 1 Thess. 5:17. Pray at any time and any place. Some say they have no convenient place to pray in, but any person can find a place private enough if he is so disposed. Our Lord prayed on a mountain, Peter on the housetop, Isaac in the field, Nathaniel under the fig tree. Any place may become a closet, and yet be to us the presence of God. So let us "continue in prayer."

The home and the Sunday school should teach the children to grow up for God. In Eph. 4:15 we read, "But speaking the truth in love, may grow up into him in all things which is the head, even Christ." We need to make sure that in everything we are growing up into Christ.

Since we know that the Sunday school is the place for the children, let us by all means try and get them there. Nowhere outside of the family circle do we find a better opportunity to instruct the rising generation than in the Sunday school. It seems to me if the Sunday school is conducted by Spirit-filled workers in such a way as to make it interesting for the young people (and old as well), it will be no hard matter to get them there and also keep them there.

The aim of the Sunday school is to implant into the minds of the children a right knowledge of the word of God, and that they be taught to scatter precious seeds and win many souls for Christ. Then let us not be weary in well-doing, but press onward with renewed hope and courage in the good work of the Sunday school.

Sterling, Ill.

For the Herald of Truth.

A TRIP THROUGH THE SOUTH.

By Lewis D. Appel.

By special request of several interested friends I shall endeavor to give our impressions of the great state of the Union, Texas, in as brief a form as possible and perhaps in a cruder way as well.

Bro. Peter Unzicker and myself started from Cullom on July 4th and arrived at Houston, Texas, on the morning of the 6th. We stopped there a day, then visited the oil fields of Humble, situated only seventeen miles from Houston. We are convinced that they are the richest oil fields in the United States. One well is capable of producing over 60,000 barrels per day.

The following day we went farther south, where there has special effort been put forth to form a colony. Around the neighboring places of Kennedy, Normana and Beeville

we saw many nice homes. The people being mostly Mexicans, one would find many huts here and there on the ranches where live the ranch men.

The surface near Beeville is gently rolling, but generally level. There is considerable small timber on this ranch that we observed, and where these trees grow large enough they make excellent fence posts, claimed to be enduring.

The land, it is said, can be cleared by the Mexicans for \$2 per acre and when once cleared is capable of producing almost any product in the line of cotton, corn, sugarcane, broom-corn, oats, alfalfa hay and watermelons. Fruits and vegetables of various kinds are also raised; the prospects for the coming year certainly are very favorable and some corn was ready to crib at the time we arrived.

There is no irrigation whatever. The land, raw and without wells, is selling from \$10 upward. The alfalfa is cut from three to five times in a year and makes from one to two tons per acre. They are selling it at \$7 per ton baled out in the field and delivered. The feed is very valuable for cattle, hogs and sheep.

The soil is of a deep rich-looking loam, containing sand. It has the appearance of being highly productive, which accounts for the raising of melons. The day we arrived at Normana they were loading five car loads of them. We were told that the cars averaged from \$30 to \$80 a load, and none had been shipped out of the state.

From what we know of the climate and what we experienced over a week was not as suffocating as we had undergone in the North, there being a gulf breeze continually. We saw people who claimed that their ailments, such as catarrh and asthma, were greatly relieved. As for ourselves we experienced health and vigor that seemed to be imparted from the air and climate. But we enjoyed the novelty and we are assured that physically we are the better for it, even though our complexion was made to take a darker hue. I increased in weight ten pounds in four weeks. We found the country as good as it was represented by Agent Connable of Houston, Texas.

We believe that it would be a good place to form a colony. A ranch can be easily purchased if a number would decide to go and make their homes there and organize a church. It would pay any one to go and see it for himself. We found a number of our own people who saw it and also spoke very favorably in this respect, and if our own schools, churches and other facilities could be established, which no doubt can be, it would be a fine location.

We heard the word of God proclaimed at Houston by the Apostolic Band, and the Salvation Army workers were at their work on the streets as well, inviting the people to come to Christ, both men and women of each creed giving testimony for Christ.

Houston is called the Chicago of the South. It does a great business. One cannot help but notice their ambition in that line. The city has about 70,000 inhabitants and has a good market.

This is what we saw and heard in Texas as nearly as we can give it, although our visits with the brethren and sisters in Louisiana and Oklahoma were very pleasing, and we hope that they were made to feel more encouraged on their pilgrimage and may be found pressing onward and upward.

There are also good openings at Newkirk and around Enid, Okla., for our people to do good work, and some parts are very favorable, although some sacrifices must be made at either place.

Cullom, Ill.

HERALD OF TRUTH.

Thursday, August 10, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Francisco).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICE.

The Church of Christ.—From Funk & Wagnalls, New York, we have received a copy of the book, "The Church," 12-no., cloth binding, 330 pages, \$1.00. For sale by the Mennonite Publishing Co., Elkhart, Ind. In this book the author (a layman, who desires to have the book brought out without any hint as to who he is) presents Christianity as an original religion, in contrast with all preceding religions, and dwells especially on the forgiveness of sins. To this end he reviews all cases of pardon given in the New Testament in an original way, and maintains that the church of Christ should be one, or identical in organization, teaching and practice with the New Testament church, before creed or sect or party began, and that such unity, according to Christ's own words, is essential to its complete and final triumph in the world.

The author boldly and clearly interprets baptism as immersion. On this subject, however, he follows largely the old beaten path which immersionists have followed for centuries. On this subject we may not agree with him; we will follow the good old way and while proving all things hold fast that which is good. If there is one subject or the other on which the reader may not agree with the author, there is so large an amount of matter in the book that all Christians can, and must, and do, accept, that it will pay, and abundantly, to read the book, especially when it costs only so small a price. We recommend it to the attention of all for the encouragement and confirmation in Christian faith and love with which the author seeks to inspire his readers.

CORRESPONDENCE.

Mendon, Mich., July 31, 1905.—Dear Herald Readers: Greeting in Jesus' name—I have long had a desire to write a few lines for the Herald, but still neglected it. Let us not allow golden opportunities to do good pass by unheeded. When we read the Herald and see how much others are doing for the glorious cause, we rejoice. But our hearts are made sad to see the precious ones entrusted to our care grow up without any church or Sunday school privileges. We are so anxious to have them taught the doctrines once delivered to the saints. Some

one might ask, Is there no church or Sunday school of any kind in your neighborhood? Yes; but only the more worldly and popular kind, and since they do not approve of keeping many of the commandments and sanction the fashions and all the worldly amusements, we do not feel that it would be the best to send our children to their schools and have them brought up under such influences. We would be very much pleased to have some of our ministering brethren visit us and preach for us. Should any be willing to come, they would be met at the station. Our nearest station is Mendon, on the G. R. & I. R. R. Our parents, Bro. Jacob Kindy and wife of Fulton, Kalanazoo Co., Mich., would also appreciate a visit from the brethren very much. Bro. Kindy has been in poor health since last spring and they desire very much to have the gospel preached to them. Any one informing them of their coming would be met at Leonidas, their nearest station. We are hungering for a spiritual feast.

R. L. KINDY.

Iowa, La., July 28, 1905.—Greeting to all the Herald Readers:—On Sunday, July 23d, we reorganized our Sunday school. The following officers were elected: Superintendent, D. N. Hamilton; assistant, Jacob Bauer; secretary-treasurer, Anna Hamilton; chorister, Jacob Bauer. We wish you all the grace of God.

New Kirk, Okla., July 25, 1905.—Dear Brethren and Sisters:—We are glad to say that Bro. Peter Unzieker and Bro. Lewis Appel of Calumet, Ill., stopped with us over Sunday, July 23d. After the Sunday school, Bro. Unzieker preached a short sermon to us, which was very much appreciated. His text was, "Lord, help me" (Matt. 15:25). May God grant that more ministers may stop with us. Our Sunday school was organized last spring and is still improving. Children that never went to Sunday school before are coming regularly with a penny tied up in the corner of their handkerchiefs, and they are becoming interested in Sunday school work. Dear Sunday school workers, pray for us at this place.

JOHN FREY.

Spring City, Pa., July 30, 1905.—Dear Herald Readers, Greeting:—Our little band here is still rejoicing on the pilgrimage heavenward. Our Sunday school is fairly well attended with good interest. Our ministers, Bro. Latshaw and Bro. Hunsberger, are both old men and I am sure they would feel relieved and thankful if some visiting preacher would drop in now and then on our meeting Sunday, and in between if you choose.

It has been my privilege to attend the Sunday school mission meeting held at Paradise, Lancaster Co., Pa., on July 26th. There were many good thoughts presented by the different speakers. Eighteen different hymns were sung from the Church and Sunday School Hymnal. Summing up all, the meeting was a spiritual feast.

FRANCIS BECHTEL.

Wellman, Iowa, July 29, 1905.—Dear Herald Readers, Greeting in His name:—The Lord has graciously kept us to the present time, and is continually pouring showers of blessing upon us. We have been permitted, through the goodness of God, to meet with Bro. George and Sister Esther Lapp, possibly for the last time in this world. God only knows. They were with us on the evening of July 20th. The brother read for an opening lesson a part of the 13th chapter of Matthew, the parable of the

sower. He chose for a basis of his remarks Psa. 32:8, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Many good thoughts were brought out. Sister Lapp also spoke to us a short time. May the Lord be very near to them and guide them safely where they go.

Our Sunday school was reorganized on July 1st for the remainder of the year. Bro. Abner Yoder was chosen superintendent, and Bro. Fred Groff, assistant. We reorganize semi-annually. The Lord bless us all.

COR.

Nappanee, Ind., July 29, 1905.—Dear Readers of the Herald, Greeting:—By request I will give a brief sketch of my trip to North Dakota. It was a pleasant one and I have a better realization of what is meant by our Savior's words, "The harvest is great and the laborers are few," and "the field is all ready ripe to harvest." Who will go and gather the lost and dying of these great plains?

My trip was pleasant, yet not without deep groans and a great anxiety for an ingathering of souls and for an awakening of God's beloved Zion, which God granted. The brotherhood was much revived, and twenty-two or three confessions were made in all. Most of these are under outside influences and will have many things to meet and to overcome. Brethren, remember these precious souls in your prayers. The church at Surrey numbers forty-five in membership, with the brethren Isaac Mast and J. M. Hartler as their ministers. Both these brethren are very promising and in earnest, any may God bless them abundantly with the much-needed power from on high. The congregation at this place is building a house of worship, which is very much needed. Our little congregation has opposition to meet both from the outside and from other denominations. It seems one of the hard things for so many to learn is, that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost; for he that in these things serveth Christ is acceptable to God and approved of men" (Rom. 14:17, 18).

Our next field of labor was with the congregation at Baden. This congregation numbers twenty-nine. There were twelve confessions. Bro. Daniel Kauffman is their minister. Bro. Kauffman is much concerned about his charge and for the peace and prosperity of the human family in general. We believe that success will crown the efforts of this congregation. The people at both places have a nice and good country and their crops were promising when I left. The country here has its drawbacks as well as other places, and the man thinking that he can coin money without working must go to some other place.

I returned home and found the family well, and the weather warm with much rain. To our kind heavenly Father be all the glory for his saving and keeping power. It is so sweet to trust a friend so very kind, like King Jesus, and under his banner with all saints go on (though at times through battles) from victory to victory until we pass triumphantly through the gates into the city, free from all conflicts, to live with our God forever.

NOAH METZLER.

Farmersville, Pa., Aug. 2, 1905.—A greeting in Jesus' blessed name. The brethren and sisters of this community are favored with every needed blessing, with the exception of a few who are somewhat afflicted, but all things are for our good, that we might the brighter shine; the dress alone will perish. See Ezek. 22:17-31. The Al-

mighty is not willing that any should perish, but all should come to repentance. Therefore God's warning voice is not spared through the holy prophets. We hear it in lamentations. Why are we so slack concerning the promises? Let us be up and doing and cry aloud, "Lord, I believe, help thou my unbelief," and thus help to lessen the burden of the ministers that they may do the work with joy and not with grief, and that many may be turned from darkness into the marvelous light.

On July 2d at Groffsdale the brethren Daniel Lehman of Millersville, Pa., and Sanford Landis preached for us from John 6:27. On July 16th Bish. Benj. Weaver preached from Acts 4:23-32. On the 30th Bro. N. H. Mack preached from John 8:56.

On July 27th we held our harvest meeting at Metzler's. Sermon by Bish. Martin Rutt of Rheems, Pa. Text, John 6:27. There were a good many preachers and deacons present from the ordination services which were held in the forenoon. There were eight candidates, and the lot fell on Bro. Samuel Metzler, who was ordained as deacon. May the beloved brother and sister be willing to yield their all to Him who alone is able to strengthen them, that the Father may be glorified. Brethren and sisters, I ask an interest in your prayers in behalf of them, for the benefit of our beloved church, that she may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. There were six bishops present, besides the ministers and deacons, of whom I am not able to give the number. The meetings were interesting throughout. God bless us all.

LIZZIE M. WENGER.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

J. R. Z.—To what space of time does the "forty and two months" (Rev. 11:2) refer; the time between the millennium and the judgment?

If we had a clear conception of what is really meant by "the time between the millennium and the judgment," or when and in what manner these obscure prophecies shall be fulfilled, then we should be enabled to give a definite answer to this question. This prophecy concerning the measuring of the temple is very similar to what we find in Ezek. 40:3, etc. Commentators differ widely as to the interpretation of these prophecies; hence we conclude "it is not for us to know the times or the seasons" as to when these prophecies shall be fulfilled. All will be made clear in God's own appointed time. The "forty and two months" during which period the Gentiles shall "tread under foot the holy city" and the "thousand two hundred and three-score days," the time in which the two witnesses shall have power to prophecy (verse 3), also the "forty and two months" spoken of in chapter 13:5, during which the beast hath power given him to continue his blasphemies; all refer to a period in the history of the Christian church in which the saints, the true believers, shall be sorely tried and persecuted by the powers of darkness. Some Bible students claim that this prophecy was fulfilled during the dark ages, when antichrist reigned supreme. Others assert that we are at present nearing the period of its fulfillment, and still others believe that the Christian church must first reign with Christ a thousand years, after which this prophecy will be immediately fulfilled. We should not lose sight of the fact that the terms, characters and figures used in this wonderful book are but symbolical and figurative. The months and days mentioned are figurative of certain times and

periods, the interpretation of which, if revealed to us would not make our salvation more sure, nor will it lessen our communion with Christ if these things continue to be hidden from our spiritual vision; the one thing needful for us to know, is: Christ within us, "the hope of glory."

E. W. K.—Please explain Heb. 6:4-6 and Heb. 10:26, 27.

Paul in both these passages warns the Jewish believers against wilful apostasy. He shows how far persons may advance in Christian experience, and after all fall away and forever perish. If we have the right conception of the apostle's teaching, we are led to discard the doctrine "once in grace, always in grace." Of course those who have been made partakers of Christ's saving grace, and are willing to abide as a branch in the true Vine, constantly looking to him for grace and guidance, will always abide in his saving power; but the scriptures referred to, plainly teach that it is possible for one who has been remarkably enlightened in the knowledge of gospel truths through the operation of the Holy Spirit and has had the unmistakable inward experience of the power, virtue, sweetness and efficacy of divine grace, to afterwards wilfully despise and reject Christ, the only Savior; spurn and resist the Spirit, the only Sanctifier, and hate and renounce the gospel of Christ, the only means of salvation; yea, all this after having tasted of the peace, joy and glory "of the world to come." How awful the condition of such who wilfully and deliberately turn away from the grace of the gospel and clear convictions of the truth, and with vilest insolence and contempt, trample upon the person, ordinances, mediation and authority of the eternal Son of God, as if he had been an impostor and malefactor of the vilest nature! Those who are guilty of a sin so great have without doubt committed the "unpardonable sin," viz., blasphemy against the Holy Ghost. Counting the "blood of the covenant wherewith we was sanctified, an unholy thing" (verse 29), to which the Holy Ghost bore testimony in the heart, is no less than the awful sin of blasphemy against the Holy Spirit. The awfulness of this sin provokes the Lord to abandon such an one to absolute blindness and hardness of heart, a condition from which it is impossible to be delivered because of the irrevocable judgment of God brought on by the enormity of the sin committed. With such there is a fearful awaiting of an awful punishment; a dreadful looking for it, with a bitter despair of ever being able either to endure or escape it. But let none of us despair of having committed so great a sin (though numerous may have been the sins committed through weakness and ignorance) if our desire is to faithfully serve and follow our Lord and Master. He will graciously pardon and restore to us his salvation.

Freeport, Ill.

For the Herald of Truth.

WORLDLY PLEASURES.

By a Sister.

"Be not conformed to this world, but be ye transformed, by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

My heart was moved of late to see how many have their hearts set on worldly pleasures and the pride of this life, and I was made to think what could be done to show our dear young sisters and brethren their duty in their Christian life. Let us remem-

ber that as we journey through life, the world even more than us while we live such cold, indifferent and inconsistent lives, and we are certainly not pleasing our heavenly Father.

After one of our meetings I spoke to a friend regarding his salvation. He paused and then said, "I can not unite with the church now. When I become a Christian, I want to be obedient to my Master." Then he said that he was at a place where there was an assembly composed of nearly all professed Christians and they spent the time in playing games and entertaining each other in worldly and vain conversation, and this he considered wrong for a Christian. How sad that we must hear these things and that so few take a firm stand for Jesus and the doctrines of the church! Only a few seem to stand true. This shows how dimly the light of those who have enlisted for some time under the banner of King Jesus is shining. Is it possible that people professing to be the followers of the meek and lowly Lamb of God will set such poor examples! "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" (Job 35:7). After taking up the cross of Christ, we should be willing to be led by the Spirit and be an example to those around us, and not become a stumbling-block. Are we willing to be held responsible for the loss of precious souls whom we might lead to the Savior?

We also notice of late that some of our sisters are growing so cold that they are even becoming ashamed of their plain attire, changing it to the style of the world. A sister who had been very plain for a number of years and now changed her dress in order to be more in style, gave as a reason for so doing, that it was cooler. Ah, if it were not the style of the world, the people would not just after that form of dress. Was it not just as warm other years when she wore her plain dress and was not uncomfortable? How can we expect our church work to prosper if we are not willing to forsake all these vanities of the world and consecrate ourselves fully to Christ, and be a shining light? We cannot let our lights shine and at the same time be seeking after the foolishness and the enjoyments of the world, such as ice cream and strawberry parties, and be continually engaged in foolish conversation. No man can serve two masters; he will either have to forsake the one or the other. In Rev. 3:15, 16, we read, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." This teaches us that we may be lost even though we are members of the church. Let us examine ourselves and be ready to meet the Bridegroom when he comes and hear him say to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

May all who are putting forth efforts and are interested in the upbuilding of the church and cause of Christ, continually pray and labor to keep the enemy from leading God's people astray. Jesus says: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Neither pray I for these alone, but for them also which shall believe on me through their word. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:15, 20, 22).

Forsake the world and come to-day:
Shake off this sinful load—
Come to Jesus while yet you may,
And reach his blest abode.

Ephrata, Pa.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Ambler and Dauphin Sts., Philadelphia, Pa.
Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
Lancaster.—462 Rockland St., Lancaster, Pa.
Canton.—1860 E. Tuscarawas St., Canton, Ohio.
J. A. Lechty, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

THE KANSAS CITY MISSION.

Kansas City, Kan., Aug. 1, 1905.

Dear Readers of the Herald, Greeting in Jesus' name.—Before we start on our trip westward for my health, we expect to stop in McPherson Co., Kan., to visit mother and relatives a short time, then go on to Colorado and stay there until the car comes to go to the conference in Oregon.

Sister Emma Daron came last week to assist in the work at the mission, and Bro. J. B. Brunk of Colorado arrived here Sunday morning and will have charge of the work while I am away. Both went with us to the Clinton Mission Sunday school.

The interest is good, but the attendance is very large—from twenty to thirty. Some of the neighbors say they do not want a Sunday school or church there as they moved there on purpose to get away from Christian influences. The interest at the Kansas City Mission Sunday school is good and the attendance is slowly increasing. The attendance last Sunday was fifty-five.

The sewing class is still increasing in numbers; have forty-seven members, and the promise of others. They enjoy the work and are sorry when the hour is up. Some want to come to sew every day.

We expect Bro. M. C. Lehman here tomorrow. Oh, that more of the brethren and sisters would be willing to consecrate their lives to the Master!

I trust that I may return renewed in body and mind and be able to go on with the work and that the world will be better for our having lived in it. I ask an interest in your prayers in our behalf and the mission. All correspondence and money sent for the mission should be sent to Bro. J. B. Brunk, as he will have charge until further notice.

I am yours, in this service,
J. F. BRUNK, Supt.

For the Herald of Truth.

CANTON MISSION NOTES.

Canton, Ohio, July 29, 1905.

Dear Herald Readers.—The name of Him who is ever watching over us and from whom all blessings flow. Thinking it might be appreciated by those interested in mission work, to hear from this part of the Lord's vineyard, we will attempt, by the help of God, to give a brief sketch of the work at this place.

July 1st about twenty-five were permitted to partake of the sacred emblems of the broken body of our dear Lord and Savior Jesus Christ. The number being small made it all the more impressive to those of us who may never have this privilege again at this place. The services were conducted by Bro. I. J. Buchwalter of Dalton, O. Ex. 12:26, "What mean ye by this service?"

HERALD OF TRUTH.

was used for a text. He also preached a very interesting sermon in the evening from Joel 3:13, "Put ye in the sickle, for the harvest is ripe."

On July 10th the services were conducted in the morning by Bro. Henry Smith and in the evening by Bro. Peter Lantz. Although the appointed minister was not present we received many blessings through the power of the Holy Spirit.

A children's meeting was organized recently which has proven to be a great help in maintaining the interest among the children. These meetings are entirely in charge of the sisters and consist of prayer, song service, scripture verses and Bible stories, such as the stories of Christ, Joseph, Moses, Noah, John the Baptist, Paul, Daniel, etc.

As in all other missions, the Sunday school is the medium through which the most effective work can be accomplished. The average attendance is about fifty. The interest manifested is excellent, considering the time of the year. The boys are often influenced by their associates to go elsewhere than to Sunday school, but their efforts in resistance are not always in vain. Will you pray that they may have power to say "No" to those evil temptations?

The work in general has been hindered to a certain extent because of the lack of finances and the need of more workers. The brethren find it necessary to do manual labor in order to meet expenses. This limits their time for visitation work to the evenings only.

That the harvest is great and the laborers few is being verified at this place. There remains but one sister and she wants to go home soon. One of the brethren also expects to go home in the near future, which leaves but two to carry on the work. Who will say, "Here am I, Lord, send me." We ask an interest in the prayers of those who know its worth in behalf of the Canton Mission.

Yours for the Master's service,
LYDIA STEFEN,
LYDIA LICHTY.

DEAD IN SIN.

Sel. by J. N. Kaufman.

Mud walls, grass roofs, narrow alleys, profoundly deep dust beneath and thick clouds of it overhead, herds of goats, lines of buffaloes and cattle winding in from scant pasture lands, crowds of grimy children, packs of howling dogs, etc., etc.—these are the parts of the conglomeration that one sees on approaching the typical Indian village at evening.

At first, it is all new, weird, "queer" and delightfully interesting to the stranger from a foreign shore. He looks at the rude masonry of the mud walls and wonders about the strange people who dwell behind those walls. He does not at once think so much of the depth of the dust in the narrow streets as he wishes he could fathom the hearts of the brown-faced men who stand and listen to the gospel, preached to them by the older missionary, in whose company he finds the little crowd of men and boys who lazily stand or squat before him, a study most absorbing. Those dark faces tell, each one, a story and he wants to read the story that each one tells. There is variety enough of facial expression, but there is one sad sameness about them all. All tell of sin and darkness, of unawakened sensibilities, of a soul dead, dead, in trespasses and in sin.

From within the houses round about

comes the sound of the grinding of grain for the evening meal. The noise of the millstone is accompanied by snatches of weird song, sung in a shrill key. Little children come out of those mud walls and each one finds a father, or a brother, or a friend in the company and becomes a curious, even if unintelligent, listener to the story of the "padri sahib." They are not clean or well-dressed children; rather, they are dirty-handed, dirty-faced, unclad youngsters, but they are children and each one holds a big place in somebody's heart. It is their mothers who remain behind, grinding and singing.

We would like to describe as nearly as we know how, these queer houses and queerer people; but that is not the object of writing these words. We said that all was interesting at first; and so it is, but to the one who visits these villages morning by morning, evening by evening for a month, or months, or years, there breaks in upon the lives of these people. And as he remembers that for decades and for centuries these people and their ancestors have lived just as he sees them now, have had the same dull hearts, the same deep darkness—when he remembers all this, his spirit groans at the sight of the awful picture. And as little by little he sees the indifference with which the good news is received and the slowness of these hearts to comprehend it, then, as never before, he sees the terrible calamity into which man has fallen and his heart cries out, "O God, how sinful is sin! How unutterable its woes!"

Once on a sick-bed a picture of one of these villages haunted my mind for days. I saw it sleeping under the hot Indian sun with all its loathsomeness and suffering, that is merely physical and temporal. Then I saw the darker and sadder condition of the souls of these people and it came home to my heart like a great load of pain. These souls are already in hell, if they but knew it. And some day they will know it—must know it. Will it be too late when they do? For these, and such as these, Jesus went to Calvary. He went there that they might live and grow eternally, till their souls expand and shine in the holiness and joy and wisdom and glory of God himself. Oh, you who were once like them—dead—whom he hath quickened, pray, pray, pray that the messengers of God may speak the message from burning hearts.—[Earl R. Carner in "Indian Alliance."]

THE RUNAWAY'S RETURN.

Sel. by a Sister.

Well, here I am, after my night's walk, once more in the village where I was born. The sun is up now and shining brightly. Things appear the same, and yet different. How is it? There was a big tree that used to stand at that corner; and where is Carver's cottage? Well, do I remember that cottage when I was a boy. Three days ago I landed at Portsmouth. It was on my birthday. For ten long years have I been sailing about on the sea. How things come over me! I am a man now; but for all that I could sit down and cry like a child. It seems but as yesterday since I ran away from home. It was the worst day's work that I ever did. I got up in the morning at sunrise, while my father and my mother were asleep. Many and many a time had I been unkind to my dear mother and unfaithful to my father, and the day before he had told me how wrong it was. He spoke kindly

August 10,

1905.

and in sorrow, but my pride would not bear it. I thought I would leave home.

What is it that makes me tremble so now? My father coughed as I crept along by his door, and I thought that I heard my mother speak to him; so I stood a moment with my little bundle in my hand, holding my breath. He coughed again. I seemed to hear that cough in every quarter of the world. When I had unlocked the door my heart failed me, for my sister had kissed me in the evening and told me she had something to tell me in the morning. I knew what it was; she had been knitting me a pair of garters to give me on my birthday. I turned back, opened the door of her little room and looked at her, but my tears fell on the bedclothes and I was afraid it would wake her. Half blinded I groped down stairs.

Just as I had gently closed the door, the casement rattled above my head. I looked up, and there was my mother. She spoke to me and when I did not answer, she cried out loud to me. That cry has rung in my ears ever since, yea, in my dreams! As I hurried away I felt, I suppose, as Cain felt when he had murdered his brother. My father, my mother and my sister had been kind to me, but I had been unkind to them, and in leaving them thus, I felt as if I was murdering them all. Had I been a robber I could not have felt more guilty. But what do I say that for? I was a robber. I was robbing them of their peace. I was stealing that from them which the whole world could not restore. Yet I went.

Oh, that I could bring back that hour! The hills look as purple as they did when I used to climb them. The rooks are cawing among the high elm trees by the church. I wonder whether they are the same rooks. There is a shivering comes over me as I get nearer home. Home! I feel there is no home for me. Here is the corner of the hedge, and there the old seat, but my father is not sitting there. There is a patch of ground that my sister called her garden, but she is not walking in it. And yonder is the bed-room window; my mother is not looking out of it now. That cry! that cry! I see how it is. There are none of them here, or things would not look as they do. Father would not let the weeds grow in this fashion, nor the thatch fall in; and my mother and my sister never stuffed that straw through the broken panes. I'll rap at the door anyhow. How hollow it sounds! Nobody stirs. All is as silent as the grave. I'll peep in at the window. It's an empty house, that's clear. Ten long years. How could I expect it to be otherwise? I can hear hard work, hunger and thirst, but I cannot hear this. The elderly life is in blossom as it was when I ran away; and the woodbine is as fresh as ever, running up to the window that my mother opened to call after me. I could call after her now, loud enough to be heard a mile, if I thought she would hear me.

It is no use stopping here. I will cross the churchyard, and see if the clerk lives where he did; but he would not know me. My check was like the rose when I went away, but the sun has made it of another color.

This is a new gate. How narrow the path is between the graves! It used to be wider, at least I thought so; no matter. The old sun-dial is standing there yet! The last time I was in that church my father was with me, and the text was, "My son, hear the instruction of thy father, and forsake not the law of thy mother."

What a curse do we bring upon us when we despise God's holy word! My uncles live under the yew tree there, and he had a

HERALD OF TRUTH.

255

gravestone. Here it is. It's written all over now, quite to the bottom: "In memory of Humphrey Haycroft." But what is the name under? "Walter Haycroft." My father! my father! and "Mary, his wife." O my mother! and are you both gone? God's hand is heavy upon me. I feel it in my heart and soul. And there's another name yet, and it is freshly cut: "Esther Haycroft, their daughter, aged 24."

My father! my mother! and my sister! Why did not the sea swallow me up when I was wrecked? I deserved it. What is the world to me now? I feel, bitterly feel, the sin of disobedience. The words come home to me now: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

But yet I recollect how my dear father and mother used to point us to the Lamb of God, which taketh away the sins of the world. "There is no refuge beside," said my mother; "Christ is able and willing to save." I paid but little attention to these words once; oh, may I never forget them now!

Bainbridge, Pa.

Southwestern Pennsylvania Conference.

The Lord willing, the Sunday School Conference for the Southwestern Pennsylvania District will be held at the Reichen church, Clearfield Co., Pa., Aug. 22 and 23, 1905.

The church conference will be held at the same place, Aug. 24th and 25th. The bishops and executive committee will meet at 10 a. m., and the regular conference will convene at 1:30 p. m. All questions should be sent to the secretary at least five days before conference. Card orders for reduced rates on railroads can be secured by writing to the secretary.

S. G. SHETLER.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. C. & St. L. R. R. or the C. & W. R. R. should notify N. M. Sinsbaugh, Greentown, Ind., and stop off at Amboy. Those coming on the T. C. & W. R. R. should notify E. A. Mast, Keokuk, Ind., and stop off at Greentown. Persons coming by any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

CONFERENCE NOTICE.

The annual church and Sunday school conferences for Kansas, Nebraska and the Western States will be held near Hubbard, Ore., Oct. 2-6. Announce your coming to Noah L. Hensberger or Daniel Stauffer, Hubbard, Ore. For special rail rates apply to the brethren T. M. Erb, Newton, Kan., or R. J. Heiwolte, Winona, Kan. (See "ad" elsewhere in this paper.) There will be a Bible conference held at Nampa, Idaho, Oct. 17-18. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference.

COMMITTEE.

DEATHS.

Kauffman.—On July 28, 1905, at Scitdale, Pa., of cholera infantum, Eunice, little daughter of Hish, Daniel and Mollie Kauffman; aged 3 M., 21 with his family on July 18th. Little Eunice took the 23d and passed away five days later. Funeral services were conducted on the 30th at the home of Bro. Jacob S. Loucks by A. D. Martin and Aaron Loucks. Text, Psal. 39:3. Interment in the Alverton cemetery. The Lord comfort the bereaved ones.

ITEMS.

The situation as regards the yellow fever in New Orleans still bears a sad aspect. The authorities are getting matters under better control, but new cases are daily reported. So far, about ninety deaths have occurred, while about three hundred are suffering with the disease.

A family feud between two retired ministers residing in the vicinity of St. Louis, Mo., terminated fatally. J. G. Rawlins and his two sons, together with a hired negro, are to be sen-

tenced to hang for the murder of several members of the family of W. L. Carter. If these ministers had continued to preach and live out the principle of love to our fellowman, such a disgraceful, awful ending might not have been their lot.

Recent statistics expose the enormous expense of the royalty in traveling. It is claimed that Queen Victoria's last visit to Ireland cost six hundred thousand dollars. The czar's five days in Paris cost twice that much. The Shah of Persia spent two million dollars on one trip. What an extravagant waste of the people's money!

The Jews in their Zionist congress at Basel, Switzerland, voted not to accept the offer made by England of a tract of land in Uganda, Africa. A minority, however, favored the acceptance of the offer and created quite a disturbance in the meeting, finally seceding from the body. The Jews' hearts are set on Palestine. A Jewish state anywhere except in Palestine would not be a fulfillment of prophecy. They still hope it some time to "go up and possess the land."

The emperor of Japan has given five thousand dollars from his private purse to the Y. M. C. A. Three secretaries have been with the army from the first and did much for the spiritual welfare of the unfortunate soldiers. The emperor shows his approval of the work done in a practical way.

The wife of the veteran missionary to the New Hebrides, John Paton, is dead. She was his faithful helper in his arduous work for forty years. Three of their five sons are ministers and their only daughter is the wife of a minister.

The French Chamber of Deputies adopted the bill for the separation of Church and State by a vote of 340 against 233.

TO THE OREGON CONFERENCE.

Special rates have been secured via the Santa Fe and Union Pacific routes for all who wish to attend the conference at Hubbard, Oregon. Round trip fare from Kansas City, Topeka, Newton, McPherson and intervening points, \$56.00, with stop-over privileges going and coming at La Junta, Colo., Victorville, Redkey and other points in California, in fact at almost any place passengers wish to stop. Tickets good for two weeks from Sept. 28th. For full information, address either T. M. Erb, Newton, Kan., or R. J. Heawolte, Winona, Kan.

MENNONITE ORPHANS' HOME.

Report for July, 1905.

A. M. C. O. Milford, Neb., \$10.50; Auditor Paulding Co., O., \$35; E. Miranda, Lippincott, O., \$3; B. F. Plank, Bellefontaine, O., \$5; John Hess, Chicago, Ill., \$5.50; Ellen Rohrer, Canton, O., \$5; E. B. & R. B. Elkhart, Ind., \$8; D. C. King, Bellefontaine, O., \$1; Grandpa Zook, Urbana, O., \$1; Martins Creek (O.) S. S., \$7.50; Mrs. John Hughes, Rittman, O., \$2; Bluffton and New Stark (O.) Congs., per Dom Ream, \$20; Clerk of Courts, Bellefontaine, O., \$4; farm products, \$21.67. Total, \$143.52.

Clothing, provisions, etc., were donated by the following persons: Nancy Stonfer, Leontonia, O.; Ellen Hughes, Canton, O.; Frank Patz, Los Angeles, Cal.; A. D. Yoder, San Varyo, Urbana, O.; J. Detweiler, D. L. King, Mrs. A. A. Geiger, Bellefontaine, O.; L. J. King, Joe Smucker, Mrs. Angsberger, Mrs. Lee Yoder, Mrs. Smucker, Isaac Yoder, Lizzie May Yoder, J. D. Yoder, J. Harzler, John Felt, West Liberty, O.; John Y., Ollie, Siddle and Mattie King, W. Liberty, O. labor.

Number of children in room, Home, 45. Expenses for the month including building of a bed-room, \$174.89.

Gratefully acknowledged,
A. MEYER, Supt.
West Liberty, O.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway

and Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States. The climate is pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Sub locations and special information furnished. Our department is a bureau of free information for all such locations or for any other.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; J. S. Shaffer, Agent, 622 Chemical Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

have something helpful to say when his turn comes to speak; besides, a good listener exercises a wonderful influence over the one to whom he listens, and helps both the speaker and himself to a better speech. An attentive congregation goes a long way toward drawing a good sermon from the minister, while an inattentive audience will destroy the effect of the best sermon. Learn to listen well and you will to a large degree have solved the problem of speaking well.

PERSONAL MENTION.

Bro. J. S. Hartzler of Goshen, Ind., preached for the Olive congregation on Sunday morning, Aug. 6th, and on the same evening he filled the regular appointment in Elkhart.

Bro. and Sister A. S. Detwiler, their child, Sister Enos Detwiler and Angeline Kooker, all of Bucks Co., Pa., spent three weeks visiting with relatives and friends at Cherry Box, Mo.

Bro. A. D. Martin of Scottdale, Pa., accompanied by his wife and little one is spending some time with brethren and friends in the vicinity of his old home in Franklin Co., Pa., and Washington Co., Md.

M. F. Rittenhouse of Chicago, Ill., who sustained severe bodily injuries by a fall from a horse, at Warren, Arkansas, some months ago (as noted in a former number of this paper), is now at home in Chicago, and has so far recovered that he is able to go about the house with the aid of crutches.

Bro. M. C. Lehman is now in Kansas giving missionary talks. He was with the Spring Valley congregation near Canton over Sunday, Aug. 6th. Bro. Geo. J. Lapp and wife are in Illinois. We understand all three of these missionaries will be at the Sunday school conference at Kokomo, Ind., on the last of the month.

Sister Barbara Wall of Henderson, Neb., died on Aug. 2d. Sister Wall's maiden name was Isaac; she was twice married, the first time to Bro. Peter Epp and the second time to Bro. Jacob Wall, who passed away about five years ago. She was a faithful mother in Israel and was respected by all who knew her. Her age was seventy-two years.

Bro. A. O. Hiestand of near Doylestown, Pa., preached in the Bucks Co., Pa., prison on Sunday, July 30th. Our ministers preach every fifth Sunday for the convicts at this place. May God use this means to show these unfortunate men the way in which they may be set free from the prison of Satan and enter the liberty of the Lord Jesus Christ.

Home from Germany.—Our foreman in the composing department of the Mennonite Publishing Company, Ulrich Hege, and his sister, Lena Hug, returned from a three

months' trip to Germany on Aug. 9th, looking well and hearty. They report a pleasant visit in the "Vaterland" and their mother, widow of the late Bish. Ulrich Hege, now eighty-five years old, in good health. Welcome home!

The following brethren and sisters of the Elkhart congregation went to Canada to visit relatives and friends during the past week: Pre. J. B. Gingrich and wife, accompanied by their daughter, wife of Bro. L. S. Hostettler, and her two children, to Preston, Ontario; Sisters A. C. Kolb and D. S. Weldy, the latter accompanied by her two children, to Berlin, Ontario, and Bro. Wm. S. Gehman to Blair, Ontario. We wish them all a pleasant visit and a safe return.

Bish. Aaron Wall, of Mountain Lake, Minn., who had been gradually failing for some time, died at his home near the above named place on Sunday evening, Aug. 6, 1905, and was buried on Wednesday, Aug. 9th. Bro. Wall was a pillar in the church and will be greatly missed as a firm defender of the faith and an active worker in the church. A good deal of his time was also demanded to adjust broken bones, sprains, bruises and other maladies of the body. His work in this department gave him excellent opportunities to speak of the love of Jesus and direct souls to the fountain of life, and these opportunities he seldom failed to improve. He was blessed with a special gift in this direction. We hope to be able to give a more complete obituary of our beloved brother.

TELEPHONES FOR INDIA.

Word has been received from Bro. Ressler that, in order to facilitate work at and between the different mission stations, two more telephones are much needed, so Bro. A. C. Kolb, secretary and treasurer of the Home and Foreign Relief Commission, has forwarded same to him, purchasing them from the Chicago Telephone Supply Co. of Elkhart, who made a nice contribution of necessary parts to make the outfit complete, charging only for the instruments. Bro. Kolb visited the factory personally, and obtained this favor. This now makes five telephones that have been sent to the workers at Dhantari by Bro. Kolb. It is a pleasure to notice that the work at that place is growing. May the Lord direct it in the future, as we believe he has in the past, and may the day soon come when many a Paul and Barnabas may be chosen from the church at Dhantari, to carry the message of salvation to others.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulcher.—[Exchange.]

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—[Farrar.]

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted 1905.)

By Oliver Olden.

PSALM XLVI.

Preserve me, God, my trust is firm in thee;
Thou art my Lord—I have no God beyond thee.
Of all the earthly saints my heart is fond
And my delight in them will ever be:

But from the false in worship I shall flee,
Nor to their bloody offerings will respond,
Their wrong-placed gifts to thee have not belonged,
Their sorrows shall increase by just degree.

My godly heritage in thee is found,
My lot by thee is ever more maintained,
Thy goodly counsel hath my heart obtained;
Before me have I placed thee, and around,
Full joy in thy great presence is contained,
And lasting pleasures at thy hand abound.
New York City.

For the Herald of Truth.

AMONG THE CHILDREN.

By A. Metzler.

The other evening when my day's work was about over, and I was weary from looking after the needs and interests of 46 little ones depending on us for support, I stepped to the door of the children's play-room to enjoy a season of devotion with them and the workers at the Orphans' Home, as is our custom every evening. When I opened the door a pleasing sight met my eyes—and ears as well. There were about forty of the larger children all kneeling at the benches placed along the outside of the room, in humble devotion and enjoying a season of prayer.

One after another, in turn, would offer an earnest petition to God. My presence did not in the least disturb them, and among the pleadings I remember of hearing different ones utter were these: "Dear God, bless my papa and help him that he may stop his drinking, and that he may come to thee." "Bless Pa Metzler that he may teach us right, and bless all the workers here, and help us that we may do just what they tell us, and that we may always mind them." "We thank thee, God, that we have a good place to stay." "Help us in all our work that we may do it right, and help us that we do not quarrel or get cross." "Bless all our sisters and brothers, and help them that they may love to go to church and Sunday school and become Christians." "Help us to be kind to each other and to love thee more," etc.

After they got up from their knees they started in good earnest to have a young people's meeting, the exercises consisting of songs and a number of talks on the subject of "God's love." Thus they went on until we were obliged to interrupt them, as it was time for our usual evening lesson.

I forget my weariness and could not help but thank God for the little children of whom Jesus says, "of such is the kingdom of heaven." They are having similar exercises almost daily when their day's work is over and they get together a little while before we are ready for our evening devotions.

West Liberty, Ohio.

For the Herald of Truth.

THE ANABAPTISTS.

By John Horsch.

I have nearly finished the manuscript for a book on the Anabaptists, including the early Mennonites. The book will give the history of the Anabaptist movement—the

greatest movement, I believe, in the history of the Christian church since the time of the apostles. More than three thousand men and women who "were out and out for God" were burned at the stake or killed with the sword in order to check this movement so far that the danger to the integrity of the churches which were united with the state, was averted, but yet the movement has gone on. The inner history or philosophy of the movement will be given especial attention. The origin, spread and persecutions of the Anabaptists or Swiss Brethren will be described, their relation to Thomas Muenzer, Melchior Hofman and the Muensterites will be set forth, their alleged unsound teachings as well as the unfavorable statements of their enemies regarding them, will be inquired into. I take the point of view that what is said about the Anabaptists by their persecutors must be accepted with the same caution as what, for example, the Romanist writers have to say about the Lutherans. Only recently one of the foremost historians of the Romish church, Father Denifle of Cologne, has written a comprehensive work in which he attempts to show that Luther renounced the Roman Catholic church because he desired license to sin and loved a vicious life. Others still uphold the old "historical falsehood" that Luther died a wretched suicide. But as for the Anabaptists, they have been even more absurdly slandered and abused than Martin Luther. They have a wonderful history. It is fraught with practical lessons of the greatest importance. To study it is a delightful task. Oh, for the consecration and zeal of these faithful followers of Jesus Christ who counted it all joy to live and to die for God!

Cleveland, Ohio.

For the Herald of Truth.

LIFE'S PROBLEMS.

By Amandus Horst.

If we look around and take notice how men differ, it sometimes causes one to wonder that there is as much unity and peace as there is. Every one differs in his views from others because he looks at a thing from a different point of view. He understands a thing to the extent that his mind is capable of receiving. It would be impossible for men to understand everything, as their minds would not be able to contain all. It certainly is a great blessing that God has created man in this way, as it gives him the privilege to exchange thoughts one with another and thereby build each other up in Christ. It is God who rules over us and it is also his intention that men should differ, as he has given different talents to different men. His work needs more than one line of thought and talent. If all were to be ministers there would probably be confusion. If all wanted to be foreign missionaries, the home work would be neglected, or if all would be home missionaries, the heathen world would never have a way to find out about the blessed Master.

It is the same in every other line of work. One man has a talent to proclaim God's word, another to do personal work, another to sing; some also have more influence by letting their lives speak. It is often the case that our lives speak louder than our words. Some are to go to the foreign field, many can help by their means, but all can pray for the cause that His word may be brought to all people and nations.

It is often the case that one becomes dissatisfied because another has more talents and can do greater work. The blessing is

just as great to the one who has only one talent as it is to one who has more. If he cannot do that work himself, he can help the other in some way that he can do a greater work. If people knew how much prayers help, they would be more earnest in prayer.

If the different parts of a building were to become dissatisfied and would want to occupy each others' places, it would cause much confusion. We are, as it were, material for a building. Each one has his place. No other can fill that place as well as he can. Some may fill their places in the foundation, apart from the people, yet this part must be filled. It may be as missionary to some dark field of labor, probably away from friends, yet not alone, as Jesus is ever near to those who do his work faithfully. Some may fill the place of a door-sill for others to trample upon, yet there is a blessing for such, for Jesus says in Matt. 5:11, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

We might mention a number of different classes that fill their places very well, and the building would fall if they would not submit. If every one would see the importance of finding his place in the world and then do that work with all his might, it would not be long until the cause of Christ would be spread over the entire world. The purpose of our existence is to show to sinners the way to Christ and strengthen each other in his kingdom.

As long as there is dissatisfaction in the church, the work will be hindered and will not have much power over the unsaved. Jesus is the one to whom we should bring our troubles and dissatisfactions. He will tell us what to do and will remove them from us. We can learn a lesson from the bees as they go about their work. The result is that there is unity and a power, and they accomplish a great work.

There is nothing that causes greater results than to have each one performing his work faithfully and by united effort God's cause will prosper.

Dalton, Ohio.

For the Herald of Truth.

PRAYER.

By H. H. Mishler.

"Nevertheless we made our prayer unto our God, and set a watch against them day and night" (Neh. 4:9).

We are in danger of making prayer a substitute for duty, or of trying to roll off on God the burden of caring for us and doing things for us, while we sit still and do nothing. When we pray to be delivered from temptation, we must keep out of the way of temptation unless duty clearly calls us there. We must also watch against temptation, resist the devil and stand firm in obedience and faith.

When we ask God for our daily bread, pleading the promise that we shall not want, we must also be ready to labor for it, and thus make it honestly ours. A lazy man came once and asked alms, saying that he could not find bread for his family. "Nor can I," replied the industrious mechanic to whom he had applied. "I am obliged to work for it."

While we should pray for health, we must also use the means to obtain it. While we ask for wisdom, we must also use our brains searching for wisdom as for hid treasure. While we ask God to help us break off a

bad habit, we must also strive to overcome the habit.

Prayer is not a mere device for saving people from toil, struggle and responsibility. When there is no human power adequate to the need, we may ask God to work without us and in some way he will help us. But ordinarily we must do our part, asking God to work in and through us and bless us through faithful obedience.

Johnstown, Pa.

TRAFFIC IN GIRLS.

Sel. by a Sister.

At one of our meetings a converted convict grasped my hand and said, "Mrs. Edholm, every word you say about snaring girls is true and you can't paint it black enough." He had met one of his former pals and asked him if he was still in crooked business, to which he replied that he was, but not stealing folks' property any more, that he was stealing girls.

The converted convict said, "What in the world do you mean?" He replied, "It is the easiest thing in the world. You see I am working for Kitty —, a brothel-keeper in a certain city, and she pays all my expenses and gives me sixty dollars a month and from \$25 to \$50 for every girl I send her."

He was then asked how he does, and he replied, "I go out into some of these country towns and pretend to be a drummer, and stop at the best hotel, and then watch for my pretty girl. If she is a church girl, I play the pious act for all it's worth; go to church and prayer-meeting with her, and they are the easiest kind to fool, because they think I am religious and would not do wrong for anything and they never catch on to my scheme till it is too late. Most all these country girls want to go to the city to work, and so I play the employment racket to perfection, and some evening when I am sitting beside her I take out of my pocket a letter from 'Kitty,' who I pretend is my sister, and read it to the girl. The letter says that I shall hurry and send her that nice young girl for her companion, that the husband is traveling all the time and she is so lonely. She does not need to work, she is just to be a lady companion and with good wages, and she will take her to parties and the opera and she is to be as an own daughter. 'Now when you have found one,' the letter runs, 'send her along and I will meet her with my coachman at the train and bring her right to our beautiful home.' And, he said, you ought to see that girl—why, she is so anxious to get the place and she says, 'Oh! do you think I would suit your sister?'"

"I look at her beautiful face and figure, and say, 'Yes, indeed you will suit my sister.' So the next train sees her on her way to 'Kitty' and I receive \$25 for her."

This is only one way of a great many that Mrs. Edholm relates, and, oh, many our girls take warning and not answer the advertisements for "Girl wanted at good wages" in the cities, because there is so much danger in getting trapped into one of these places. And again, do not, oh! do not, be quick to get acquainted with these sleek, finely-dressed strangers. There is danger. And let us, as Christian mothers, tell our daughters of these dangers. Oh, may God protect our girls from the awful traps that are set to catch their unwary feet!

Wakarusa, Ind.

Note.—The book referred to by the sister may be ordered through the Mennonite Publishing Co.—[Ed.]

HERALD OF TRUTH.

Thursday, August 17, 1905.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwest Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICE.

Mennonite Church History.—A new book with the above title, by the brethren J. S. Hartzler and Daniel Kauffman, is just off the press. It contains thirty-five chapters and over four hundred pages. It begins with the advent of Christ and traces the history of a "peculiar people, zealous of good works," down through the centuries to the present time. The authors show how and when the denomination known as "Mennonites" took its start, giving sketches of the various branches of the church, its institutions, ministers, missionaries, etc. Following the organization of the church in the United States and Canada, is a history of each conference district. The book contains much historical data and many outlines and tables that summarize the leading historical features of the church. In addition to the general matter, an appendix is added, containing the Mennonite Confession of Faith, and other interesting matter. The book is published and for sale by the Mennonite Book & Tract Society, Scottsdale, Pa. Price from \$1.50 to \$2.50.

CORRESPONDENCE.

Birch Tree, Mo., Aug. 7, 1905.—Meetings are now in progress here. Interest good. Souls are counting the cost. Pray for the work. There are many in this community who need a Savior. COR.

Stony Brook, Pa., Aug. 10, 1905.—Greeting in Jesus' name to all Herald Readers.—We have been richly blessed temporally and spiritually. We had our harvest meeting on July 29th. Pre. Abram M. Witmer and Sister Mattie from Lancaster Co., Pa., were with us. Bro. Witmer's text was Ps. 115: 12, "The Lord has been mindful of us." Sunday morning his text was Luke 18: 35-43. In the afternoon fourteen went from Stony Brook to Maryland in carriages, a distance of twenty-five miles, to hold services at Bro. and Sister Moses Waser's home. Pre. Abram Witmer's text was John 7: 46, "Never man spoke like this man." On Sunday, Aug. 6th, Pre. Henry Longenecker of Salunga, Lancaster county, was with us at Strickler's church. In the morning his text was Acts 2: 36-42. In the evening, at York, his text was John 5: 1-10. Can we be thankful enough for all a kind heavenly Father

HERALD OF TRUTH.

does bestow upon us? Bro. Daniel Magison, who had been in bed for twenty-five weeks with a broken leg, is able to sit up in his chair again. ***

Canton, Kan., Aug. 7, 1905.—To all Herald Readers, Greeting in the Master's name:—On the evening of the 5th and the following Sunday morning, the congregation at this place was favored with two helpful and inspiring discourses on missionary work by Bro. M. C. Lehman of Ohio. That the people of the Mennonite church are growing more and more alive to the duty and privilege of spreading the plain and simple teachings of the gospel of Christ, we are glad to observe. May we each as the opportunities present themselves, and as Jesus leads, pray, give and go, "Till none can say of the children of men, Nobody ever has told me before." ***

We also rejoiced over one soul who has given evidence of being saved and was received into the church on confession of his faith. May we have our faces set Zionward and "press toward the mark for the prize of the high calling of God in Christ Jesus." In His love,

FANNIE LANDES.

Newton, Kan., Aug. 9, 1905.—Dear Herald Readers, Greeting in Jesus' name:—On the evening of Aug. 4th we had the blessed privilege of hearing Bro. J. F. Brunk from the Kansas City Mission, preach to us. His text was "Go ye into all the world and preach the gospel to every creature." He was telling us the need of more consecrated workers along the line of mission work. We need not necessarily go across the waters or to some large city, but can find plenty to do at home if we only will. Bro. and Sister Brunk are on their way to Colorado for the benefit of his health. May God bless them both physically and spiritually that they may again be able to take up the work in Kansas City.

Bro. M. C. Lehman, one of the missionaries who sail Oct. 4th for India, was with us on Wednesday evening and spoke to us. The weather was unfavorable and only a small number was present. He gave us a good talk, showing us the relation to our fellowmen and the many privileges we enjoy in this Christian land. May God richly bless him in his calling.

ANNA M. ERB.

Johnstown, Pa., Aug. 10, 1905.—On the 8th of August Bro. John Blosser and wife of Rawson, Ohio, came to us and in the evening of the 9th Bro. Blosser preached an effective sermon in the Stahl M. H. from John 12: 24. On the 10th they left for Martinsburg, Pa., where they expect to be over Sunday, then go farther east. May a kind heavenly Father accompany them and give the dear brother power to preach the Word wherever he goes, is the prayer of the writer.

LEVI BLAUCH.

Dale Enterprise, Va., Aug. 9, 1905.—Dea. John Brunk and wife of Leunta, Colo., who were visiting the former home of Sister Brunk in this vicinity for some time, left a few weeks ago and went to Allen Co., Ohio. Bro. Amos Rhodes and wife of the same place are still with us. Bro. Adam Bear and wife of Washington Co., Md., left for their home a few days ago, after spending about ten days with the church here. Bro. Christian Good and wife of Job, W. Va., are spending a few weeks at their home. Bro. J. H. Heatwole and wife expect to leave day after to-morrow to fill their place for a few weeks. Bro. L. J.

Heatwole of this place attended the ordination services at the Springdale church in Augusta county last Sunday, when Bro. Fred Driver was ordained as deacon. Bro. A. P. Heatwole of Augusta county, who was called here to attend the funeral service of Bro. H. A. Brunk last Saturday, attended the services at the Pike church and preached an interesting and practical sermon last Sunday morning.

S. M. BURKHOLDER.

For the Herald of Truth.

QUERIES ANSWERED.

By J. S. Shoemaker.

E. B.—In praying "with importunity" how can we know whether the Lord grants our request, simply because nothing else will satisfy us, as in the case when Israel wanted a king; or whether he does it as the judge did (Luke 18: 5); or whether he does it for our good? Does God want us to "ask largely" in these latter Holy Ghost times? If so, why is it that we put more confidence in the "poultice of figs" (Isa. 38: 21), than in the "anointing with oil" (Jas. 5: 14)?

Answer.—When we thoughtfully consider the motive prompting the importunate prayer, and the results accompanying its answer, we can readily know God's object in granting our requests. If we, like Israel, continue asking for a certain thing, simply to gratify a selfish desire or ambition, the Lord may eventually grant our request, because nothing else will satisfy us, but with the answer he will send "leanness of soul," as he did to Israel, the answer proving to be a curse instead of a blessing. We here-with give an illustration to prove our point. A certain infant son was at the point of death. The mother with importunity implored the Lord to spare her child; nothing else but the restoration of the child would satisfy her insubmissive spirit. The prayer was answered, the child recovered and grew up to be a vile character, bringing upon his mother reproach and shame, and in the end a broken heart.

The importunate prayer if void of selfishness, is not only effective in claiming rich blessings, but also well-pleasing to our Lord, especially if the same is offered in the spirit of humble submission, saying, "Lord, thy will, not mine, be done." Answers to prayers of this kind always prove a blessing to the petitioner.

The Lord is certainly pleased if we "ask largely," providing we ask according to his will. This we are enabled to do when we abide in him and his words abide in us (John 15: 7). "Ask and ye shall receive" is the golden key given us by our Lord, to open and draw from his rich storehouse of blessings. Our Lord is not pleased when we abuse and misuse this precept and promise, that is, when we ask for any selfish purpose, to consume it upon our own lusts; it is one thing to "ask amiss," and another thing to ask aright; to ask for our selfish gratification, or to ask for our real good and God's glory.

The asking largely, if in faith, devotion, fervency and submission, brings to us the blessings we most need. We see no reason why the "asking largely" should exclude the "poultice of figs," if we have occasion to use something of that nature. Hezekiah "asked largely"; nevertheless, according to Isaiah's direction the "lump of figs" was applied to the boil and by the use of natural means coupled with the power of God, Hezekiah was healed. To use the "poultice of figs" or any other remedy, is no evidence

August 17,

1905.

of a lack of faith and confidence in God, if like Hezekiah we receive the prescription from the right source. If we feel confident that the Lord has provided a natural remedy to counteract a certain disease, it would be inconsistent, if not wrong, not to use it, looking to the Lord to bless its effects. It has been proven beyond contradiction that natural remedies have been effectual in assisting nature to counteract and throw off certain physical ailments, hence it would be unwise to discard that which the Lord has provided for our good "The Lord hath created medicines out of the earth, and he that is wise will not abhor them," etc. (See Ecclesiasticus 38: 4. Apoc.)

Our confidence is misplaced if we have more use for the "poultice of figs" than the "anointing with oil." The injunction by James (5: 14) should be more emphasized than it has been in the past. We too often pass this precept by unnoticed and lay special stress on other commandments of no greater importance. "Is any sick among you (among the believers)? let him (the sick one) call for the elders of the church; and let them (the elders) pray over him, anointing him with oil in the name of the Lord." We consider the "anointing with oil" a positive command to be observed by believers who are physically sick. The healing virtue is not in the anointing oil; the oil is simply a symbol of divine grace, manifested by our Lord's healing power. The prayer of faith is to accompany the anointing. This is not a fanatical faith that would lay claim to physical restoration, regardless as to whether it is God's will to heal or not. The real prayer of faith is offered in humble submission to the will of God, without any question as to God's power to help, yet feeling assured that if the blessing of healing is withheld it is for our best interests and to his glory.

James is silent as to whether natural remedies are to be used in connection with the "anointing oil" and "prayer," or whether they are to be entirely discarded. We learn from Paul's teaching that "where there is no law there is no transgression." Nowhere in the scriptures do we find the negative command, "Thou shalt not" use medicines by or natural remedies, neither did our Lord in one single instance condemn their use. He, however, said, "They that be whole need not a physician, but they that are sick" (Matt. 9: 12). Hence we conclude that it is neither unscriptural or sinful to use a "lump of figs" or any other natural remedy for the cure of a physical ailment, if we give God the praise for the means provided. May we especially remember to pray when afflicted, and when sick observe the prescription given by James through the Spirit, and wonderful is the promise of physical and spiritual blessings attending the observance of this command (see Jas. 5: 15).

L. M. A.—If it is wrong to decorate our bodies with useless things as ruffles, laces, etc., is it right to use these and similar decorations in our homes?

Answer.—From the standpoint of the New Testament scriptures it is not right. It is a sad fact, that many who have conscientious scruples as to decorating their bodies with ruffles, laces, etc., have no scruples whatever in decorating their houses with all manner of vain and useless things intended only to gratify the lust of the eye, such as lace curtains, wall and mantle ornaments, an abundant supply of fancy-wrought sofa pillows and many other things too numerous to mention, all of which are unmistakable evidence of pride and vanity. Both the letter and spirit of the gospel teach us plainly that vain display of any kind is

HERALD OF TRUTH.

sinful, and the decorations referred to are not to the glory of God, but for the gratification of a carnal mind, hence sinful in the sight of God, before whom we must give account of our stewardship. Money spent for such vanities is worse than wasted, because it not only proves us to be unfaithful stewards in the use of the means entrusted to us, but the example and influence tend to lead others into sin and worldliness.

S. S.—Will there be more than one resurrection? If so, what is the difference between them?

Answer.—When it comes to the question of the resurrection there are many things that are shrouded in mystery, but the Lord has been pleased to reveal to us the fact that individually we shall all rise from the dead, all who are not alive at his coming. There are Bible teachers who advance the theory of two distinct general resurrections, one of the righteous dead, the other of the wicked dead after an interval of a thousand years. The prophetic figures presented to us in Rev. 20 have given rise to this doctrine. We would infer from our Lord's teaching in the Gospels that there shall be but one general resurrection, followed immediately by the judgment and separation of the righteous from the unrighteous. See the following scriptures: Matt. 24: 29-31; Matt. 13: 39-43; Matt. 25: 31-33; John 5: 28, 29; John 11: 24; Acts 24: 15. We should accept the plain teaching of the Word in preference to that which is clothed in mystery. There is a second resurrection for those who are saved by grace through faith; the first a resurrection from the death of sin to newness of life in Christ, the second, a glorious resurrection at his coming, into a blessed immortality in his heavenly kingdom.

E. H. W.—Is it consistent for our sisters to wear hats?

Answer.—There is no definite command given to Christian women, as to whether they shall or shall not wear hats, but Paul gave a definite command in reference to women having their heads "covered" or "veiled" in times of prayer and devotion, and we are certain the "covering" worn by our sisters would not harmonize with the wearing of a hat, especially if it were one of the ridiculous looking things called hats and worn as such nowadays. We consider the wearing of hats by our sisters inconsistent for three reasons: 1. Because the hat and "covering" would not harmonize. 2. Because it is contrary to the doctrines of the church. 3. Because it is a sign of worldly conformity and hence contrary to the spirit of the gospel. Imagine a pious Christian woman coming into the Lord's sanctuary with her head "veiled" or "covered" and crowned with a twentieth-century curiosity, called a hat. We would be made to remark, "Consistency, thou art a jewel!"

May the Lord speed the day when questions of this kind will need no discussion. When once the true Christian spirit pervades the entire being the hats, flowers, feathers and other frivolities will forever disappear out of the Christian woman's wardrobe.

For the Herald of Truth.

NECESSITY OF CHRISTIAN EDUCATION.

By Salome Yordy.

To be interested in anything, we must know something about it. God is above all, and has created everything on the earth and in the sea, also human beings, who are most nearly related to

himself, with a soul. Thus we have the opportunity to become God-like.

Everything is created for a purpose and everything fulfills its purpose, except man. We do not all fulfill our purpose, because we do not all know what God wants us to do. Thus to fulfill our duty we must learn of the things in this world and of God through his word. The more we know of the things in this world the nearer we come to God and the more interested we become. God knows all things and why should not we know all that we have the privilege of knowing? The better we understand the things around us the better we understand the Bible.

Our happiness does not depend so much upon what is around us and what we have, but what we are. What we know affects our soul, and this is the only thing we can keep forever. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6: 33).

God has made each one of us to live for him, and why not be happy in this world and the world to come?

In the life of Moses we have a good illustration of this subject. Pharaoh's daughter brought up Moses as her own son, and of course she had him to learn what she thought was best (Acts 7: 21, 22). When he was forty years old he did not have the desire to be under the Egyptians' law (Acts 7: 23), but rather to suffer affliction with the people of God (Heb. 11: 25). So at this time he thought he was ready to work for God. He started with the work, but did not succeed, because he was not prepared and God had not called him. Then he fled into the land of Midian (Acts 7: 23-29). In the land of Midian Moses began to receive his godly education. He told Jethro all about how he was delivered from Pharaoh and the Egyptians for Israel's sake. Jethro rejoiced for all the goodness which the Lord had done. Moses thought he was now able to judge the people and tell them of God. So they came to learn of him, but Jethro said to Moses, "The thing that thou doest is not good. Thou wilt surely wear away, thou and this people, for this thing is too heavy for thee, thou art not able to perform it thyself alone. Harken now unto my voice. I will give thee counsel, and God shall be with thee. Ie thou for the people to Godward, that thou mayest bring the causes unto God." Jethro goes on and teaches him what he shall do with and for the people, and says, "If thou shalt do this thing and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." Moses hearkened to Jethro and did all that he had said (Ex. 18: 8-26).

Forty years passed in the life of Moses since he left Pharaoh's daughter, so he is now eighty years old. He kept Jethro's flock and went to the mountain of God. An angel of the Lord appeared unto him in a flame of fire out of the midst of the bush, and he looked and, behold, the bush burned with fire and the bush was not consumed. Moses turned aside to see this great sight and why the bush was not burned. Then God called to Moses and said, "The place whereon thou standest is holy ground." Moses hid his face, for he was afraid to look upon God. Now is the time that God called Moses to go and work for him. And he tells him what he shall do (Ex. 4: 1-17).

It is certainly necessary to be a true follower of Christ, so that we may have his help in guiding and preparing us for his purpose. This is the only way to receive true happiness and success.

Roanoke, Ill.

OUR MISSIONS.

FOREIGN FIELD.

India—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago—Home Mission, 145 W. 18th St., Chicago, Ill.
Welsh Mountain—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
Fort Wayne—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
Lancaster—462 Rockland St., Lancaster, Pa.
Canton—1860 E. Tuscarawas St., Canton, Ohio.
J. A. Lechty, Supt., 2801 E. Tuscarawas St., Kansas City—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

FROM THE PHILADELPHIA MENNONITE HOME MISSION.

Philadelphia, Aug. 4, 1905.

Dear Herald Readers:—

We greet you in the name of Jesus, who fills the days so full of work that we must often inquire of him what to do first, and are glad for the promise in Job 36:4, "He that is perfect in knowledge is with thee."

Since our last writing we have had our sixth anniversary, showing a great improvement in the work. We feel to say with David, "The Lord hath done great things for us; whereof we are glad."

Quite a number of the children go to the country, seashore, etc., during vacation, which takes them out of the Sunday school, yet we are glad that we may touch God through prayer in their behalf and thus influence them even if absent.

Bro. H. G. Anglemeyer preached July 30th, afternoon and evening. The attendance and interest were good. One man asked for prayers, but was partly intoxicated at the time. We ask you to remember him, for Jesus died to set the captive free.

We have had the privilege of attending the Sunday School Meeting at Red Well, also the Quarterly Mission Meeting at Paradise, Lancaster Co., Pa. We also visited Bro. Martin Buzzard, who was converted here in the penitentiary. There are no prison walls, or iron bars, that can keep an honest soul from the true light and liberty of the gospel of Christ.

You will be interested in a family of eight children. The mother is seized with epileptic fits as often as fifteen times a day; the father's work is not steady, and to see how they appreciate a basket of food is touching. We ask you to bring these dear ones to the throne that they may learn to know personally our Jesus.

Yours for the dear unsaved,

THE SISTERS.

For the Herald of Truth.

AN EXTRACT.

The following extract is taken from a private letter written by Bro. Joseph Hertzler of Baltimore, Md., to Bro. S. B. Wenger, South English, Iowa, commenting on the "Mission Board" article. Bro. Hertzler's modesty made him reluctant to come before the public, but by his permission this extract is published.—Ed.

Your article in the Herald of Truth in regard to the organization of a mission board is very good. Your plan is a very definite one. It has brought out several articles in the last Herald (July 20th), but none give anything better. I would like to see this plan adopted, and it ought to be done at once; the longer this work is delayed, the more souls will be lost.

HERALD OF TRUTH.

In order to gain the world for Christ, we must ordain and send, and when we send, we ought also to support, and that can best be done by a complete organization. We have money enough, but we ought to have better means to bring it out so the church can use it.

Some of our churches in the East are slow in taking up the mission cause, but their eyes are opening rapidly. The cause has gained many adherents of late. It ought to be presented in a convincing manner. There is plenty of Bible for it all. Some say we must go slow, but is it not dangerous where there is so much at stake? It is almost necessary to do mission work among our own people in some places.

I would like to see a mission started in Baltimore. But the workers would need some support. We need an organization like the one you have suggested, and we need it now. It will have to be pushed, but Christ will reward work of that kind.

For the Herald of Truth.

MISSION BOARDS.

By S. B. Wenger.

I was pleased to note the good articles which followed mine on the mission board subject. It was not my intention to cast any reflections on the Evangelizing Board, but simply to suggest some improvements. I think Bro. N. E. Byers struck the keynote in his article when he suggested the plan of co-operation throughout all the institutions of the church, and his suggestions as to how to bring it about express my thoughts exactly. What we need is a system of work in which the whole church has confidence and is connected in a direct line, and can work unitedly together. It could be done without any great amount of machinery. A simple method of work which all understand and know that they have a part in, would greatly benefit all the institutions of the church. We need a mission board system which the church through its strongest and most experienced members has a right to help regulate. The same thing will hold good for all the institutions of the church. The church through its conferences should help formulate and regulate all the interests of the church. Then the entire body should have confidence.

We are too far apart. We sometimes look at each other with suspicion. We need to come closer together. We need our publishing interests under the direction of the church, a church paper ordered and controlled by the church; our educational work the same way. We need a system of work that is uniform and in which every member is made to feel that he is connected in a direct line.

May God speed the day when the Mennonite church will wake up to a full realization of the interests of her mission in the world. South English, Ia.

For the Herald of Truth.

REPORT

Of the Lancaster Mission Meeting.

The regular quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., on Wednesday, July 26, 1905.

The meeting was called to order by the general superintendent, John H. Mellinger, at 9:30 a. m., and after a hymn of praise was sung, I. B. Good of Spring Grove read the 10th psalm and offered prayer.

The general superintendent, after addressing a few appropriate remarks to the house,

called on B. F. Zook to preside over the meeting. The minutes of the last meeting were read and approved.

Sanford B. Landis of Bird-in-Hand preached an appropriate harvest sermon. Text, Prov. 10:5. The Bible enjoins gratitude for the natural harvest. The natural harvest must be gathered when it is ripe or it will be lost. The same is true of the spiritual harvest. The souls of men are ready to be gathered into Christ's kingdom. The angels of God will finally gather all together, and as the wheat is separated from the chaff so God will separate the righteous from the unrighteous, the good from the bad.

J. H. Hershey of Lititz addressed the meeting on the subject, "Obeying when Obedience is Hard." Obedience on the part of the Christian should be voluntary. It should not form the basis, but should be the outgrowth of our reconciliation with God. Obedience that requires self-denial brings special blessing.

In the absence of the superintendent of the Welsh Mountain Industrial Mission, S. H. Musselman, president of the board of directors, gave a report of the mission. The crops this summer have been good and the mission from a financial standpoint is fairly prosperous. They have a large stock of carpets and brooms on hand and for sale.

Amos A. Ressler acknowledged the receipt of \$387.10 for the use of the Mennonite Mission and Orphanage at Dhamtari, C. P., India, during the last three months.

Supt. Mellinger stated that the various Sunday schools under the care of the mission were all prosperous at present.

The meeting adjourned at 11:30 to 12:45. The customary preparations for luncheon had not been made by the committee, and instead all persons brought their own lunch with them. The secretary made some observations during the noon hour and concluded that the change was an agreeable one to all concerned.

At 12:30 the house was filled to overflowing and a service of song was begun, continuing till one o'clock.

Prayer was offered by John W. Swarr of Quarryville.

Amos H. Hoover of Kinzer preached a missionary sermon based on the great commission found in Matt. 28. Jesus Christ was the great Missionary. His whole life was spent in seeking to save the lost. All his true followers are missionaries in a sense. We should testify for Christ wherever we go. The woman at Jacob's well was used as an illustration showing what a mighty influence our testimony may have. We should pray to God that he send laborers into his harvest.

John B. Senger followed with an address on, "Standing alone with God." Examples were given of Bible characters, such as Noah, the Hebrew children who were cast into the fiery furnace, Daniel, Jeremiah, Stephen, Paul, etc., who stood alone with God. We are sometimes ashamed to stand up boldly for the right in the face of men. Our influence at such times counts much for or against God. We should not wait on others, but set an example for them.

Daniel Kauffman of Versailles, Mo., delivered an address on the subject, "Setting the Captive Free." Luke 4:18, 19, formed the basis for the address. God looked upon the human race and found none righteous. All had sinned and consequently were the captives of sin. There must be some means of holding the captive in bondage. Intemperance, fashion and pride of heart, covetousness, ignorance, etc., were mentioned as means by which men are held captive by the enemy of souls. God uses his faithful servants as means to set the captives free.

1905.

The general superintendent invited those who wished to do so to unite with the organization by having their names enrolled by the secretary, and stated that at the close of the meeting an opportunity would be given to contribute in a financial way to the support of the work.

Appropriate hymns interspersed the exercises, the singing being in charge of Menno Hershey and Henry L. Herr.

After singing the doxology and offering the Lord's Prayer in concert, Bish. Kauffman pronounced the benediction and the meeting adjourned.

AMOS A. RESSLER,
Secretary.

For the Herald of Truth.

HONOR BELONGS TO GOD.

By Clara Brubaker.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end" (Eph. 3:20, 21).

Paul in this text and elsewhere finds it necessary to warn the people against "preacher worship," and people of to-day might profit by these admonitions. These Ephesian brethren he points to himself as "less than the least of all saints, and yet to him is given grace that he should preach the unsearchable riches of Christ; not by his own superior wisdom and knowledge, but by the power given him of God. When preaching to the Corinthians he sees that they are looking too much to man. Some say Paul is the right man; some say the same of Apollos. He condemns them for this. In chapter 3:6, he says, "I have planted, Apollos watered, but God gave the increase."

John, one of the greatest preachers, found it necessary quite often to point his hearers to the Lamb of God in order to get their minds off himself.

When Peter healed the lame man and gained such wonderful renown, instead of being carried away with selfish ambition, he took the opportunity to turn their minds toward the holy One whom they had denied.

While we have to-day some preachers who, we must believe, think more about how they may win the applause of men than they do about winning souls to God, yet we know this is not the case with the majority, and that there are many who desire to help souls get their eyes fixed upon Jesus. It is necessary and well that we encourage our ministers and give them due honor, but we can help them best by heeding the message they bring and do all in our power to get souls to look to God. If they are looking only to the preacher they will probably find some weakness, but if they look upon God whose wonderful love they are proclaiming, they will see only that which is holy and that which will lead them higher. Too many think more of the merits and demerits of the messenger than they do about the message he brings. If they take a fancy to the preacher, most anything he may say is all right, but if their opinion of him is not favorable, they pay little heed to what he preaches. Again, there are those who take up at once with a gospel worker who seems to show extraordinary power and ability to carry on his work. They laud him in highest terms until they find him not just what they expected; then they have no use, whatever, for him. I think the church had

HERALD OF TRUTH.

a lesson on that line last summer in the case of "Bro. Hillary," as he was called. Whatever he was or was not, the good things he said and the dangers he pointed out ought not to be lost upon us, even though he were a deceiver.

"Unto him be glory in the church." Not only when Paul was writing to the Ephesians, but "throughout all ages." Is it consistent for professed Christians to be so selfish that they think a funeral sermon is not well preached, a marriage ceremony not well performed, and a meeting not successfully conducted unless their favorite preacher does the work?

I have been made almost to shudder to see professors of religion light-minded and inattentive just because the minister's way of speaking did not suit them, and they seemed to feel at liberty to turn the mind elsewhere as though God had no message for them. God grant that his people may look beyond the man in the pulpit and see the Man Christ Jesus pleading for the souls of men. Then will God's word have more power and hearts will be touched not only with admiration for the talent of the speaker, but with a sense of their condition and God's wonderful love, and his willingness to help them.

Let us see that we honor our ministers and Christian workers by our attention, our prayers, our sympathies and our help where there is opportunity, but let us not forget that from God comes the power to do good, and we should praise him for the power he gives his children. Let us accept God's message no matter through what medium it may come.

Birch Tree, Mo.

For the Herald of Truth.

PUT THE BUDS IN FRESH WATER.

By Fannie Landes.

"Put them in fresh water every day and the buds will open," was the parting advice of a little girl as she placed a bunch of flowers into the hand of a friend. Are there not in each life buds of latent good which might open to bless and cheer the world if they were placed each day in the fresh water that gushes out from the Rock of Ages? If morning by morning we would bathe our spirits in that life-giving fountain, there would be fewer good resolutions to droop and wither through the day, fewer precious opportunities to be blasted in the bud.

Let those who think there is nothing they can do for Jesus begin to bathe their buds of talent in the fresh waters of life by prayer and practice every day, and they will soon be rewarded by seeing them open into the precious flowers of loving service for their Master.

A girl who unfortunately lost both her arms has taught her feet to sew and write and do other useful things. Another whose body is paralyzed to her shoulders has learned to do these things with her lips. Shall you and my healthy hands and brains be less susceptible of training into usefulness than these girls' feet and lips? Surely, it is not that God has given us no talent to do these things. There are opportunities all die of neglect. There are opportunities all around us for lightening weary hearts and brightening dreary skies, if we but heed the advice of the little girl and put our buds of talent in fresh water from the fount of life each day and give them a chance to open.

Canton, Kan.

263

THE MOTHER.

Some there be that sow the seed and reap the golden grain;
And some there be that buy and sell, and find therein their gain;
And some do build with skilful craft, and some with curious art;
Do paint or carve, and some do sing. So each doth do his part.

And some there be—most blessed these—to deeds of mercy given;
And some do heal the sick, and some do lead the way to heaven;
But holiest task of all is thine, O mother with thy child!

For thee and him all workers toil, all craftsmen carve and build.
Make pure thy heart, O mother-saint, that pure thy son's may be;
Make strong thy soul, with courage strong, that he may learn of thee;
Make true thy word, thine act, thy thought, that truth may make him true;
And pour thy noble life for his! So safe our land shall be.

—Sarah Louise Arnold.

CONFERENCE NOTICE.

The annual church and Sunday school conferences for Kansas, Nebraska and the Western states will be held near Hubbard, Ore., Oct. 26. Announce your coming to Noah L. Hersberger or Daniel Stauffer, Hubbard, Ore. For special railroad rates apply to the brethren T. M. Erb, Newton, Kan. There will be a Bible conference held at Nampa, Idaho, Oct. 10-17. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference.

Southwestern Pennsylvania Conference. The Lord willing, the Sunday School Conference for the Southwestern Pennsylvania District will be held at the Rockton church, Clearfield Co., Pa., Aug. 22 and 23, 1905.

The church conference will be held at the same place, Aug. 24th and 25th. The bishops and executive committee will meet at 10 a. m., and the regular conference will convene at 1:30 p. m. All questions should be sent to the secretary at least five days before conference. Card orders for reduced rates on railroads can be secured by writing to the secretary, Inform E. J. Blough, W. G. Speicher or David Kirk, Rockton, Pa., of your coming, and you will be met at the station. A general invitation is extended to all interested in the Lord's work. S. G. SHETTLER, Sec'y., Johnstown, Pa., R. F. D. No. 4.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. & St. L. R. R. or the C. & E. L. R. R. should notify N. M. Slabaugh, Greentown, Ind., and stop off at Amboy. Those coming on the T. & W. R. R. should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Persons coming to any other station than the above should notify some one in good time so that the proper arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

DEATHS.

Musselman.—Delilah, daughter of Henry and Leah Musselman of Bucks Co., Pa., was born Dec. 23, 1891; died July 28, 1905; aged 10 Y., 7 M., 5 D. It was hard to part with dear Delilah, but it is their first one in heaven. May God comfort the bereaved ones. Services at the house of H. G. Anglemeyer in English and at the Blooming Glen meeting house by H. B. Rosenberger in German. Text: Rev. 14:13.

Rosenberger.—Sister Johanna Rosenberger was born Dec. 17, 1840; died near Silverdale, Pa., July 28, 1905; aged 64 Y., 11 M., 11 D. Funeral services at the house of H. G. Anglemeyer in English and at the Blooming Glen meeting house by H. B. Rosenberger in German. Text: Rev. 14:13.

Yoder.—Amanda Yoder, daughter of Stephen and Mary Yoder, was born in Wayne Co., Ohio, Nov. 20, 1888; died of consumption at their home, Nappanee, Ind., Aug. 1, 1905; aged 16 Y., 8 M., 1 D. She united with the Amish Mennonite church in May, 1905. Father, mother, five brothers and one sister mourn her departure. Funeral services were held Aug. 3d at the A. M. church, by David Birkholder in German. From Heb. 2:6, 7, 11. M. G. Giesen in English, from Rev. 14:13.

Bechtel.—David W. Bechtel was born in Waterloo, Ont., Nov. 2, 1845; died of paralysis in Waukegan, Ind., July 27, 1905; aged 59 Y., 8 M., 24 D. He moved to Indiana in 1881; united in matrimony

with Catherine Hartman in 1867. To this union were born two sons and two daughters. His wife died in 1885. In 1894 he was married to Barbara Humberger. He leaves a wife, two sons and two daughters to mourn their loss. Funeral services July 29th at Yellow Creek by David Burkholder in German, from Job 14:10, and J. H. McDowell in English.

Miller—Abraham J. Miller was born March 15, 1857, in Spencer, Mo. He died of diabetes, from which he suffered for three years, July 13, 1905, at his home in Lagrange Co., Ind.; aged 68 y. 3 m. 25 d. At the age of seven he emigrated with his parents, Alpha and Barbara (Wenger) Miller, to Holmes Co., Ohio. In 1859 he went to Lagrange Co., Ind., where on Nov. 6, 1860, he was married to Magdalena Troyer, formerly of Berlin, O. To this union were born six children, four of whom with the sorrowing wife survive him. He united with the A. M. church as a young man, was for many years a member of the Forks congregation, but on account of ill health was not able to attend services for some years. He died in the full hope of meeting his Redeemer. He loved the songs of Zion—"Nearer, my God, to thee," "I'm going home to die no more," "We're marching to Zion," and many others will always be sacred because of their blessed association. But father's voice will no more mingle with ours till we join the choir above. May we will pray that his prayer may be answered, that when this life is ended we may as one unbroken family surround the great white throne. Funeral services on the 16th at the Shore church, conducted by D. D. Miller, from Psa. 90:12, and Y. C. Miller, from Heb. 9:27.

Eshleman—Hazel Maria, only child of Ira and Nora Eshleman, of Reid, Mo., died July 21, 1905, after an illness of about a day's duration, resulting in spasms; aged 1 y. 5 m. 18 d. We believe this was another call from God, as there were many unconverted under the sound of the gospel on that Sabbath afternoon who would probably have spent their time elsewhere had we not been called together by death. Funeral services at the Miller church by C. R. Strite, from Psa. 39:4. May we ever remember the words of the text, for sooner or later we must all take the same little flight has taken, prepared or unprepared. May God bless the bereaved parents.

A NEIGHBOR.
Frank—On July 21, 1905, near Elida, Ohio, Marie Agnes, daughter of Gabriel and Dora Frank, aged 23 days. Marie's stay with us was short indeed, and during her brief stay she suffered much, but we rejoice to know that she has gone where pain and sorrow can reach her no more. Buried at Salem on the 24th. Services by C. B. Brunneman, assisted by J. M. Shenk and Moses Brenne-man.

Walters—On the night of Sunday, July 30th, at her home near Chalfont, Bucks Co., Pa., of heart disease, Sister Rachel, wife of Bro. John Walters, aged 45 y. 2 m. 10 d. She was a devoted member of the Line Lexington Mennonite congregation, where her husband (Bro. Walters) has been an active minister for many years. Besides her husband she leaves four children, a number of grandchildren, a brother and sister, besides a host of friends to mourn her death. She was buried in the Line Lexington Mennonite graveyard on Thursday, Aug. 3d, where she had been a faithful attendant in church services for so many years. Peace to her ashes. The sorrowing husband and children need not mourn as those who have no hope, but may comfort themselves with the blessed thought that she has gone with us to the end they may meet again where there shall be no more parting forever.

Sausser—Rebecca Sausser (maiden name, Schneider) was born June 2, 1824, in Gmündville, Canton Bern, Switzerland; died near Orville, Ohio, Aug. 2, 1905; aged 81 y. 1 m. 29 d. She was a faithful and consistent member of the Swiss Mennonite church. Funeral services conducted at the home by Bro. D. C. Amstutz and at the Crown Hill church by Chas. Amstutz in German (text, Heb. 12:1), and J. S. Orrig in English (text, Psa. 117:15).

ITEMS.

A religious census of Cape Colony shows that the Christian population amounts to 1,254,000, while the non-Christians of all kinds number 1,061,000. This speaks well for Christianity in southern Africa.

In the heart of the Chinese empire is a colony of Jews, which according to the best records obtainable, have existed in that place for at least two thousand years. It is supposed they crossed Tartary from Babylon. The Chinese speak of them as "the sect that take out the silver." They at one time had a fine synagogue, but it has been destroyed, and the colony is fast diminishing in numbers. They still have in their possession ancient rolls of the law. Dr. C. Wenyon recently

HERALD OF TRUTH.

August 17, 1905.

CANADA

Free Homesteads to Settlers
and Cheap Lands—

for sale by

THE SASKATCHEWAN VALLEY &
MANITOBA LAND CO., Ltd.,
Canadian Northern Building,

Winnipeg, Manitoba.

Splendid soil—good water—plenty of wood—
hundreds of Homesteads taken and some good ones
still to be had in the

Mennonite Quill - Lake Reserve

in Southeast Saskatchewan and Northeast
Assiniboia.

For information regarding these lands write to:

WENDELL SCHANTZ, Berlin, Ontario.
Pre. H. S. CRESSMAN, Goshen, Indiana.
Pre. DAVID GOERZ, Newton, Kansas.
Pre. H. P. KREHBIEL, Newton, Kansas.
Pre. E. S. HALLMAN, Hamholt, Sask., Canada.
GERHARD C. WIEBE, Beatrice, Nebraska.

Apply for special prices to Mennonites, to our
office at Winnipeg, Manitoba, or to

PETER JANSEN, 2d Vice-Pres.,
Jansen, Nebraska.

NOTE—For cheap landseekers R. R. rates ad-
dress or inquire at our office, 305 Jackson Street,
St. Paul, Minnesota. The Canadian Northern Rail-
road now complete to the Reserve.

TREES

Fruit, Shade and Ornamental, of the
highest quality obtainable at Wenger's
Nurseries, Dayton, Va. Price list free.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite
colonies in any of the states between the Mis-
souri River and the Pacific Coast can save money
by corresponding with me before starting.
GEO. L. McDONOUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth.
A sixteen-page, illustrated monthly. Size of
page, 11x15 inches. This paper is especially
adapted to the wants and aid of the young people
of all classes. It is non-sectarian, and gives valu-
able and inspiring articles on educational, religious,
missionary, scientific and kindred subjects. It is
especially designed to cultivate and encourage a
taste for wholesome literature.

Price, 75 Cents per Year.

Subscriptions may begin at any time. Sample
copies will be sent free on application. Agents
wanted to canvass for this paper to whom large
commissions will be allowed. Good workers can
make good wages. WRITE FOR TERMS. We
want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind.

Per JOHN F. FUNK, Pres.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of
Bibles, Testaments, Hymn Books, Sunday School
and Miscellaneous Books, Sunday School Reward
Cards, Motives, etc. If you want anything in this
line write us, and we will send you full description
and price. Or send for a catalogue, from which
you can select what you desire. Address, Men-
nonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 24, 1905.

Vol. XLII. No. 34.

EDITORIAL NOTES.

NOTICE.—All matter intended for pub-
lication should be addressed HERALD OF
TRUTH. All business matters, orders for
books, papers, etc., or in any way pertain-
ing to the business of the House, should be
addressed MENNONITE PUBLISHING
CO., ELKHART, IND.

A full heart alone makes effective speech.
An empty heart simply makes noise.

The religion that takes a vacation from
Monday morning to Saturday night is not
the Christian religion.

Religion, to a very large degree, in our
age of the world is measured by quantity
rather than quality. The Bible standard,
however, is quality and not quantity. "Man
looketh on the outward appearance, but the
Lord looketh on the heart." "The kingdom
of God cometh not with observation, * * *
but is within you."

Before this issue reaches our readers, the
Russo-Japanese peace council at Ports-
mouth will probably have decided upon a
treaty or to let Oyama and Linevitch con-
tinue the butchery in Manchuria. The
world has been in suspense while these
plenipotentiaries have discussed terms.
Would that peace might be proclaimed!

We are glad to hear that in the Blooming
Glen congregation in Bucks Co., Pa., there
is again one applicant for baptism. May
the good Lord in his great love and mercy
lead many others to follow. "There yet is
room." Thanksgiving services for the in-
gathered harvest will be held in this con-
gregation (Blooming Glen) on Saturday,
Aug. 26th, if the Lord will.

Our "Bookman," Bro. A. C. Kolb, who is
already preparing for the Christmas trade,
last week sent orders to Berlin and Halle,
Germany, for nearly 1,000 German Bibles
and Testaments. The stock ordered from
those generally held by our people and other
orthodox denominations. It is a subject,
however, which is not of a vital nature as
to our salvation, and therefore we gladly
give it a place in our columns, feeling that
it cannot harm any one in his Christian life
or faith, and it may be the means of calling
forth in some a more careful examination
of the scriptures in reference to it. We
would ask all to study the subject carefully
and give us the result of their investigations.

the gate that leads to everlasting life. Satan's best agents are the broadcloth wearers with ecclesiastical mien who hang around the portals that lead to death, blinding people by false lights and luring them into the gate that is wide enough to permit all the pride and arrogance they want to carry, but which leads to destruction.

As was stated in the last issue of the Herald, Bro. D. H. Bender relinquished the position of editor of this paper. He preached his farewell sermon in the Elkhart M. H. on the 13th inst. and left for his home at Springs, Pa., on the 17th. During his stay in Elkhart he made many warm friends, who regret his departure, but unite in wishing him godspeed and success in the work before him. Although our brother's facile pen will not fill the editorial page, we are glad that the readers may look for contributions from him in the columns of the Herald.

We notice that some of our exchanges are deploring the scarcity of original contributions for the columns of their papers, by their regular contributors. We must commend the friends of the Herald for the way they have aided us in filling our paper during the warm, busy months of summer, and we hope now when the signs are telling us that midsummer is past and we are again hastening toward cooler days and longer evenings, that our friendly contributors will start with renewed zeal in helping to maintain the standard of excellence which by their help the paper has attained. We ask your kind assistance and support, and with your aid and encouragement we have the confidence to believe that our paper will be a means of much good to the church and the cause of Christ.

The article on the question, "Was Jesus three days and three nights in the heart of the earth," by R. A. Torrey, found in another column of this issue of the Herald, presents views altogether different from those generally held by our people and other orthodox denominations. It is a subject, however, which is not of a vital nature as to our salvation, and therefore we gladly give it a place in our columns, feeling that it cannot harm any one in his Christian life or faith, and it may be the means of calling forth in some a more careful examination of the scriptures in reference to it. We would ask all to study the subject carefully and give us the result of their investigations.

for the benefit of our readers. We shall be glad to hear from any who have a thought that will throw more light on the subject.

Harvest.—According to reports from all parts of the country, this year is a year of special blessing from God to all the people. The abundance of wheat and corn and other grains and fruits, etc., is indeed another evidence that God's promises are yea and amen and that "while the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." We are glad to note, also, that our people in general are observing the beautiful custom of holding harvest meetings, and thereby to recognize God as the giver of every good and perfect gift, and to thank him for the rich promises of his mercy, continually giving "seed to the sower and bread to the eater." Let us ever remember with feelings of gratitude Him who maketh his sun to shine on the evil and the good, and sendeth rain on the just and the unjust, and in the enjoyment of these things let us not forget the poor and needy, the Lord's poor, and with the good things God has given us let us cheer the hearts and make light the pathway of those less favored than ourselves.

"The Lord of harvest praise:
Hearts, hands and voices raise,
With sweet accord
From field to garner throng,
Bearing your sheaves along,
And in your harvest song
Praise ye the Lord."

An unknown writer gives in one of our exchanges the following excellent thoughts: "Christians to-day should be better men and women and more efficient workers in the vineyard of the Lord than their ancestors were. Our family religion should be more intelligent, more beautiful and more attractive than that of any former generation of Christians. We should be able to help the poor, the afflicted, the weak and the lost more effectively than men and women ever did this world before." To do this, each individual follower of Christ must seek with all his heart the "more excellent way" of which the apostle speaks (1 Cor. 12:31), and let his soul be hid with Christ in God, walk in love and possess to the highest degree that charity which suffereth long, and is kind, that envieth not, that vaunteth not itself, that is not puffed up, that doth not behave itself unseemly, that seeketh not its own, that is not easily provoked, that thinketh no evil, that rejoices not in iniquity,

but in the truth: that beareth all things, believeth all things, and endureth all things. Brethren and sisters, what are we doing to attain to such a condition of heart and soul? How many of us have made progress in this direction during the past year? Let us carefully and prayerfully think on these things.

Peace Conference.

When one remembers the protracted effort of Japan in 1903-4 to obtain from

Russia certain definite assurances concerning Manchuria, Corea, the integrity of the Chinese empire, and Russia's evasion of the issue or refusal to grant Japan's demands—which finally led to the war that has up to the present been so disastrous to Russia, one cannot but wonder why Russia's minister, Count Lansdorf, could not at that time have granted what M. de Witte and Baron Rosen are now so ready to yield to Japan. Russia was stubborn then, she is stubborn to-day, but not on the points just enumerated, and she has already, through her peace envoys, granted in a few days far more than Japan had asked for before the war, and for which, in 1903-4, Japan plead for many months in vain. Had Russia done then what she has now done, there would have been no war; Russia would have her railway from Port Arthur to Harbin, her navy, over \$1,000,000,000 more money and half a million more men. She would have retained the island of Sakhalin, the cities of Port Arthur and Dalny and just as much "honor" and "dignity" among the other nations of the world—and more—than she has to-day. As we go to press the outlook for peace is gloomy. Russia has acceded to the following demands of Japan: 1. To evacuate Manchuria entirely; 2. To acknowledge Japanese preponderance in Corea; 3. To give up the railway running from Port Arthur to a point near Harbin; 4. That Port Arthur remain in Japanese possession. The remaining demands of Japan are: 1. That Russia pay an indemnity to Japan covering the latter's share of the cost of the war; 2. That Russia cede to Japan the island of Sakhalin; 3. Give up all Russian ships which during the war fled to neutral ports to escape capture or destruction by the Japanese fleet, and 4. Disarm the Vladivostok and limit the Russian naval armament in the far East. Beside these, the Japanese demand certain fishing privileges along the Siberian coast. On these five points the peace envoys of the belligerent nations disagree, and one can only hope that a spirit of conciliation on both sides may yet bring them to an agreement.

PERSONAL MENTION.

Pre. George Brunk of Allen Co., Ohio, was reported a week ago on the sick list, but improving.

Bish. David S. Miller and wife of Holmes county and Noah Schlachet and wife of Geauga Co., Ohio, of the Amish church, are visiting friends in Lawrence Co., Pa.

Pre. John Blosser of Hancock Co., Ohio, is, at present, visiting with the Amish brethren in Millin Co., Pa.

Harvest Home services were held by the congregation at Landessville, Lancaster Co., Pa., on Sunday, August 13th.

Bish. Samuel C. Miller of McPherson Co., Kansas, with his wife and two daughters, are visiting friends in Lagrange Co., Ind. We hope they will not pass Elkhart without a call.

A German school, we hear, has been opened among the members of the Amish congregation at Hickory Grove, near Kalona, Washington Co., Ia., taught by Mary Swartzentruber.

R. J. Heatwole writes us that Bro. John Zook of McPherson Co., Kan., was seriously hurt recently by being kicked by a horse. His wife has been afflicted with heart trouble for some time. She is slowly improving.

Pre. H. G. Allebach, formerly editor of "The Mennonite," which position he was obliged to give up on account of ill health, has so far recovered that he has taken a position as teacher in a college in East Orange, N. J.

Pre. Noah Schrock and wife of Reno Co., Kansas, visited with the brotherhood in Anderson Co., Kansas, over Sunday, July 30th. Bro. Schrock was present at the meeting held at the home of A. H. Miller and took part in the services.

Bro. M. C. Lehman and Jos. F. Brunk have been with the brethren in the several churches in Kansas, giving mission talks on both the home and foreign work. Their talks were edifying and instructive. Both brethren expect to attend the Mennonite conference in Oregon.

On Sunday, Aug. 13, 1905, Pre. A. O. Hiestand of the Doylestown congregation worshiped with the Blooming Glen congregation in Bucks Co., Pa., and conducted the opening services. Pre. Mahlon Souder of the Rockhill congregation spoke the sermon from the text, Psa. 115:12.

Pre. Jonas Yoder of Hantsville, Ohio, who has been spending several months with the brethren in Millin Co., Pa., returned to his home a week ago. We hope the aged brother may still adhere to the motto he gave the writer years ago, "Always do the best we know how," and may God bless him abundantly in the closing years of his life.

Bro. A. H. Leaman of the Chicago Home Mission will leave his work for a season, to stay with his family at the home of his wife's parents near Columbus Grove, Ohio. His wife has so far recovered that she is able to stand with the aid of crutches, but

cannot yet walk. They will leave Chicago, Sept. 15th and expect to remain a month. During this time his address will be as above, Columbus Grove, Ohio, and all letters pertaining to the mission may be addressed to I. W. Royer, 145 W. 18th St., Chicago, Ill.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted 1905.)

By Oliver Olden.

PSALM XVII.

Give ear unto my prayer and hear the right,
Allow with equity thine eyes to view;
By thee have I been visited at night,
And thou hast found that I am ever true.

The ways of violent men I do eschew,
Thy sacred paths I evermore hold fast;
Incline thine ear, then, and my prayer construe,
To such account as oft before thou hast.

Mine enemies forever from me cast,
Deliver me from wicked that oppress,
Beneath the shadow of thy wings at last
Protect me, and the deadly foe suppress.

Unto me, pray, thy righteous face unfold,
And let me when I wake thy form behold.
New York City.

WAS JESUS THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH?

In Matt. 12:40 Jesus said: "As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." According to the commonly accepted tradition of the church Jesus was crucified on Friday, dying at or soon after 3 p. m., and was raised from the dead early the following Sunday morning. Many readers of the Bible are puzzled to know how the interval between late Friday afternoon and early Sunday morning can be figured out to be three days and three nights. It seems rather to be two nights, one day and a very small portion of another day. The solution often proposed for the difficulty is that "a day and night" is simply another way of saying "a day," and that the ancient Jews reckoned a fraction of a day as a day. There was then a part of Friday, one day (or a day and a night); all of Saturday, another day (or a day and a night); part of Sunday, another day (or a day and a night). There are many persons whom this solution does not altogether satisfy and it does not satisfy the writer at all. Is there any solution that is satisfactory? There is.

The first fact to be noted in this solution is, that the Bible nowhere states or implies that Jesus was crucified and died on Friday. It is said that Jesus was crucified on "the day before the Sabbath" (Matt. 15:42). The Jewish weekly Sabbath came on Saturday (beginning at sunset the evening before), the conclusion is naturally drawn, that as Jesus was crucified "the day before the Sabbath," he must have been crucified on Friday. But the Jews had other Sabbaths besides the weekly Sabbath which fell on Saturday. The first day of the Passover week, no matter what day of the week it came upon, was always a Sabbath (Lev. 12:16; Lev. 23:7). The question therefore arises whether the Sabbath that followed the day of Christ's crucifixion was the weekly Sabbath (Saturday), or the Passover Sabbath, falling on the 15th of Nisan, which came that year on Thursday. We are not left to speculate about that; for

1905.

John tells us in so many words in John 19:14 that the day on which Jesus was tried and crucified was "the preparation of the Passover," i. e. it was not the day before the weekly Sabbath. The Gospel of John was written later than the other Gospels and scholars have for a long time noticed that in various places there was an evident intention to correct false impressions that one might get from reading the other Gospels. One of these false impressions was that Jesus ate the Passover with his disciples at the regular time of the Passover. To correct this false impression John clearly teaches that he ate it the evening before and that he himself died on the cross at the very moment the Passover lambs were being slain, "between the two evenings" (Ex. 12:6), the 14th day of Nisan. God's real pascal lamb, Jesus, of which all the other pascal lambs were only the types, was, therefore, slain at the very time appointed of God.

Jesus, then, died on Wednesday. Just as the next day was to begin at sunset (the Jewish days begin at sunset), Jesus was buried. He was in the sepulcher Wednesday night and Thursday (one day and one night), Thursday night and Friday (a second day and second night), Friday night and Saturday (a third day and third night). Just as the first day of the week drew on at sunset Saturday, Jesus arose, having been in the sepulcher seventy-two hours, exactly three days of twenty-four hours. The next morning the grave was found empty.

The incidental proofs that it was on Wednesday and not Friday that Jesus died are so numerous that it would take a volume to expound them properly. The traditional theory that Jesus died on Friday and that this was the Passover day, would make it necessary to suppose that Jesus took a long journey (from Jericho to Bethany) on the Jewish Sabbath; for John distinctly tells us that Jesus came to Bethany six days before the Passover, and if the traditional view is right, this Passover came on Friday and six days before it was Saturday, the Jewish Sabbath. Of course, it was impossible for Jesus to take such a journey on the Jewish Sabbath. In reality his triumphal entry into Jerusalem was on the Sabbath. This was altogether possible, for the Bible elsewhere tells us that Bethany was a Sabbath day's journey from Jerusalem (Acts 1:12; Luke 24:50). But further yet, John tells us in so many words that Jesus' entry into Jerusalem was on the next day after his arrival at Bethany (John 12:12). The Sabbath on which Jesus entered Jerusalem was, if the Passover (15th of Nisan) came on Thursday, the 10th of Nisan, the very day on which God commanded that the Passover lamb should be taken up (Ex. 12:3). So Jesus, the true Passover Lamb, was taken up on the 10th of Nisan (on that day the Pharisees rejected him as king and chose him for death, unwittingly fulfilling the scriptures), and he was slain on the 14th of Nisan, just as God's word had provided fifteen hundred years before.

It is remarkable how many prophetic and typical passages of the Old Testament are fulfilled and how many seeming discrepancies in the Gospel narratives are straightened out when we once understand that Jesus died on Wednesday and not on Friday.—[R. A. Torrey.]

It is true that we ought to "pray for wings," as some one has said; but if God sends crutches instead of wings, let us use them as cheerfully and vigorously as we know how.—[James Backham.]

For the Herald of Truth.

SANCTIFICATION.

By Eva Shellenberger.

To sanctify is to purify, to cleanse, to make holy; a separation from sin, a setting apart for the service of God. We are sanctified through the offering of the body of Jesus Christ once for all. "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. 13:12).

Jesus prayed the Father that his disciples might be sanctified as he also for their sakes was sanctified.

To attain to sanctification, we must first be cleansed, entirely consecrated to God, and wholly given up into his hands. Then he will mold and shape us into vessels unto his honor, "sanctified and meet for the Master's use," and prepared unto every good work.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). If we are sanctified we are separated from the world, neither will we love the things that are in the world.

Sanctification must be sought by prayer and supplication through faith in God, seeking to do the will of God, and living perfect Christian lives while in this world, and then enjoy the heavenly bliss throughout all eternity.

Harper, Kan.

For the Herald of Truth.

REDEEMING TIME.

By Lewis D. Appel.

Time is a space or measured portion of duration. Redeeming time is the act of purchasing back, ransoming or rescuing time which has gone by.

The great work of redemption was accomplished over eighteen hundred years ago, through Christ's sufferings, death and triumphant resurrection. He destroyed the power of death and delivered them who through fear of death were all their lifetime subject to bondage.

Time that is past is gone, it can never be recalled; time lost is lost forever. We never pass this way again, with the same opportunities and privileges.

Time cannot be halted upon his never-resting march. Our deepest distress and most passionate pleadings will not move grim Time. We may neglect to mark its progress, but we cannot for one moment stay it.

It is not a good plan to be continually looking back and lamenting over the failures we have made. It has discouraged and disheartened people many times. It is well to regret our mistakes and failures, but not to dwell upon them as though we had nothing better to think of. Let us not waste time in deploring them. Let us forget those things which are behind and reach forth unto those things which are before. "I press toward the mark for the prize of the high calling of God in Christ Jesus," said Paul. It seems in this day and age that making a living or getting through the world, is the all of life to many people. For them it is their chief aim of existence. With this accomplishment they seem content, and imagine that all obligations are discharged. One who has risen to higher and nobler views cannot resist a sense of sad surprise at this grave misapprehension.

If men and women degrade life to the mere getting of a substance, or to the gathering only of the perishable, or to the indulgence of the material and sensual, it is because their spirit and aim are of the earth; it is because they choose to do so.

We fail to mark the flight of time. What crowding of earnest work there should be into every day! Let our hands indicate every hour as ever more zealous for every good work.

It is well for us at times to sit down in the quiet of our own hearts and discover how we may spend our time for the Lord. Make the most and best of the fulness with which God loads the years. See if we have not been narrow in our outlook, self-centered in our ambitions and careless about getting things in the right perspective. Perhaps one reason why we are prodigal of time is because we do not realize how little there is. The two ends of life are like two ends of an opera glass. From one end it looks very long, from the other very short.

The fulness of God's hand in the march of his years is for us to enjoy, if we will learn how to live and how to enter into our inheritance.

"Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future, however pleasant!
Let the dead past bury its dead!
Act—act in the living present!
Heart within and God's overhead!

Cullom, Ill.

For the Herald of Truth.

A REFLECTION.

By a Brother.

While looking over a clipping taken from last year's Herald of Truth, written by Bro. J. A. Kessler, my cheeks were made to burn with shame to think that there are about sixty thousand Mennonites in America and Bro. Kessler must beg for bread for the orphans in India. These things ought not to be so. If each brother and sister would give one dollar—or shall we call it bargain day and make it forty-eight cents?—what a fund we could raise for the mission in India! It does not require much of a scholar to figure out the results thus obtained and the good that could be done for the Master's cause. Oh, if we only had ears to hear the voice of the Master and eyes to see our opportunities in this direction and respond to the pleadings of our missionaries! It requires considerable nerve on their part to ask for help and I feel very sorry that they are obliged to do so.

If each Mennonite congregation in America would give to the mission cause the amount other denominations pay in salaries to their ministers, what might the harvest be? Dear brethren and sisters, let us be up and doing, for the night comes when no man can work. Can we square our account at the final day of settlement at our present rate of giving? Shall we ever be able to Christianize India at this rate? Prayer alone will not suffice (James 2:16). May we all do our duty and may God's blessing rest on the work.

Mayton, Alberta.

If you want to turn your back on your troubles turn your face toward Jesus Christ.

HERALD OF TRUTH.

Thursday, August 24, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern Truth (Franciaula).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICES.

"Better Not," is the title of a book giving a discussion of certain social evils, such as wine-drinking, card-playing, theater-going and dancing, by Bish. J. H. Vincent, 12 mo., 86 pages, cloth. Published by Funk & Wagnalls, New York. Price, 50 cents. The customs referred to above are discussed with a spirit of candor and moderation that is worthy of the author, commending itself to all who have the purity and faithfulness of the church at heart. One of the burning questions of the day is, How to keep the church separate from the world? Many deplore present conditions, but with the prevailing spirit of worldliness and the desire to indulge in the lust of the eye, the lust of the flesh and the pride of life, so universal even among those professing godliness, they are powerless to do anything to improve the existing conditions and awaken a large degree of spirituality. A volume of this kind not only read but carefully studied, would at least be helpful in confirming the faithful ones who are conscious of these things and filled with a desire to do what they can to bring about a better condition of things in the religious world. We commend this volume to our people; an acquaintance with it will at least open to them a field of labor in which they may be able to accomplish much good. For sale by the Mennonite Publishing Co. Price, 50 cents.

Our Red Letter Bibles and Testaments seem to please the people, and we are receiving many orders for them. You will not make a mistake if you order of this kind when you desire a good, neat Bible or Testament. See list in Herald of Aug. 10th. The Mennonite Publishing Co. can supply any book desired that is on the market. If you do not find what you want in the catalogue write us.

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Columbiana, Ohio, Aug. 15, 1905.—Dear Readers of the Herald, Greeting:—Last Sunday morning Bro. D. S. Lehman preached to us at Lecomia from Rev. 3: 21. C. K. Hostetler of Goshen, Ind., was also with us and gave an interesting talk on the Sunday school lesson. He was also with us at the Bible meeting at the Midway M. H. in the evening and took part in the exercises. Bro. E. M. Detweiler spoke at the

HERALD OF TRUTH.

Wardville schoolhouse the same evening to a full house from Eph. 3: 19. May the gospel seed that was so richly sown during these meetings bring an abundant harvest to the glory of God and the upbuilding of his kingdom.

Our harvest meeting will be held at Midway M. H. on the afternoon of the 17th of August, and on Saturday, Aug. 26th, our annual Sunday school meeting will be held at the same place. It will be an all-day meeting of three sessions—morning, afternoon and evening. All are invited to attend.

Sister Basinger, who had a paralytic stroke on June 15th, is still confined to her bed, with little or no improvement.

PETER METZLER.

Waynesboro, Va., Aug. 10, 1905.—On the 15th of July the congregation of Spring Dale met for harvest meeting, and the same time votes were taken for deacon. There were three brethren selected by the church: Daniel Martin, Eter Heatwole and Fred Driver. The first Sunday in August the lot was cast, which fell on Bro. Fred Driver. Bish. L. J. Heatwole of Rockingham county conducted the meeting. May God give the dear brother grace and fill him with the Spirit that he may be a useful man in His service and in helping to build up the church of Christ in this part of God's vineyard, in which we are all workers together by prayer and giving encouragement whenever and wherever we can. We have no time to spend in idleness. May every lay member consider this, and all who come short in duty on this line, wake up and go to work.

COR.

Maugansville, Md., Aug. 14, 1905.—The new meeting house named Cedar Grove was opened for services on Sunday, Aug. 13, 1905. A large number of people gathered early in the morning; the house was filled to its utmost capacity and a number were outside who could not enter for want of room. Services commenced at 9:30 a. m. The sermon was preached by Bish. Isaac Eby of Kinzer, Pa., assisted by the brethren Jos. Geil and Bish. Lewis Shank of Broadway, Va. In the evening the brethren Shank and Geil preached at Cedar Grove and C. Burkholder of Newville, Pa., and Bish. Isaac Eby preached at Maugansville. The meetings were well attended and the brethren Lewis Shank and Jos. Geil filled an appointment at Paradise on Monday afternoon and at Stouffer's on Tuesday evening, the 15th. On the 16th they left for Cumberland and Lancaster counties, Pa. We feel thankful to the dear visiting brethren for the encouragement they gave us and we trust their labors will not be in vain. Come again, brethren.

L. W. EBY.

Aurora, Oregon, Aug. 9, 1905.—For a few weeks we have had warm and dry weather. People are busy threshing their crops, which are good. The Lord has blessed this valley with an abundant harvest. Health is good. Our little band of workers at the Hopewell Mennonite church are seemingly all in good spirits and have a mind to continue in the good cause. All seem to be interested in the church meetings, the Sunday school, Bible readings, young people's meetings, etc., for which we feel thankful. Quite a number of people from the East are visiting in this vicinity on account of the cheap railroad fares now offered.

We are glad to see some more good faithful workers among us; there is plenty of room for settlers in this valley and we would welcome them to become permanent residents with us. We hope our kind heavenly

Father may lead many such to take up their abode with us and lend us a helping hand in the Master's kingdom.

J. D. MISHLER.

QUERIES.

Is it in accordance with the word of God to affirm under any circumstances? Jesus says (Matt. 5: 37), "Let your communications be, Yea, Yea; Nay, Nay: for what soever is more than these cometh of evil." E. A. F.

1. Is it right to call a government or nation a Christian government or a Christian nation as long as they teach, maintain and practice warfare? Read Isa. 2: 4.
2. When is or shall the prophecy in Isa. 2: 4 be fulfilled? When shall the swords be beaten into ploughshares? P. E. B.

For the Herald of Truth.

REPORT

Of the Second Annual Meeting of the Mennonite Sunday School of the Churchtown Congregation, Cumberland Co., Pa., held Thursday, July 20, 1905.

Devotional exercises were conducted by Pre. Samuel Hess. He read the 100th psalm. Bro. Amos F. Eby was selected as moderator. He welcomed the people to the meeting and hoped that all had come in the name of God and the work of the Sunday school.

The first topic was, "Discouragements, Real and Imaginary." The discussion was opened by Bish. B. F. Zimmerman. He said, in part: There are many discouragements in all work. Forty or fifty years ago the brethren and sisters who started the Sunday school work had many discouragements that we to-day know nothing of, because they have been overcome. In some Sunday schools the young are only taught the pomp and glory of the world. If we are discouraged we must rely on Him who is always faithful to us.

The next subject was, "The Brotherhood." Their absence was discussed by Deacon H. Eshleman. The word Brotherhood has a stronger significance as applied to the church than as applied to other associations. The term Brotherhood includes all who name the name of Christ as their Savior, the women as well as men. The presence of the brethren and sisters is very much to be desired in the Sunday school. It shows a neglect of interest if we stay away from Sunday school. It is our work to perpetuate the work. We are reaping what our fathers sowed.

The "presence" was discussed by Jacob M. Kreider. He had been engaged in Sunday school work for about thirty-five years. A number of schools were started, but failed because the parents and members of the church did not attend. The most prosperous Sunday school is not the largest, but the one which tries to implant the true Christian principles in the minds of the pupils.

The afternoon session was opened with a song service. Devotional exercises by Bro. Ernst. He read the 23d psalm. The first question for discussion was, "What makes Failures?" The discussion was opened by Bro. E. H. Killeffer of Lancaster. Failures are caused by the Christian and Sunday school worker not doing their whole duty. The lesson should be made plain and taught in an interesting manner. Look up delinquent members. Singing should also be conducted with spirit. The question was

1905.

further discussed by Bros. Eby, Lehman, Mack, Greider and others.

"Are the most sacred Bible doctrines taught sufficiently in the Sunday school?" Bro. Noah H. Mack. He claimed that these are not sufficiently taught. The question that comes to us is, What are the sacred doctrines? To his mind the most sacred doctrine is that of non-resistance. Many members of the church do not know the fundamental doctrines, and that is largely due to lack of faith in Christ. It would be well if we would teach them as the Bible dictates. The Word is made so easy from the pulpit and the doctrines are taught so little because they are afraid the people will leave the church. Too many people depend on education instead of gospel light. Education is good, but must never take the place of the Spirit. Seven-tenths of the church are Mennonites in form only. They do not know the fundamental principles upon which the church is based. Once this is known and realized they will be taught to the children. The reason we do not teach these doctrines is, it costs too much, not in money but in our pride. We would be obliged to dress different, to think different and to act different.

Bro. S. S. Kraybill spoke next. Our salvation depends upon our willingness to conform to God's word. Bro. Kraybill took charity, faith, the Ten Commandments, prayer, and the Sermon on the Mount as some of the most valuable Bible doctrines to be taught in the home and in school.

Bro. S. S. Kraybill spoke next. Our salvation depends upon our willingness to conform to God's word. Bro. Kraybill took charity, faith, the Ten Commandments, prayer, and the Sermon on the Mount as some of the most valuable Bible doctrines to be taught in the home and in school.

"Our Daily Influence." Bro. Paul Lantz. We all have influence. The ministers have more influence than others. To be influential for good the Christian must live the life he professes. If you wish pupils in your Sunday school you must show that you love them. Paul says, "No man liveth to himself alone." So it is with us; we are always teaching, either visibly or silently. The question was further discussed by the brethren Burkholder, Ebersole, Seitz, and others.

Bro. Henry Reist gave the first talk of the evening session on "Personal Work." One of the fundamental principles of a Christian life is that of growth. These principles are exemplified differently now than formerly. Personal work is not a new thing, but has not been practiced by the Mennonite church for some time. There are various lines of this work: 1. To convert the sinner. 2. To stir up the lukewarm Christian. The work demands activity. Christ says, "Go ye therefore into all the world," etc. Christ did personal work; we should follow his example. We start a chain of influence that may go on forever. There is great need for this work right in our own midst. This is one of the great means of evangelizing the world.

The personal worker must be thoroughly converted, have a knowledge of the Bible and a character above reproach. Bro. Daniel Lehman. Personal work is distinct work, apart from Sunday school work. It is heart to heart work. We all have personal responsibilities either for what we do or for what we leave undone. It should be the desire of all to win some soul to Christ. A soul is so valuable that it could not be redeemed by the whole world.

The last topic was, "Missions and the Sunday School." Bro. Frank Herr. Missions are an extremely interesting subject. They are much older than most people believe. They began with the beginning of the world. Our duty as Christian people is to enlarge the church. Mission work (of the right kind) will do good wherever it may be. We can assist and should practice it in our Sunday school work. It is a mission itself. The work of the Sunday

HERALD OF TRUTH.

269

schools should have more hold on the communities that it has. It forms an excellent place for personal work. The Sunday school can aid in foreign fields by giving money or sending out workers to these fields. Bro. Isaac Hess. We as Christian people have great obligations to the heathen people. It is Christ alone who can save; so it behooves us to take Christ to them. If we don't, who will? Christ has commanded us to teach all nations, and to teach them we must go to them. We have innumerable opportunities to discharge our obligations toward the heathen. The Sunday school is the fruitage ground of the missions. Regular collections should be taken to support missions. It will not only aid financially, but teach the children to have a feeling for the welfare of mankind.

The closing address was made by Bro. Noah Mack, from John 10: 27, 28.

ISAAC HESS,

A. S. LONGENECKER,

Secretaries.

For the Herald of Truth.

HARVEST AND BIBLE MEETING.

An all-day Bible meeting was held at the Strasburg Mennonite meeting house in Lancaster Co., Pa., on Wednesday, which was largely attended.

The exercises were opened by reading the seventy-first psalm, and prayer.

The address of welcome was made by Bro. Henry Herr.

A harvest sermon was preached by Elias Groff from the text in Joel 2: 23. He referred to the sure promises and tender mercies of God, and reminded the hearers of their relations to Him and admonished them to be as diligent in spiritual matters as in temporal.

After the close of the discourse the congregation sang, "The God of harvest praise."

This was followed by an address by Bish. Isaac Eby on the theme, "Why have Sunday Schools?" In his remarks he referred to the beginning and growth of Sunday schools in the Mennonite church, the purpose of Sunday schools, the responsibility of Sunday school leaders and teachers, and advised all to be careful and prayerful in the discharge of their duties.

After singing, Harry D. Charles gave a talk on "Sacred Song." This subject forms an important part in the worship of God. The highest type of song is found when it is inspired by awe and love. The speaker also referred to the first record of song in the Bible, the form of song in Old Testament times, and the change in this form of worship under the new dispensation, etc.

The afternoon session was called to order by the moderator, Bro. Amos Ressler, and some time was spent in singing, led by a number of different brethren.

The brethren John H. Mellinger, Amos Charles and Henry Herr conducted a children's exercise, after which followed a talk by L. B. Herr of Lancaster on the "Spiritual Development of the Child Mind." Spirituality is determined by actions and retained by keeping close to God.

After a song the "Duty of Parents to the Sunday School" was discussed. This important subject was opened by Bro. Amos Ressler. Many important thoughts were presented, to which Bro. John Swarr and others also added some excellent thoughts and admonitions.

The subject of "Recognizing God in Everything," was discussed by John H. Musselman and others. "How can we help the Missionary Cause?" "Our Influence as Pertaining to Missionary Work." "Temper-

ance and Chastity," were among the subjects presented and discussed and many valuable suggestions were given which we hope may inspire the workers in the Sunday school with new zeal and energy in the work.

After another song and the benediction the congregation separated.

For the Herald of Truth.

THE GRACE OF GIVING.

By A. K. Kurtz.

In reading chapters 8 and 9 of 2d Corinthians we learn that Paul denounces giving as a grace. This word has a world of meaning to the Christian. It is opposed to works. "By the grace of God," is meant his love as evinced by sending his Son into the world to atone for sin and offer salvation full and free through faith in his blood.

"The grace of our Lord Jesus Christ," signifies his loving favors as shown by his undertaking and carrying out this mission of mercy. It means virtue, power, a blessed disposition of mind, kindness, good will, etc. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2: 8). This entirely excludes good works. Some will say, Giving is a good work; and some may say, Why insist so much on giving if it does not save people? Christ did not perform his great work for the redemption of the human family in order to save himself. He had a higher, nobler purpose in view—a motive of love stronger than any possible love of self. He willingly gave himself a ransom for our sins. He did not give himself to die in order to give us license to continue in sin and devote our whole time, talent and power to enrich ourselves and lay up treasures here for self and selfish ends and purposes. But to give grace to do his will by eradicating these tendencies to evil from our natures and implanting into our lives and nature his own life and nature. Then and not until then will those heavenly graces that he possessed abound in and control our lives.

Let us remember that if "we give sparingly we shall also reap sparingly," and again, "if we give bountifully we shall also reap bountifully"; and who would not desire a bountiful reaping time in that blessed hereafter, when we shall be judged according to the deeds done in the body? Does it not prove a great lack of love to God and our fellowmen when we have so little to give after God has so wonderfully blessed us with all spiritual and temporal blessings?

Two men felt called to give their lives to God's service. One went to the foreign field, the other supports him by his earnings here. One is as much a missionary as the other, and will receive the same reward. Take a glance at the immense amount of money spent for liquor and tobacco and kindred evils. Does not Satan get his dollars where the Lord gets his pennies? Let us as Christians be very careful on which side of the ledger our account stands, because some day there will be a reckoning. There is such a thing as giving of our means in a way that brings no blessings to us nor to any one else, but rather a curse. But see the great contrast and how glad we should be that these means that God gives us time, talent and strength to obtain, can be used to bring blessings to us and help others to receive the same blessings, to last through all eternity.

We may suggest this and that, and plan for better organization of mission boards (which is all necessary), but not until the care for self and earthly pleasures is taken

Gratefully acknowledged,
J. D. MININGER,
Dietman, Ohio, Sept.

Rittman, Ohio. J. D. MINSLOW, Supt.

BOOKS PUBLISHED BY THE Mennonite Publishing Co. ELKHART, IND.

Manual of Bible Doctrines. By Daniel Kauffman. This book sets forth the general principles of the plan of salvation, explaining the symbolic meaning and practical uses of the ordinances instituted by Christ and His Apostles, and pointing out specifically some of the restrictions which the New Testament Scriptures enjoin upon believers. It is especially helpful to young converts. Board..... \$0.50
Cloth..... \$0.60

Martyrs' Mirror. The Bloody Theatre or Martyrs' Mirror of the Defenseless or Non-Resistant Christian Martyrs, by Thielman J. Van Raagh, gives an account of the persecutions and sufferings of the Christians from the time of Christ to the year 1600. It has passed through many editions in the German and Holland Languages from the latter of which it was translated into English. It contains a history of the Christian Martyrs of each century from the first to the sixteenth inclusive, and under separate chapters it gives an account of Christian baptism, as believed in and practiced by the martyrs of the same period. It also gives, in a clear and cheap, concise style, the faith and practice of the non-resistant church for 1600 years. The work forms a handsome octavo volume of 1092 double-column pages, printed on fine white paper, in a clear type, with thirty line illustrations especially engraved for this edition. It is in full, marbled leather binding. Board..... \$0.60

Mennonite Church and Her Accusers. By John F. Funk. Contains a defense of the Christian character, practices and principles on the Mennonite Church of America, from the last part of the 18th century to 1878, drawn from writings and personal testimonies, being a reply to a work issued under the title of the "Reformed Mennonite Church," by Daniel Musser. Bound in cloth, with leather back, 200 pages, \$0.50

Mennonites. Their history, faith and practice. A valuable and comprehensive little work. Paper, 40 pages..... \$0.10

Memo Simon's Complete Works. Translated from the original Holland language. Only those who have read Memo Simon's writings can know and appreciate the strength he has given the church. Many able men of various denominations recognize him as a better and more enlightened Bible student and teacher than those whose names are so highly respected in many of the popular churches. All his writings show a deep spiritual discerning, and the doctrinal points are so clearly stated that one cannot misinterpret his meaning. A more general study of the writings of this staunch, pious church father, would be sure to put more life and spiritual enthusiasm into the church. Bound in one volume..... \$0.50

Non-Conformity to the World. By David Sherk. A very able treatise on this important subject. Paper..... \$0.10

Pittsburg and Safeguards. By M. S. Steiner. This little volume points out clearly the many allures which are so harmful to young people, and is an invaluable help to them in developing a staunch, noble character. A strong, convincing argument is maintained throughout. Board..... \$0.50
Half morocco..... \$0.65

Plain Teachings. A valuable help to the understanding of some of the great Bible doctrines, by J. M. Brenneman. Every subject is treated in a clear and concise manner. This book is very helpful to those who seek salvation. 207 pages, 12 mo. Bound in cloth with leather back..... \$0.50

Prince Messiah. By Mrs. E. J. Richmond. Tells in a beautiful conversational style the story of the earthly life of Christ, and depicts in a bold manner the persons who were His friends. It is also interesting to young and old, and the simple manner in which the story is narrated makes one feel as if in His immediate presence. It should find its way into all homes and Sunday Schools. It is worthy of a wide reading. 186 pages. Paper..... \$0.25
Cloth..... \$0.50

Question Books.
Bible Class Question Book. containing 90 lessons on the Old Testament Scriptures, for the use of advanced classes in Sunday Schools. Per copy..... \$0.15
Per dozen..... \$1.50
Leavesy Lessons. containing 48 simple reading lessons for very young pupils, with simple questions to each lesson. Per copy..... \$0.06
Per dozen..... \$0.70

Talk with Church Members. A. By Daniel Kauffman. This is one of the most practical books ever published on the vital subject which it treats. It is not a lecture nor a sermon, but simply a plain talk, setting forth every church member's sacred duty. A most profitable book, one that every church member should have to hand to find. 112 pages. Board..... \$0.35
Cloth..... \$0.50

Teaching Incidents and Remarkable Answers to Prayers. A most excellent book for young and old. It brings blessing and sunshine into every home it enters, and is sure to find the tender spot in the heart of the reader. Its sales have already exceeded a quarter of a million copies. It is a faithful record of what the name implies. Large edition, 200 pages, paper..... \$0.35
Cloth (English or German)..... \$0.50
Children's edition, 126 pages, illustrated, board..... \$0.35
Cloth..... \$0.60

(The children's edition is also printed in German. Prices and bindings are the same as in the English.)

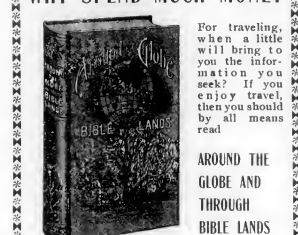
Sunny Side Sketches. By V. M. D. Hopkins. A good book for young and old, presenting the sunny side of life. It awakens a desire to help others to a higher life, and points out the beauty and duty of doing more good deeds and acts of kindness. 140 pages, cloth..... \$0.30

Superior Sunday School Teachers' Class Book. By A. C. Kolb. The simplest, most compact, and most complete Sunday School Teachers' Class book ever offered. Space for 24 names. The name of each pupil is written only once for the entire year. Each pupil's record for the year, including residence, age, birthday, attendance, contribution, tests committed, honor roll, etc., can be seen without turning a leaf. Price per copy..... \$0.05
Per dozen, postpaid only..... \$0.40

All orders should be accompanied by cash. That is the most satisfactory way to do business. Cash orders always receive first attention.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

WHY SPEND MUCH MONEY



For traveling, when a little will bring to you the information you seek? If you enjoy travel, then you should by all means read **AROUND THE GLOBE AND THROUGH BIBLE LANDS**. This is an especially valuable book because it contains so much information in such an interesting way as to hold attention to the very end. It has 432 pages, and contains 140 fine illustrations. The author takes you all around the world, shows you the oriental countries including the Bible lands, and introduces you to the customs and habits of many people. The cloth-bound edition is practically sold out, but we have a limited number in half morocco binding, which we will offer for a time at the greatly reduced price of only \$1.00 postpaid. Now is your opportunity to buy this book. Send in your order to-day.

Mennonite Publishing Co.,
Elkhart, Indiana

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

SPECIAL NOTICE.
Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.
GEO. L. McDONOUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

YOUNG PEOPLE'S PAPER.
Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year.
Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. **WHITE FOR TERMS.** We want an agent in each neighborhood.
Mennonite Publishing Co., Elkhart, Ind.
Per JOHN F. FUNK, Pres.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you. When you buy from us, you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.
PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

THE HERBERT COLONY.

I am on my way home from Herbert, Assiniboia, Western Canada, where I had gone with six Mennonites from Jansen, Neb., by way of St. Paul and Winnipeg. At Winnipeg, my friends were astounded at the quality and extent of the different exhibits, especially of grain and stock. We spent one day at the Herbert Settlement where the crops are simply immense. Wheat on last year's breaking will make forty bushels to the acre, and oats seventy-five to ninety bushels. On this year's breaking, wheat will make from fifteen to twenty-five bushels, and oats from thirty to fifty bushels per acre. Potatoes are as large as goose eggs and other vegetables are doing proportionately well. All crops in Western Canada promise a record yield. Those who will join the excursion on Aug. 22nd, will have a very profitable and pleasant trip. For particulars, address A. C. Kolb, Elkhart, Ind., J. C. Slabaugh, Middlefield, Ohio, or Wm. Steffen, Beatrice, Neb.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway and Mobile & Ohio Railroad are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 622 Chemical Building, St. Louis, Mo.; M. A. Hays, Agent, 226 Dearborn Street, Chicago, Ill.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of these First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 31, 1905.

Vol. XLII. No. 35.

EDITORIAL NOTES.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House, should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

"The name of the Lord is a strong tower: the righteous fleeeth into it and is safe."—[Psalms of David.]

"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart."—[Proverbs of Solomon.]

"Prayer is the soul's sincere desire, Unuttered or expressed, The motion of a hidden fire, That trembles in the breast."

It is said of Brainard, the zealous missionary among the Indians during the early settlements of this country, that he once remarked: "I love to be alone in my cottage, where I can spend much time in prayer." The most pious and successful workers in the cause of Christ in all the ages of the Christian era were men devoted to prayer.

Our correspondence column this week runs low, no doubt from the fact that most of our correspondents have, as in the past, directed their letters to Bro. Bender's private address, and these having been sent to Pennsylvania, have not had sufficient time to be returned. Before the next issue we hope to have them here, and that the paper will have its usual quota of news from the various congregations.

Bro. Hallman's suggestions on evangelizing work and the annual meeting of the M. E. & B. B. deserve careful attention. The whole Mennonite church is interested in the spread of the gospel, and should be interested in the effort to make the M. E. & B. B. as efficient as possible, and when the Board meets there should be enough time to enable the meeting to effect a thorough organization or reorganization of the Board. The work of the General Conference is no doubt important in the eyes of many, but even the General Conference cannot afford to stand in the way of a work so vitally important to the growth of the church as are the interests connected with the E. & B. Board. It is to be hoped that

arrangements can still be made so that the meeting of the Board can be held so as not to conflict with its own interests or with the work of the General Conference.

To Our Correspondents.—We kindly ask our correspondents, secretaries of meetings and conferences, to be sure and give time and place when and where the incidents they describe, occurred. We have recently had to let several items of this kind go into the paper without these very essential features, and shall be glad if our correspondents will kindly remember this and save us much worry and often much time. We should also be especially thankful to our correspondents if they would write their correspondence with pen and black ink instead of leadpencils. The eyes of the editor are sometimes sorely tried with poorly written manuscripts and the dim marks of a poor lead pencil.

"Der Ausbund."—There is an old German hymn book, known by several names, as "Der Ausbund," "Das Dicke Liederbuch," "Das Passauer Liederbuch," etc., which has been published in many editions and has had in its time a wide circulation. It contains a collection of German hymns written by the martyrs and their friends while in prison and otherwise suffering under the severe persecutions which they had to endure for the sake of their faith in Christ and their staunch obedience to his commandments. In these hymns are set forth the trials and sufferings through which they had to pass, and for their historical value, as well as for the devotional fervor found in these hymns, they have been preserved and are to a large extent still used in their regular worship by our Amish brethren of the old order.

The Mennonite Publishing Company has just completed the printing of a new edition of these books, which are now in the bindery and will be ready for delivery in a few days. The book contains 970 pages, with 146 hymns in the body of the book, and an appendix containing "The Confession of a Christian, and a short sketch of the life and sufferings of many of the Swiss martyrs, among whom are many of the familiar names still in our Mennonite congregations, as Miller, Hagy, Frick, Meylen, Gut or Good, Landes, Kolb, Huber, Strickler, Bauman, etc. The new edition contains an additional appendix of desirable hymns which the old editions did not contain. In this book is also found the well-known Hasli-

bacher Hymn of which an excellent translation is found in the latter part of the English edition of the Martyrs' Mirror. The book is bound in full sheep with two clasps on each book. Some of the hymns in this book are quite long. We noticed one containing eighteen stanzas of twenty lines to the stanza, and one containing forty-six stanzas of six lines to the stanza. The largest number of stanzas in any one hymn is seventy-two.

The Church of Christ is a divine institution. Article VIII. of our Confession of Faith sets forth plainly and beautifully the conditions required for admission into this divine institution. The same article also tells us, in the language of the word of God, of the favors, blessings and the privileges to which the true child of God in this institution is entitled; it also designates the signs and characteristics by which the saints of God, the chosen generation, the royal priesthood, the holy nation, the peculiar people of God, are known.

This people, having by their humble submission to the will of God and their faithful obedience to his laws, judgments and commandments, been made "kings and priests to God," have been given the keys of the kingdom of heaven (Matt. 18:17, 18), and are consequently possessed of divine authority, by which the church militant is ruled and governed. This congregational form of church government is the highest ideal of human government in existence, because it is divine, given us from heaven, given us by the Lord himself. It recognizes the common brotherhood of the saints and thus gives it the divine impress, granting to every faithful member equal rights and equal voice in the affairs of the church, recognizing the entire congregation as one family, one common brotherhood, in which the voice of the brotherhood, directed by the divine Spirit, rules and governs all the acts and interests of the congregation, just as the Savior teaches (Luke 22:25, 26), "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve."

In reference to this principle or method of church government, which in many places in our Mennonite congregations in these days of human progress and innovations seems to a large extent to have been lost sight of, an unknown writer makes the fol-

lowing cogent remarks, which are worthy of the most serious consideration:

"The church of Christ, as divinely established, was congregational. There was no higher organization, no synod, no assembly or ecclesiastical body placed over it or given legislative authority over it, for Christ is the 'head of the church' (Eph. 5:23). Individual Christians are made 'kings and priests unto God' (Rev. 1:6). They are called a 'holy priesthood,' a 'royal priesthood' (1 Pet. 2:5; 2:9). Being sovereign, they have an absolute right under Christ to select their own servant or officers, and until all Christians realize this fact many will remain in servile religious bondage."

Another History. There was a time, not long ago, when Histories of the

Mennonites were a desideratum, especially those printed in the English language; now we have many and more coming. Bro. John Horsch, who, as noted in another column, is the author of at least two histories bearing on this subject, is now preparing another under the title of "The Anabaptists," which will be completed in the course of several months, and for which Bro. Horsch has made a very careful study of the material in the ancient books treating on this part of the subject. With his extensive knowledge of church history (as a result of many years of study and research) he is able to present a work that for accuracy and authenticity can probably not be excelled. The writers of many of the histories already before the public have largely followed so closely the beaten track of their predecessors that nearly all of them are, according to the old saying, "made over the same last." In this Bro. Horsch's book will differ from others. The relations of the ancient Anabaptists to the Mennonites has been a critical and widely diverging question, and apparently there was only a limited amount of data, and much of that which did exist was unreliable because the writers and informants were the bitter enemies of the Anabaptists and greatly misrepresented them both in doctrine and practice. To weed out these and present the true facts in the case from authentic sources, and also give an insight into the inner life, and show forth the causes which led to the positions they held, the doctrines they embraced and the practices they followed are all special points in this work now being prepared by Bro. Horsch, and we feel justified in saying that those who want a reliable and authentic history of the Anabaptist church in the sixteenth century will do well to prepare themselves to get one as soon as the book is printed.

PERSONAL MENTION.

Bro. D. D. Holdeman of McEwen, Tenn., with one of his sons, came to Elkhart last Thursday evening to attend the funeral of Bro. Holdeman's mother on Friday, the 18th of August. They expect to spend a week or two visiting friends and relatives in this vicinity.

C. V. Taylor, cashier of the Brethren Publishing House of Elgin, Ill., was a caller at our office on the 26th.

Bish. John E. Kauffman of Mifflin Co., Pa., visited with the A. M. congregation near Davidsville in Somerset county, and conducted two meetings while in that locality.

Bish. Chr. Kauffman, of the Swiss congregation near Freeman, South Dakota, who has been spending some time with the congregations in Indiana and Ohio, left for home on the 23d of August.

Bro. M. C. Lehman of Columbiana Co., Ohio, and Sister Lydia Liechty were united in marriage at Canton, Ohio, on the 23d of August. The announcement in the Mission column will explain their future course.

Pre. A. A. Sommer, of the Sonnenberg Swiss congregation in Wayne Co., Ohio, with others attended the Middle District conference held in the Silver Street M. H., five miles east of Goshen, Ind., last week.

Bro. A. H. Leaman and family, of the Home Mission of Chicago, Ill., are spending a vacation season with the parents of Sister Leaman, Bro. T. B. Eby and wife, near Pandora, Ohio. The change, we hope, will materially benefit the health of Sister Leaman.

Bro. Daniel Wanner and wife of Elkhart Co., Ind., and Bro. Daniel Schlabaugh of Holmes Co., Ohio, left Aug. 22d for a trip to the new settlements in Northwestern Canada, including the Herbert colony in Assiniboia and Alberta.

Bro. J. S. Shoemaker has just given to the Mennonite Publishing Co. an order for two thousand copies of the Church and Sunday School Hymnal. The rapid sale of these books makes it necessary that another edition be printed without delay so that all orders may be promptly filled. This last edition will contain an appendix of one hundred German hymns, fifty having been added to the former appendix.

Bro. W. P. Coffman and family, formerly of Elkhart, Ind., are now located at Long Beach, Calif., on the north bend of a beautiful bay, twenty-three miles south of Los Angeles and near the town of San Pedro, where the United States government is spending \$3,000,000 in improving the harbor. Bro. Coffman speaks of this part of California as a fine, healthful country, and rapidly improving. He may locate there permanently. We are glad to hear of his welfare.

Sad Accident.—Peter B. Diller (son of Pre. Benj. Diller), a young dental student in Chicago, whose home is near Columbus Grove, Ohio, was drowned in Winona Lake,

near Warsaw, Ind., where he, with several friends, had gone to bathe, on the afternoon of August 21st. He, with his brother and two lady friends, had gone to Winona to attend a Bible conference and had arrived about ten o'clock in the forenoon of the day of the sad accident. Truly, in the midst of life we are in death.

Bro. John Horsch, formerly of Elkhart, now of Cleveland, Ohio, spent Sunday, Aug. 20th at Elkhart. Bro. Horsch was formerly editor of the German Herald, and has since been interested in several German publications. He is also pre-eminently the Mennonite historian of the day, and as most of our readers know, the author of several excellent works on Mennonite history, among which are: "The Mennonites, their History, Faith and Practice," a valuable and comprehensive little work, and "A History of Christianity," an interesting little volume of over 300 pages, which would be read with profit by all our Mennonite people. Both of these books are sold at the Mennonite Book Store in Elkhart, Ind.

Pre. John Sprunger, formerly of Berne, Ind., now of Cleveland, Ohio, spent Sunday, Aug. 20th, at Elkhart and preached in the Mennonite church both morning and evening. Both of these discourses were edifying and full of good, practical Christian teaching. Bro. Sprunger has been known among our people for some years as an earnest worker in the mission cause and also in the orphan work. He is president of the Armenian Orphanage and Mission Board, and during the previous week attended the meeting of this board, which was held at Elkhart. He maintains a school and mission at Hadjin, Turkey, Asia Minor. It is under this board that Sister Rose Lambert, who has recently returned from Armenia, labored the past seven years. Bro. Sprunger also has an orphanage at Birmingham near Cleveland, Ohio, where he maintains at the present time ninety orphans.

Missionary H. L. Weiss, whose American home is at Richland Centre, Bucks Co., Pa. and who has, for eight years, been doing missionary work in Casilla, Chile, South America, was present at the evening service in the Mennonite congregation at Elkhart on Sunday, Aug. 20th, and after the sermon by Bro. Sprunger, he gave a short talk on Mission work in South America, and also some of his experiences in that country which were deeply interesting. In his remarks he showed how little has been done by the Christian people toward converting the world and how much still remains to be done before the prophetic declaration, that the knowledge of the Lord shall cover the earth as the waters cover the sea, shall be accomplished. There are yet one thousand million people in the darkness of heathendom.

A man who does not know how to learn from his mistakes turns the best school master out of his life.—[Beecher.]

THE SONNET PSALMS.

(Copyrighted 1905.)

By Oliver Olden.

PSALM XVIII.

I love thee, O Jehovah, and will praise,
Thou dost eternal refuge furnish me;
Upon thee will I call through all my days
For safe deliverance from mine enemy.
Thou hearest my pleading cry in sore distress,
And on my sin-pursuers thou dost frown;
In midst of my oppression thou dost bless,
And with thy strong rebuke dost break it down.
Unto the merciful dost mercy show,
Unto the pure in heart thou too art pure,
The perfect man shall thy perfection know,
The stubborn thy displeasure shall endure.

Thy everlasting praises will I sing,
And unto thee give thanks, my Lord and King.
New York City.

For the Herald of Truth.

MISSIONS AND EVANGELIZING WORK.

By E. S. Hallman.

Were it not for the solemn thought of meeting "that great multitude of unsaved souls at the judgment" I would well forbear for writing on this subject. We have great opportunities afforded unto us by the Lord, as a Christian nation, to help evangelize the world in this generation. Truly, we are not responsible for all the teeming millions of people everywhere, but we are responsible in the matter of helping to rescue those within our reach; and by means of our modern facilities, such as railroads, steamships and telegraph lines, etc., we are placed in a most remarkable situation to help and save this lost world. Souls are dropping over the brink every moment, while the professed church seems indifferent. While at the present time the farmers are gathering their golden grain from the ripened harvest of this earth, so in like manner may the words of our Master, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35), cause us to wipe away the mist from our eyes, and look at this world and behold the great human harvest field of fields of one thousand million souls, who are without Christ, having no hope for the next world.

In the harvest fields comprising hundreds of acres in this great northwestern country the farmers send out "a call for help," and train-loads arrive from various parts of America to assist in the gathering of the grain; likewise "a call for help" comes from those in the great harvest fields of this world with its millions who are ripened unto harvest. Harvest time is of very short duration; so the harvest of this world is brief, and it will be said of many, "The harvest is past, the summer is ended, and we are not saved." Let us "work while it is called to-day, for the night cometh when no man can work." "Whatsoever our hands find to do, let us do it with our might," and "the King's business requireth haste."

We can all work in this harvest field, for if we cannot be reapers, we can bear the sheaves away. Dear reader, think of it. One hundred thousand souls pass into eternity every twenty-four hours, dying without a hope of the world's Christ. You and I should needs hasten to the rescue of these souls, whose sin has separated them and their God (Isa. 59:2), and who if left to their own fate will be swallowed up in eternal death where there is weeping and wailing and gnashing of teeth. O Lord, deliver us

from this place! May we warn them that we be free from their blood.

One object in writing this is to follow in line with other articles written in the Herald preparatory to the meeting of the Mennonite Evangelizing and Benevolent Board. This meeting truly is very important and we pray that after "its rest" the board may sound forth a proclamation of united active work, that may "again" give the church an impetus to "go forward" and take the heathen for an inheritance, as well as go out in the highways and byways with the message of life. Let us unceasingly pray, "O Lord, revive thy work." Then, again, the work of the M. E. & B. B. meeting must be finished (or left unfinished) in only one day's time, the day prior to the sessions of the General Conference. Why not begin it three days previous, thereby giving plenty of time for all the work of the board? We remember how smoothly the one-day meeting passed by with its reorganization and reports from district members, yet we also painfully remember when the formal part of the work was finished the day was ended and an adjournment was moved, just before the break of the deeper spiritual part of such an important meeting. Why not have one or two missionary sermons, experiences and best methods of work by evangelists and Christian workers?—[Amen and amen, Bro. Hallman. That would be a little more like the old-time meetings of the Board, and that proved such great blessings to all who attended.—Ed.]

Time should be taken for proper reorganization in our present system, unless it can be improved upon. The constitution and by-laws should be carefully considered and revised if necessary. The extent of our missions and church institutions should be discussed, and the future outlook of country, city and foreign mission work extension looked into. We need a man on the board who can give considerable of his time to push along the work, being loose from other "foremost" occupations. The present members of the executive committee have too much to do; their hands are full, consequently they cannot give the Evangelizing and Benevolent Board its proper dues. They cannot do all the work which claims their interests, and it should not all be piled on a few busy men, but there may be some one found who could give this work his strongest efforts.

Truly we rejoice in the movement of city mission work. May the Lord continue to bless the work and workers at Kansas City, Chicago, Fort Wayne, Canton, Lancaster and Philadelphia, besides the noble work of the West Virginia, Welsh Mountain and India Missions. The chain is yet incomplete. We think of Pittsburg, Buffalo, Winnipeg and some metropolis along the Pacific coast.

Pittsburg—A large city in western Pennsylvania, on the main railroad lines between the East and West. Most of our active church workers pass through that city continually, perhaps more than through any other city we can think of. It was my lot to pass through Pittsburg last fall, also a brother (a carpenter by trade) in Pittsburg, and a sister, the wife of a mechanical engineer, above Alleghany. But with no church privileges it is hard for them to stand by us. There may be others of our faith there, and some of the city people are more easily "inducted" into the principles of God's word than in other places where they fall away from our faith.

Buffalo—A large city and center between Chicago and New York, with several trunk

lines. This city is also ripe and whitened unto harvest. I was sent by our Canada conference to assist in filling the appointments, one eighteen miles northeast, the other ten miles west of Buffalo. I occasionally stopped at Sister Good's home on Amherst avenue. Not having a place of worship, we sometimes had a short admonition service in her home. She usually worships at the Dunkard Mission when she is able to go. How often have I thought since I saw the sight of the wide Niagara river filled with thousands of ice floes floating surely, but gently, down until the rapids begin, when they are soon hurled over the great Niagara Falls: So is this city with its multitudes of souls, going down the broad road. They are surely heading for the falls of destruction. These masses are drawn into the jaws of death, by death's current over and down the abyss into the lake where the worm dieth not and the fire is not quenched. We notice with pleasure the efforts of the Canada conference to locate a minister in the Bertie and Clarence field, near the city, and I am sure Bro. S. F. Coffman of Vineland, Ontario, will correspond with any earnest worker seeking work.

Winnipeg is the most rapidly growing city in the world at present. It seems to be the gateway of the nations of the earth to the great Northwest Territories. It might be called the cosmopolitan city of the Northwest. The wheat fields and free homes have made this country famous, and people, hither of us come, came from many parts. Oh, that they might fall victims of the sword of the Spirit! Winnipeg was mentioned to me a few days ago as a great city for street meetings. This is a good way to bring the message of Christ to those who hear. May this city become the Antioch of this great country. There are many Mennonites of different societies passing through and trading there, and undoubtedly we should watch for an opportunity of doing good when the proper time arrives.

In conclusion, could not the additional work of the newly appointed secretary of the Mennonite Evangelizing and Benevolent Board or some one fully cabled, include going from place to place, state to state, city to city, and looking up the neglected places and assisting them to open new fields? Then we would be where we once were when we had a worthy brother who gave his life work to this end. Then would our hearts again be gladdened as in the days of old.

Humboldt, Saskatchewan, N. W. T.

WHAT ARE WE SENDING UP?

A rich lady dreamed that she went to heaven, and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardener." "But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks." Further on she saw a tiny cottage being built.

"And who is that for?" she asked. "That is for you." "But I have lived in a mansion on earth. I would not know how to live in a cottage." The words she heard in reply were full of meaning. "The Master-builder is doing his best with the material that is being sent up." Then she awoke, resolving to lay up treasures in heaven.

What are we sending up? What kind of material are we building into our every-day life? Is it being sent up?

Every deed forms a part in this building of ours that is done in the name of the Lord.—[Selected.]

HERALD OF TRUTH.

Thursday, August 31, 1905.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa. and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1902.

BOOK NOTICES.

The following books, published by Funk & Wagnalls, New York, have recently been added to our list:

- English Hymns, their Authors and History. Octavo, 675 pages. Cloth, \$3.00.
- Windows for Sermons. 400 fresh illustrations. 12-mo, 433 pages. Cloth, \$1.20.
- Practical Farming and Gardening. 12-mo. Cloth. Illustrated. 500 pages. \$2.00.
- Traps for the Young. 12-mo., 253 pages. An excellent book. \$1.00.
- Letters from Heaven. From the German. 12-mo., 209 pages. Cloth, \$1.00.
- How to Win. A book for girls. 12-mo., 125 pages. \$1.00.
- The Blue Book of Missions, 1905. 242 pages, 12-mo. \$1.00.
- The Dance of Modern Society. 78 pages. Cloth, 60c.

The National Daily Review is a daily paper published in Chicago, Ill., at the extremely low price of \$1.00 a year for 312 issues. It condenses all the news into a four-page paper with plenty of good miscellaneous matter, market reports, etc. It publishes nothing which cannot be read aloud in the family circle, hence is a paper that will just fill the bill for the home, for the busy farmer, the workmen, merchants, lawyers, ministers, physicians, teachers, etc. It is rapidly growing in favor with the people. Address, Chicago Review, 1322 Wabash Avenue, Chicago, Ill.

CORRESPONDENCE.

Carver, Mo., Aug. 18, 1905.—Dear Readers:—To-night we close our meetings at this place with twenty-five confessions. In these twenty-five are represented nearly all classes and ages. May the Lord richly bless them all. The good interest, order and hospitality of the people is worthy of note. Most of them are anxious to learn. They are working under some difficulty in not having a church organization, but we hope that in the near future an organization may be effected. May the Lord bless the efforts which have been put forth at this place. On Sunday, Aug. 20th, we expect to begin meetings near Latham, Mo. Pray for us.

JOHN E. HARTZLER.

HERALD OF TRUTH.

August 31,

Reedley, Cal., Aug. 17, 1905.—Dear Readers of the Herald of Truth, Greeting in Jesus' name.—If the Lord wills it so, I will write for the benefit of those who do not otherwise hear from us. We are well and contented in the Master's work. I am not satisfied with the world only; while we must use the world we are to use it as not to abuse it. There are opportunities here that we could do much good if we only had real Spirit-filled workers here. We attended the Dunkard meeting last Sunday and were much edified by the sermon. The minister tried to show that if we have not the Spirit of Christ we are none of his; this is indeed true. These people think we ought to agree in our religious views and be of one mind. I agree with this; there is but one God, one faith and one baptism, but inasmuch as we do not all see these things alike, such a union is not possible. I was troubled on the subject of baptism at one time, but I prayed until it became clear to my mind. John speaks about this matter of baptism and says, "I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." This is the real baptism of the soul; the baptism that leads into fellowship with the Lord Jesus Christ, and in his care we are safe.

My husband is working, making trays to dry raisins on. He is trying hard to make something to get our house in better condition. We had several warm spells, but the nights are cool and comfortable. The season of peaches is over; we saw some pomegranates on Sunday for the first time; they looked fine.

Brethren and sisters, we ask you kindly to remember us in your prayers; we will do the same for you. The Lord be with you and bless you.

C. E. AND L. A. WEAVER.

Mayton, Alberta, Canada, Aug. 14, 1905.—To the Readers of the Herald of Truth:—I enjoy reading the news from the different churches, and will send herewith some account of the work here. We had a very encouraging time during the recent past. Fifteen persons were received into church fellowship by water baptism and seven were received from other congregations. Bro. I. R. Shantz of Carstairs conducted the work, assisted by A. S. Bauman. We feel that our Sunday school work was very helpful in bringing about this result. A singing class and the Young People's meeting, no doubt, also helped in the work. Pray for us, brethren, that many more may be led to choose the good part which shall not be taken from them. We are told that there is joy in heaven over one soul that repenteth, and we believe there was joy with the angels when these precious souls gave themselves unto the service of the Lord. Many many others be brought from darkness into light and be converted from the power of Satan unto God. We had fine weather during harvest, and the grain is cut. We do not expect so much grain on account of a hailstorm on Aug. 10th, otherwise we should have had a very abundant crop. We however, have enough to live on, and feel thankful to God that he has still preserved our lives and blessed us so abundantly. May we ever learn more of his love and try to serve him better.

A. BRUBACHER.

South Boston, Va., Aug. 21, 1905.—A friendly greeting to all in the worthy name of Jesus. Thus far the good Lord has blessed us with health and strength that we could press on in the good work in this new field of labor. It is with an effort that we

keep our little Sunday school alive, as the people here were not accustomed to go to church so regularly, and now to get the children ready every Sunday is almost too much. The interest, however, is about as good as can be expected under the present circumstances. We were made glad on last Thursday when we saw M. E. Brunk and family of Warwick county move in. My wife and I went with pleasure, on Friday, to help them arrange the household goods in their new home, and adding to our pleasure, they informed us that they were bringing with them Bro. J. W. Rankin and wife to farm for them, though Sister Rankin (daughter of Bro. A. P. Heatwole of Augusta county) is at present at home on a visit. The Lord willing, she will be here in a few weeks. The first two weeks of August were exceedingly wet, so that the growing crops suffered considerably, but the Lord be praised, we still have enough left. Come, brethren and sisters, and see us and our country. Do not forget us at a throne of grace. Yours for the spreading of the gospel, H. H. GOOD.

McVeytown, Pa., Aug. 24, 1905.—Bro. and Sister John Blosser of Hancock Co., Ohio, stopped with us Aug. 15th to 17th and while here the brother conducted two meetings. His discourses were listened to with interest, and we hope they will in time bring the abundant harvest which always follows faithful seed-sowing.

J. K. HARTZLER.

For the Herald of Truth.

IN THE SAD WAKE OF WAR.

Editor Herald of Truth:—Referring to the article, "Traffic in Girls" (selected by a sister) in the issue of Eighth month 17th, I think it may interest the readers of the Herald of Truth to learn of a work of rescue in South Africa, the result of harrowing conditions following the Boer-English war. A certain Emily Hobhouse, a member of the religious Society of Friends in England, impelled by reports of the destitution of many of the families of the Boers, and that not a few of the daughters of these are drifting from their devastated farms to the towns in search of work, has been moved to provide the families of such with several small industries by which they can produce articles for sale and so better their condition.

Three months ago Emily Hobhouse arrived at Johannesburg—that mining city which has a world-wide name for the wickedness prevalent there—and discussed her plans with some of the interested residents, exhibiting samples of the rugs, mats and other articles of the girls' work which had already been made. She says, in a letter to a friend:

"There are certain well-defined districts, such as Vrededorp, Burgheerdpot and Broomfontein, where are collected a mass of Boer families who, after a fruitless effort to start life again on their own land, were pressed by the starvation I witnessed eighteen months ago, to leave the country and drift into the towns for shelter and the chance of money-paid work. For these, it has been very hard. Many of them are poor families, connected with the best people, and the whole population of these districts is on the verge of sinking into a permanent poor slum class, which is a new thing in South Africa, and reduces the white to the level, or rather below the level of the black. Some Jews have lately set up cigar factories, and many girls are there employed at very low wages, while others have to

1905.

work under coolies in the lower-class cafes and the laundries. How deep this sort of thing cuts the Boers and how rapidly they lose their self-respect in this change of circumstances, it is difficult to make clear to those unfamiliar with the thought and habits of the country."

This sad picture brings forcibly before us a few of the train of evils which are certain to follow, in one shape or another, in the wake of war. So largely did the cause of the Boers, in their protests against British treatment, appeal to the sympathies of other nationalities that there is little doubt their wrongs would in the main have been righted had they with calmness and dignity maintained their protest a few years longer in peace. The war wrought terrible havoc with the burghers' homesteads, yet the ruin that now threatens their peeled and scattered families, especially the daughters, is incalculably more to be deplored. It is hence very much to be hoped that the present earnest effort to furnish non-harmful industries to some of the families, and to gather the younger girls into orphanages where they may be the subjects of careful, homelike training, may not fail through lack of the requisite funds, of which there is considerable need.

JOSIAH W. LEEDS.
West Chester, Pa.

For the Herald of Truth.

THE ENDURING THINGS FOR CHRIST.

By Hattie F. Wiker.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:11-13).

As we are building for Jesus day by day, let the foundation be a strong one. The outer life is only the scaffolding of the building, the husk or shell; the inner life is the real building.

After we have accepted Christ as our Savior, our souls are fed by the bread and water of life, and warmed by the beams of the Sun of Righteousness. We must constantly stand face to face with God, drink in the strength of his nature, and the inspiration of his presence. Let us ever be watchful. Let us remember that as long as God is in us, there is security, and no thief will ever be able to break the lock of prayer and trust.

Faith without works is dead; therefore we should ever be on our guard. If we make a success of our Christian life, we shall receive a reward; if we all try and do our duty toward God and our fellowmen, we can indeed say, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Let us ever look to Jesus, who is the author and finisher of our faith, and follow his teaching.

But our time here must not be spent in idleness. We all have an influence and a duty resting upon us. We, as a chosen people, ought to study the Bible continually. It will help us through life; it is by far the best literature obtainable. It comforts and helps the discouraged, it is full of good things from Genesis to Revelation. If we all study the Bible for ourselves, we can know for ourselves if these things are so. There are many people in the world to-day who do not study their Bibles; they come

HERALD OF TRUTH.

277

to church and depend upon what the preacher has to say. If we study God's word daily, we will find many good truths that will lead us to the better land.

The apostle writes to the Thessalonians (1 Thess. 5:17), "Pray without ceasing." When Satan comes to tempt us, let us pray to God for grace to overcome; he will always help us in time of need, if we ask in faith believing.

Heaven is our eternal home, for it endures forever. There we will have no more sorrow. How blessed it will be to pass from beneath the clouds that are over us into the glorious realms of light, and be forever with the Lord and the glorified saints (1 Cor. 3:13).

If we look upon Christian professors to-day we are astonished to see so many things which we must believe are not ordained by the Lord. From verse 10 (1 Cor. 3) we learn what the foundation is, and that no other foundation can be laid; but "let every man take heed how he buildeth thereon." In verse 4 we find that there were divisions among the Corinthians, not because Paul and Apollos had different foundations, but because they had different modes of building on the same foundation. Some liked Paul's mode and others liked Apollos' mode best. The one great essential is the foundation, and that is Jesus Christ, and through him alone we can build on the true foundation.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon the house; and it fell, and great was the fall of it."

Christ is the lamb of God, which taketh away the sin of the world. We are all placed here for a purpose, and it is not only our privilege, but our duty to do all in our power for good. If we look at the goodness and mercy of God, how he has cared for us when we yet rebelled against him; how he brought us up also out of a horrible pit, out of the miry clay, and set our feet upon a rock, we ought to serve him with all our heart, and seek to improve our talents which God has entrusted to our care, to the best of our ability. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him (Col. 3:17)."

"This is the work of the Lord, that ye believe on him whom he hath sent." A Christian who is full of faith will be faithful. Jesus says, "He that believeth on me, the works that I do shall he do also." Therefore the first thing every Christian determines is to follow Christ, for God's word is mighty and powerful.

May we ever find it precious to us and learn to trust our all to Jesus, for by his love we are redeemed. Let us remember that we are only stewards of our Lord's goods and some day we will be required to give an account of our stewardship here. We cannot glory in God and be out of harmony with the word. "Come, inherit the kingdom prepared for you."

Sterling, Ill.

For the Herald of Truth.

CONSECRATION.

By Rebecca F. Huber.

To be consecrated is to be dedicated and devoted to God and his service, set apart for the Master's use.

If we are consecrated to God, our whole

life and all our purposes will be fully given to him and his service. Our bodies will be presented to him as a living sacrifice, for him to work in us both to will and to do of his good pleasure. We are in his hands as the clay in the potter's hands, submissive and willing to be made into whatever vessel he chooses to make us, and in all things able to say, "Thy will be done, O Lord, not mine."

We will be anxious to know what we can do for the Lord and ready to go at his bidding. We will not want to do anything that would displease our heavenly Father. Our prayer will be, O Father, lead me continually by thy Holy Spirit into all truth. Lead me just where thou wilt have me be.

Paul says in Rom. 12:1, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

It is but our reasonable service to give our bodies and all that we have to God and his service.

Paul says (1 Cor. 3:16), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If our bodies are the temple of God we should be very careful not to defile them by indulging in anything that would be injurious.

In 1 Cor. 10:31 Paul says, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Not only may we defile the body in eating and drinking, but also in wearing apparel that is injurious, or by evil habits.

Whenever we are tempted to follow after some of these things, let us ask ourselves, Can I do this or can I wear this to the honor and glory of God?

What we want is more of his Spirit to guide us in the right way.

Let us strive to live so close to God that we may be very sensitive to the promptings of the Spirit.

Too often we ask the Lord to fill us with his Spirit and he cannot give it to us because our hearts are too full of the vain things of this world.

Let us be fully consecrated to God. Only those who have thus consecrated themselves can realize the joy and pleasure of a life "hid with Christ in God" (Col. 1:3).

The standard of Christianity is much higher than many seem to think. Let us set our mark high and then aim to attain to the mark.

Elida, Ohio.

FORGIVE AND FORGET.

Sel. by Mary B. Bontrager.

Oh, forgive and forget, for life is too fleeting
To waste it in brooding over wrongs we have met;
It is better, far better, to smother our anger,
To teach the proud heart to forgive and forget.

In the path we must tread leading down to the valley
Are crosses and trials to lift and to bear,
And the chalice of life, from which we are drinking,
Oft bears to our lips drops of sorrow and care.

But life is so short, be it sunshine or shadow,
That we cannot afford to brood over a wrong;
Let us lift up our burdens, and bear them on bravely,
We'll lay them down shortly, it cannot be long.

Then forgive and forget—if the friends you love
Prove themselves false, and unworthy of trust,
Deal with them kindly, for they are but mortals,
Erring like us—for we, too, are but dust.

Deal with them tenderly, pity their weakness;
We know every heart hath its evil and good,
We all have one Father in heaven, hence are we brothers,
Then let us forgive and forget as we should.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dharnai, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

ANNOUNCEMENT.

Bro. and Sister George J. and Esther Lapp, who expect to sail for India in October, will visit the congregations named in the order of the dates given:

Chicago, Ill., Aug. 25-27.
 Shelby, Mich., Aug. 28-29.
 Elkhart & Mich. S. S. Conf., Aug. 30 to Sept. 1.
 Elkhart and Lagrange Co's., Ind., Sept. 2-8.
 Ontario, Canada, Sept. 9-15.
 Lancaster, Pa., Sept. 17-19.
 Bucks and Montgomery Co's., Pa., Sept. 20 to Oct. 2.

Correspondents may address them during this time as follows: Goshen, Ind., until Sept. 8, care of H. H. Rutt, Vanderburgh, Ind., until Sept. 15, care of S. F. Coffman; Chalfont, Pa., until Oct. 2, care of Alm, High.

Bro. and Sister M. C. and Lydia Lehman have arranged their trip eastward on their way as missionary workers to India as follows:

Ind. & Mich. S. S. Conf., Aug. 30 to Sept. 1.
 Fort Wayne, Ind., Sept. 1-3.
 Elkhart, Ind., Sept. 4.
 Topeka, Ind., Sept. 5.
 Finton Co., Ohio, Sept. 6.
 Allen Co., Ohio, Sept. 7.
 Logan Co., Ohio, Sept. 8.
 Holmes Co., Ohio, Sept. 9.
 Medina Co., Ohio, Sept. 10.
 Wayne Co., Ohio, Sept. 11-18.
 Canton, Ohio, Sept. 19.
 Columbiana Co., Ohio, Sept. 20.
 Scottsdale, Pa., Sept. 21.
 Johnstown, Pa., Sept. 22.
 McVeytown, Pa., Sept. 23.
 Belleville, Pa., Sept. 24.
 Shiremanstown, Pa., Sept. 25.
 Lancaster, Pa., Sept. 26.
 Philadelphia, Pa., Sept. 30 until Oct. 2.
 New York City, Oct. 3-4.

For the Herald of Truth.

HOME MISSION NOTES.

Chicago, Ill., Aug. 24, 1905.
 Dear Herald Readers, Greeting:—Very warm weather, attended by a number of deaths, has been the lot of Chicago for the past few days. The atmosphere has been exceedingly heavy and stifling, but this afternoon we are blessed with showers, refreshing and cooling, which we trust will be followed by more desirable weather.

Special blessings of the Lord seemed to rest upon the services of last Sunday.

In the morning Bro. Royer spoke on Christ's feelings as he appealed to the disciples in John 14. Would that we might view more the tender side of Christ's life. G. H. Rutt spoke to us in the evening service in an earnest manner on the thought of each one seeing God. After the close of all the serv-

ices in the hall, about a half hour was spent in a street meeting. Several touching testimonies were given by those who have experienced remarkable changes in their lives. The singing of gospel songs drew a large crowd. All were very attentive throughout the service and at the close several men expressed a desire to live better lives.

As the result of heavy drinking all day Sunday several men commenced quarreling and then fighting several doors from the Mission, Sunday evening, and the result was the wounding of a young man by a pistol shot fired by a young woman. The wounded man was arrested and taken to the police station.

We are glad to state that a number of friends have shown their interest in the work in Chicago by visiting us and helping in the services. Among the visitors on Sunday were Frances Zook of Pennsylvania, four sisters of Metamora, Ill., and a number from Goshen, Ind.; also several sisters from Missouri. Brethren J. D. Conrad and Crist Conrad of Planagan, Ill., and their brother, Peter Conrad and family of Iowa, stopped with us on their way home from Fairview, Mich. They tell of a large field for Christian work at that place.

Sister Malinda Ebersole expects to return to the city on Saturday after a three weeks vacation. Bro. and Sister George Lapp are also expected here over the coming Sunday.

In Christian love we are,

Yours for the Master,

THE WORKERS.

For the Herald of Truth.

A REQUEST.

To the Readers of the Herald of Truth, Greeting in the worthy name of Jesus, who died that we through him may enjoy the blessings of eternal life in the joy unspeakable and full of glory.

I write to make a special request for prayer. I greatly need the aid of the prayers of God's people. I came here, not because I am worthy, but in answer to God's call, to help the needy and to tell the love of Jesus to those needy souls for whom no one seems to care, and to do in this line whatsoever my hand findeth to do.

Looking over the city, coming in contact with the people and realizing the responsibility before me, I felt impressed to write to the readers of the Herald and ask them to pray for me.

The work looks encouraging and is indeed a great work. If God calls you, do not hesitate, but in his strength and under his guiding hand go forth to the work. Through experience I can say, it is your privilege to go, and if you put your trust and dependence in God you will be able to do a good work and be instrumental in his name to gather souls into his kingdom. Pray for the work and for the workers, that we may be faithful and true, and be able to do much to the glory of God and the upbuilding of his kingdom.

SARAH M. KURTZ.

Canton (Ohio) Mission, Aug. 22, 1905.

For the Herald of Truth.

HEAVEN.

[An essay by Paul, a rescued Famine orphan boy in Vanguard Mission, Pardi, India. Translated into English just as it was written.]

Heaven is a very holy place. God and his holy angels live there. No sinner can go into heaven because it is holy and those who live there are also holy. Those who wish to go there must prepare themselves. Those who will give up all their sins and

make preparations in this world shall certainly get room in heaven.

God has made heaven for his people, and it is a place of much happiness. All people know that we can get peace in heaven. Will all men go to heaven? No. Those men only who will act according to God's wishes shall enter. What is meant by the word heaven? A home for God, his Son Christ and the Holy Spirit. There is not such happiness and joy in any king's house as in heaven.

We cannot go to heaven ourselves, but when we wish to enter it, we must pray in the name of Christ and give up our sins. To pray once or twice is not enough. No one can enter heaven by that much only, but we must pray to him often and often, must follow him and must obey his commandments. If we do so, then God our Father shall take us into heaven.

[Paul, in Vanguard.]

For the Herald of Truth.

CLEANSING.

By N. C. Schwartzendruber.

First, let us notice the necessity of cleansing as the term is presented to us in the word of God.

In studying the scriptures we find that it is a direct command of God. We could refer to many passages, both in the Old and New Testament, in which cleansing is commanded; but let the admonition of the apostle (1 John 1:9) suffice, "If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." So then it depends upon ourselves whether we are cleansed or not, and whether we are willing to confess our sins or not.

Let us here notice the cleansing of the lepers. Luke is the only one of the Evangelists who gives the account of the cleansing of the ten lepers. They lifted up their voices and said, "Jesus, Master, have mercy on us." And when he saw them, he said, "Go, show yourselves unto the priests." As this was in accordance with the ceremonial law, Christ took care that it should be observed. There may have been another design in having the priest's judgment and testimony to the perfection of the cure. As they went they were cleansed and became fit subjects for the priestly examination.

When we are found in the way of duty we may expect God to meet us with mercy. Leprosy is a type of sin, and as the lepers were willing to be examined by the priest, so we have an High Priest over the house of God, and we may draw near to him with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us therefore hold fast the profession of our faith, without wavering, for he is faithful that promised.

Of the ten lepers who were cleansed only one returned to give thanks, and he was a Samaritan.

Let us examine ourselves and see whether in our hearts there is a feeling of gratitude unto God that he sent his beloved Son to the world to save, redeem and cleanse us from all sin, and thus make us heirs of eternal glory in the kingdom of his love; or whether we simply aim to be discharged by the priest which seems to have been all the nine cared for. The one, however, cannot thank and praise Him who had done so great a thing for him.

And thus it seems to me, every soul that is made free from the spiritual leprosy of sin should manifest his or her appreciation of the great goodness and mercy of God in

cleansing them through the precious blood of Christ, and we should not fear to tell to others also what great things the Lord has done for us, so that the name of Jesus may be adored and praised by all.

The nine were cured, but the Samaritan who returned to give thanks had his cure confirmed. "Thy faith," Jesus says, "hath made thee whole." The nine were made whole by the power of Christ, in answer to prayer, but the Samaritan was made whole by his faith.

Parnell, Ia.

For the Herald of Truth.

DUTY.

By A. B.

"Fear God and keep his commandments, for this is the whole duty of man" (Eccl. 12:13).

The Bible teaches us that God will not hold him guiltless who transgresses or disobeys his commands. The text tells what God has laid upon his children and what he demands that we should do: "Fear God and keep his commandments," and then he tells us that this is the "whole duty of man."

Now if God has imposed duties upon us, and the neglect of these duties is considered a transgression, and a transgression, as the word of God teaches us, is sin, how shall we escape the wrath of God if we neglect our duties and disobey his word?

Dear reader, do not think for one moment that when you are baptized and have subscribed to the rules of order, and been received into church membership, that you have done your whole duty.

The Savior tells us (Luke 17:10), "So likewise when ye have done all of these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." If this be true, then how much less will we have done our duty when we have not given ourselves up to Christ that he could use us to his glory and to the upbuilding of his kingdom? You no doubt often feel unable to do that which the Holy Spirit prompts you, but God who has called us to work in his vineyard will also give us the needful power and grace to do the work he requires of us.

Many are trying to enter in at the straight gate, but will not be able, because they are trying to go on in their own strength, and Jesus plainly tells us, "Without me ye can do nothing." Obedience and an entire submission to the will of God is the one thing needed.

Perhaps sometimes, yes, often, we do not understand how to obey. In a case of this kind we must begin with a very little; begin with the A-B-C of a religious and holy life. Just obey as much as we know or understand, as much as God reveals to you. Take God's word and study it carefully, and as we get one truth or one command and understand it, keep it; and when we read again and get more, obey that also, and in this way we can grow, increase, obtain strength, and be acceptable followers of Jesus, and as we go on we will find that his commands are not grievous.

Jesus tells us (John 14:15), "If ye love me keep my commandments," and in 1 John 2:4 the apostle says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And yet this blessed word which alone saves us from sin if we obey it, is rejected, is made light of, and transgressed so much.

O dear reader, if you are not a Christian, how can you go on in this old, careless way?

Remember, that "God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish, but have everlasting life."

May God help us who are born again and brought from darkness into light, and let our light shine that others may see the way that leadeth into light. By obeying the commands of God, and in all things doing our duty, we will be an example to all whom we meet, and through our faithful and obedient life we shall be able to exert an influence that may turn many to righteousness. "Let us wake into righteousness and sin not, for some have not the knowledge of the truth."

FELLOWSHIP WITH CHRIST.

Day by day with thee to walk,
 Day by day with thee to talk,
 Never losing touch with thee,
 In the world's great company!

Sometimes puzzled what to do,
 Sure that thou wilt guide me through,
 Sometimes tired, perhaps depressed,
 Sure that thou wilt give me rest.

Wakeful in a starless night,
 Thou dost make the darkness bright.
 Tempted in a shadowed day,
 Thou dost drive the foe away.

Suffering grief or pain or loss,
 Thou dost help me bear the cross.
 Meeting joy's transfigured face,
 Thou dost crown it with thy grace.

Ever keeping near thy side,
 Thou, my Savior and my Guide,
 Ever watching how to break
 Bread of kindness, for thy sake.

Jesus, friend forever dear,
 Jesus, lover ever near,
 Let me lose no grip of thee,
 In the world's great company.

—[Margaret E. Sangster.]

If thou art the lily and the rose of Christ, know that thy dwellingplace is among thorns. Only take care lest by thy impatience, by thy rash judgments, and thy secret pride, thou dost not thyself become a thorn.—[Luther.]

GENERAL CONFERENCE NOTICE.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 15, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Lockies.

Missouri and Iowa Conference.

The Missouri and Iowa conference will hold its annual session on Thursday and Friday, Sept. 28th and 29th, at the Mennonite church near Potosi, Mo. The Sunday school workers meet on Tuesday and Wednesday, Sept. 26th and 27th. We invite church and Sunday school workers to come and help us. Pray that these meetings may be to the honor and glory of God. Bring church and Sunday School Hymnals. Those coming on the Milwaukee railroad will be met at North English, Iowa. Those coming on the Rock Island will be met at South English or Harper. Notify S. B. Wenger, J. P. Cook or W. T. Line.

J. C. DRIVER, Sec.

The annual church and Sunday school conference for Kansas, Nebraska and the Western states will be held near Hubbard, Ore., Oct. 2-6. Announce your coming to Noah L. Herberberger or Dan Stuffer, Hubbard, Ore. For special railroad rates apply to Bro. T. M. Erb, Newton, Kan. There will be a Bible conference held at Nampa, Idaho, Oct. 10-17. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference.

COMMITTEE.

The Indiana-Michigan Mennonite Sunday School Conference will be held in a tent with the Howard-Miami congregation near Amboy, Ind., on Aug. 30, 31, and Sept. 1, 1905. Those coming on either the P. C. C. & St. L. R. R. or the C. C. & L. R. R. should notify N. M. Blanche, Greensburg, Ind., and stop off at Amboy. Those coming on the T. St. L. & W. R. R. should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Persons coming to any other station should notify E. A. Mast, Kokomo, Ind., and stop off at Greentown. Make arrangements for conveyance can be made. A cordial invitation is extended to all to be present.

DEATHS.

OBITUARY.

Pre. George Brunk was born in Rockingham Co., Va., Jan. 29, 1831; died in Allen Co., Ohio, Aug. 17, 1905; aged 74 Y., 6 M., 19 D. He was united in marriage with Mary Weaver, Oct. 21, 1852. To this union were born ten children, of whom four preceded him to the spirit world. A bereaved companion, three sons and three daughters are left to mourn the death of a kind husband and father. He also had five grandchildren, of whom four are living, and seven great-grandchildren, of whom four are living. Two brothers and one sister also survive him, besides a large number of relatives and friends. Soon after his marriage he, with his wife, united with the Mennonite church and remained faithful unto the end. About thirty years ago he was ordained to the ministry and though he did not have the gift of an eloquent speaker, he was a faithful worker and a good counsellor. He had the welfare of the church at heart and was much grieved to see that worldliness, pride and popularity are coming into the church. He lived in his native state until about three years ago, when he was with his wife moved to Allen Co., Ohio, where he spent the remainder of his life, having his home with his son Samuel. In the death of our brother the church has lost one of her strong pillars, the wife a kind husband, the children and grandchildren a dear father and grandfather, and the community a good neighbor, but we mourn not without hope. He often expressed a desire to depart and be with Christ, and he died with a living hope in his Redeemer. May we all prepare to meet him in heaven. Buried Oct. 1st at Salem, Services by J. M. Shenk and Moses Brenneman, from 2 Tim. 4:6-8. Funeral services were also held at the same time near his old home in Virginia.

Yoder.—Bro. Joseph Yoder was born in Johnson Co., Iowa, Nov. 12, 1882; died Aug. 4, 1905; aged 22 Y., 9 M., 2 D. He was received into the Amish Mennonite church May 10, 1903, and has lived a consistent Christian life ever since, for which we praise the Lord. His health has been failing for nearly two years. He had taken a trip to New Mexico and Colorado for his health, but it was of no avail. Everything was done that kind and loving hearts and hands could do for him; but it pleased the Lord to take him in his young years, for the Lord has no pleasure in the death of the wicked. Funeral was held on Aug. 16th, at West Union M. H. Services were conducted by Bro. J. K. Yoder, from Rev. 22:14, assisted by Bro. D. Kauffman. The remains were buried in the Upper Deer Creek cemetery. He leaves to mourn his departure, father, mother, four brothers and one sister and many friends and relatives. Blessed are the dead that die in the Lord.

Smith.—Catharina Smith, nee Burkholder, was born in the English Colony, Canada, Aug. 29, 1830, and departed this life Aug. 14, 1905, at her home near Grisdley, Ill., aged 74 Y., 11 M., 11 D. She was united in the bonds of matrimony to John P. Smith, in Butler Co., Ohio, Oct. 17, 1847. To this union were born five children, two preceding her to the glory world. She is survived by one step-brother, one step-sister, one sister, three daughters, twenty grandchildren, two great-grandchildren and a host of friends to mourn her departure. She united with the Amish Mennonite church in her youth and faithfully served the Master to the end. Her last words were, "Home, home." Our loss is her gain. Funeral services were conducted at the home by Daniel Orendorf (text, Psa. 90) and at the church by Daniel W. Slager, in English (text, John 11:25, 26), and in German by John Smith (text, Gal. 6:9).

Godshall.—On the 16th of August, 1905, in Souderton, Montgomery Co., Pa., of the infirmities of old age, Bro. Herman K. Godshall, aged 87 Y., 2 M., 11 D. He suffered for nearly two years and nearly a week previous to his death was unconscious. Bro. Godshall was born near Morristown, in the same county where he lived and died, Aug. 5, 1818. In his younger years he taught school, in which occupation he continued many years. He was also associated with his brother Samuel in the milling business until the year 1864, when he

CHEAP BOOKS.

Mennonite Publishing Co. Mail Order Department.

For summer reading the people want something at a small cost and that is easy and entertaining and at the same time instructive and edifying. In the following list every one may find something that will interest him. If not, send for our large, illustrated catalogue.

Bible Lessons—32 mo, 32 pages..... 3c
Per dozen 25c

Books at 5 Cents.

Biographical Sketch of Fred John Gell, of the Line Lexington Congregation in Bucks Co., Pa., where he preached for fifty-five years.—Paper cover, 45 pages..... 5c
Non-Conformity to the World.—Compiled by F. David Sherck of Ontario, 72 pages, paper cover. 5c
Encouragement to Penitent Sinners and Joy over their Conversion.—By Bish. J. M. Brenneman. Paper cover, 48 pages..... 5c
Jan Harns, the Poor Orphan Boy of Holland.—A very touching story. Paper cover..... 5c
God's Way of Salvation.—40 pages, paper cover 5c

Books at 8 Cents.

Martí.—A story of the Cuban war, by Anna M. Barnes. This timely book by the author of "Chonita" will be welcomed by all who feel an interest in the incidents of the late war between the United States and Spain..... 8c
No. 15. Paula Clyde.—By Kate W. Hamilton. This story tells of a bright young girl and her praiseworthy resolution. The account of her failures and victories is interesting and helpful..... 8c

No. 24. The Transformation of Job.—A tale of the high Sierras, by Fred W. Fromm. The author here narrates the adventures of an orphan boy among the miners of California..... 8c

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway and Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

No. 25. Stepping Heavenward.—By Elizabeth Prentiss. This charming story has been a delight to thousands of readers and has been translated into five languages. It is fully revised. Contains a number of illustrations. 8c

No. 2. Truce, a Comrade of the Cross.—A tale of the Christ. The publishers, desiring to secure a life of Christ of superior merit, offered a prize of \$1,000.00. The committee decided in favor of "Plus." Illustrated..... 8c

No. 25. Robert Hardy's Seven Days.—A dream and its consequences. By Chas. M. Sheldon. The story of a man who was suddenly impressed with the feeling that he had but seven days to live. The question is possessed of endless interest..... 8c

No. 28. Eric's Vacation; or, Taking God Into One's Work.—Translated from the German. This is an interesting story of a city boy who spends his vacation in a little fishing village on the Baltic Sea, where he has many new and exciting experiences. With illustrations..... 8c

The Pillar of Fire; or, Israel in Bondage.—By J. H. Ingraham. This gem among religious story books has had a wide reputation. We have had it revised and partly rewritten to correspond with latest research..... 8c

No. 32. Girl Warriors.—A book for girls, by Adele Williams. A very instructive and interesting story that cannot fail to attract attention..... 8c

No. 4. Out of the Triangle.—A story of the Par East, presenting scenes of the days of persecution of Christians. It gives the escape of an Egyptian lad who had become a Christian..... 8c

The Days of Ahab-El-Kader.—Translated from the German. By Mary E. Ireland. This is a thrilling story of life in Algeria and narrates the adventures of a captive boy and girl. The story is full of exciting situations. It especially appeals to boys and will interest young and old alike..... 8c

Books at 10 Cents.

Biographical Sketch of Bish. Christian Herr of Lancaster Co., Pa., containing also a collection of hymns, written by himself in the German language. The sketch of his life and one of the hymns are in the English language. Price, 10c

Mennonite Catechism, presenting the principles and doctrines of the Mennonite church..... 10c

Confession of Faith of the Mennonites. Paper cover..... 10c

Immersion not a Scriptural Mode of Baptism.—By S. A. Mackay. Price, 10c

Colporteur Books.—Over 100 numbers..... 15c
Any two 25c
Any ten 90c

August 31, 1905.

Postage on the ten 28c
Bible Pictures for Children.—Handsome illustrations..... 10c

All Things New.—A message to new converts. 10c
Is Christian Science a Humbug?..... 10c
Ought Christians to Keep the Sabbath?..... 10c

Should Christians Fight?..... 10c
History of the Mennonites, Their History, Faith and Practice.—40 pages..... 10c

Non-Conformity to the World.—By David Sherck of Preston, Ont. A very able treatise..... 10c
Frank Talk About Gambling and Betting.—By Robert E. Spear..... 10c

Perfect Life Booklets.—Twelve booklets, a very popular series..... 10c
1. God's Box, Missionary..... 10c
2. Expectation Corner..... 10c
3. Temptation.—To Young Men..... 10c

4. The Four Men, or four different phases of life..... 10c
5. The Dew of Youth..... 10c
6. The Fight of Faith, or the Cost of Character..... 10c

7. Hope, the Last Thing in the World..... 10c
8. The First Thing in the World..... 10c
9. The Message of Jesus to Men of Wealth..... 10c

10. Power from on High..... 10c
11. Christ-like Christianity..... 10c
12. The Gates of Death and their Keys..... 10c

Mennonite Publishing Co., Elkhart, Ind.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway and Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

No. 25. Stepping Heavenward.—By Elizabeth Prentiss. This charming story has been a delight to thousands of readers and has been translated into five languages. It is fully revised. Contains a number of illustrations. 8c

No. 2. Truce, a Comrade of the Cross.—A tale of the Christ. The publishers, desiring to secure a life of Christ of superior merit, offered a prize of \$1,000.00. The committee decided in favor of "Plus." Illustrated..... 8c

No. 25. Robert Hardy's Seven Days.—A dream and its consequences. By Chas. M. Sheldon. The story of a man who was suddenly impressed with the feeling that he had but seven days to live. The question is possessed of endless interest..... 8c

No. 28. Eric's Vacation; or, Taking God Into One's Work.—Translated from the German. This is an interesting story of a city boy who spends his vacation in a little fishing village on the Baltic Sea, where he has many new and exciting experiences. With illustrations..... 8c

The Pillar of Fire; or, Israel in Bondage.—By J. H. Ingraham. This gem among religious story books has had a wide reputation. We have had it revised and partly rewritten to correspond with latest research..... 8c

No. 32. Girl Warriors.—A book for girls, by Adele Williams. A very instructive and interesting story that cannot fail to attract attention..... 8c

No. 4. Out of the Triangle.—A story of the Par East, presenting scenes of the days of persecution of Christians. It gives the escape of an Egyptian lad who had become a Christian..... 8c

The Days of Ahab-El-Kader.—Translated from the German. By Mary E. Ireland. This is a thrilling story of life in Algeria and narrates the adventures of a captive boy and girl. The story is full of exciting situations. It especially appeals to boys and will interest young and old alike..... 8c

Books at 10 Cents.

Biographical Sketch of Bish. Christian Herr of Lancaster Co., Pa., containing also a collection of hymns, written by himself in the German language. The sketch of his life and one of the hymns are in the English language. Price, 10c

Mennonite Catechism, presenting the principles and doctrines of the Mennonite church..... 10c

Confession of Faith of the Mennonites. Paper cover..... 10c

Immersion not a Scriptural Mode of Baptism.—By S. A. Mackay. Price, 10c

Colporteur Books.—Over 100 numbers..... 15c
Any two 25c
Any ten 90c

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 7, 1905.

Vol. XLII. No. 36.

EDITORIAL NOTES.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House, should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

Up to September first there have been 1,870 cases of yellow fever in the South and 227 deaths. It is reported by the health authorities that the disease is fairly under control. We hope by the blessing of God the plague may soon be stayed.

Belleville, Missin Co., Pa., had a severe rainstorm on the 24th of August, which did much damage both in the city and country. It is said that the water was higher than ever in the history of the town. The office of the Belleville Times had two feet of water in it.

Harvest Meeting was held in the Yellow Creek congregation in Elkhart Co., Ind., on Saturday, Aug. 19th. In the Holdean congregation harvest meeting had been appointed on the same day, but on account of the funeral of Ralph Barkey the meeting was deferred and will now be held on Saturday, Sept. 9th, at 2 p. m.

Bro. Herman K. Godshall, who died recently in Souderton, Montgomery Co., Pa., bequeathed to the Old Mennonite church of that place ten shares of the capital stock of the First National Bank of Lansdale, to be used for the general purposes of the congregation as the elders and trustees may direct.

The "Rundschau," our German paper, will hereafter assign one page for the discussion of educational subjects. There is a large number of the readers of that paper engaged in educational work as teachers, etc., and the discussion of subjects relating to the improvement of schools and school work will, if properly conducted, be beneficial to all interested.

The Aeronaut John E. Baldwin, who ascended in an airship at Greenville, Ohio, on the 31st of August, in the presence of 25,000 people, was blown to atoms by the explosion of six sticks of dynamite while 1,500 feet in the air. His wife and three children were among the spectators who witnessed the tragedy. When will men learn

to realize that the earth, and not the air, was designed of God as the abode of man?

From our new settlements in northwest Canada, where so many of our brethren from our American as well as from our Russian Mennonite congregations have recently settled and begun, as it were, life anew, we regret to hear that a few weeks ago a severe hailstorm passed over parts of these settlements and much of the growing grain was greatly damaged and some entirely destroyed. He who has promised to be a very present help in every time of need will surely also provide a way for the needy ones there to obtain the necessities of life until their new beginnings will supply them with the means of sustenance. May they cast their cares upon God, knowing that he careth for them.

Bro. G. L. Bender, treasurer of the Mennonite Evangelizing and Benevolent Board, informs us that the Evangelizing Fund has been overdrawn to a considerable extent; also, that in consequence of extra outlay in the Chicago Home Mission for a furnace and street paving assessment the Home Mission Fund has likewise been overdrawn several hundred dollars. There has been a wonderfully bountiful harvest, and harvest collections will soon be made by our congregations for various benevolent purposes, and the treasurer simply wants us to inform the congregations where money could be used just now, not only to cover the deficit, but also to provide for the future needs of the work.

Our aged brother and fellow-minister, Peter East of Jansen, Neb., father of Bro. M. B. East, the editor of our German papers, who spent two months with us in Elkhart, returned to his home on the 31st of July, and gives an interesting report of his trip and look on how the letters chased each other rapidly down the slides and into the forms, and when on the press they passed under the printer's ink, and how the large sheets came from the press, and through the folding machine, and how they were then laid into shape until the addresses could be put on and the papers forwarded to their destination, and we could have the "Rundschau" before us and read it. It was for

me in the Publishing House a real pleasure. I enjoyed it very much." God bless our aged brother in his home and on his journeyings.

Peace.—For the present the war between Russia and Japan is over. On the 29th of August the envoys of the two nations, after a protracted conference at Portsmouth, N. H., were able to agree upon terms whereby each nation became willing to stop the war. However, before this could be accomplished, President Roosevelt, who had made the first move for a peace conference, had to resort to unusual means to get the opponents together, first urging one side and then the other toward a point upon which they could agree. From demanding an indemnity of possibly \$750,000,000, the cession of the whole of Sakhalin Island to Japan, and the possession of all Russian warships interned in neutral ports, the Japs, for the sake of peace, and because they had gained all for which they had contended, waived all these demands, excepting the possession of half of Sakhalin. In this respect, then, the Russians gained a victory of diplomacy or, rather, of astuteness, for had not the "heathen" nation of Japan yielded to the unbending position assumed by the "Christian" nation of Russia, the war would have gone on. But in yielding, the "heathen" gained a moral victory greater than the diplomatic victory of "Christian" Russia, and Japan's magnanimity and far-sightedness gives her added respect and admiration among the nations, while Russia is again considered as the burly, stiff-necked, greedy bear that is best held at arm's length by other nations. The idea of Christianity which Russia teaches the oriental nations is one which would make them amply satisfied with their heathen belief as compared with "Christian" aggressiveness, perfidy and brutality, for it must be remembered that the Russians pretended to enter upon this war as a Christian nation defending all Christianity against the "yellow peril." Well may orientals say, "If that is Christianity we want none of it ourselves, and we want none of it for our children." Their Buddhism and Shintoism teaches them better things.

But peace has come. Let us be thankful. Now what has been the cost? Russia has lost her hold on Manchuria and Korea; she has lost half of the island of Sakhalin, the Chinese Eastern Railway, her navy, and the respect of other nations. She has lost out of her navy 14 battleships, 5 armored cruis-

PERSONAL MENTION.

Pre. D. D. Miller of Middlebury, Ind., is at present on an evangelizing tour in Nebraska.

Bish. David Burkholder of Nappanee, Ind., we are informed, left home on the 16th of August to visit churches in Pennsylvania.

Bro. A. H. Leaman, of the Chicago Home Mission, conducted the services in the Zion Mennonite congregation, in Allen Co., Ohio, on Sunday, Aug. 27th.

Bish. D. J. Johns of the A. M. congregation near Goshen, Ind., was in Oscoda Co., Mich., during last week, holding meetings with the congregation there.

Pre. John A. Miller, in company with Bro. John Briskey, went to South Dakota to examine land with a view of purchasing farms where it is still to be had at moderate prices.

Bro. Simon Kanagy of Millin Co., Pa., has secured a situation as instructor in the public schools of Rockford, Ill. Bro. Kanagy was at one time a resident of Elkhart, Ind.

Bro. M. S. Steiner went to West Liberty, Logan Co., Ohio, on the 26th, where he met a committee to consider the purchase of more land to enlarge the Mennonite Orphan's Home near that place.—[Bluffton L.]

A barn belonging to Bro. Jacob Weldy of Wakarusa, Ind., was struck by lightning on the 24th of August and with a quantity of hay and other contents, was totally destroyed.

Bro. M. C. Lehman and wife, of our missionaries-elect to India, as announced in last week's Herald, were in Elkhart on Monday evening, Sept. 4th, and filled an appointment in our meeting house.

Bro. D. H. Bender writes us that the recent Southwestern Pennsylvania Conference was one of the most edifying, unifying and spiritual conferences he has attended for a long time. This is indeed encouraging and we hope there may be many more like it.

Pre. Isaac Hertzler of the Warwick River congregation, Denbigh, Va., is expected to be with the A. M. brotherhood near Hearing and held services there on Sunday, Sept. 3d, two meetings having been appointed for him there.

A large number of brethren and sisters left Wakarusa, Nappanee and Goshen on the morning of the 30th of August to attend the Sunday School Conference in Howard county on the 31st of August and Sept. 1st. No doubt the meeting of our Sunday school workers will be one of much interest and one that will prove beneficial to all who have the pleasure and privilege of attending.

What can we hope to do or say that shall escape the censure and misinterpretations of men, when we see the Son of God could not avoid them?—[Bishop Hall.]

Bro. D. S. Weldy, who has been an active helper in the several departments of the Publishing House for a number of years, left on the 23d of August for a week's vacation at Niagara Falls and several localities in Canada. He met his wife and children at Berlin, Ont., where, accompanied by Sister A. C. Koll, they have been visiting for several weeks. Bro. Weldy returned to Elkhart with his family on the 31st of August, safe and well, having enjoyed a very pleasant visit among the friends and brethren in Canada.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted 1905.)

By Oliver Olden.

PSALM XIX.

The heavens declare our God's eternal glory.
The firmament his handwork doth show;
Day unto day doth loud proclaim the story,
From night to night doth sacred knowledge go.

The law of God is perfect, soul restoring,
His testimony sure and maketh wise.
His precepts win my gladdened heart's adoring,
His pure commandment lighteneth mine eyes.

The fear of God is clean and lives forever—
Than honey and the honeycomb more sweet—
His judgments, true and righteous altogether,
And more than much fine gold, our wishes meet.

Let now my word and hearty meditation
Be welcome in thy sight, O my Salvation!
New York City.

For the Herald of Truth.

BLESSED ARE THE POOR IN SPIRIT.

By Lizzie G. Musser.

Jesus begins the Sermon on the Mount by saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Mark that word, Blessed. It is a word that can be applied to one class of people only, that is, those who are cleansed from sin. We can call the healthy happy; the wealthy, prosperous; and those who have risen to posts of honor and distinction, fortunate. But who would say that these are blessed? That word is reserved to describe a state of being as despised in the eyes of the world as it is pleasing in the sight of God.

That deep, settled peace of mind which belongs to the godly lifts them into a state of being which alone can be called blessed.

Paul was neither healthy, nor wealthy, nor honored; he suffered the loss of all things for Christ's sake, and counted them but dung that he might win Christ. He was despised, he was hungry, he thirsted, he was buffeted and had no certain dwelling-place; he was reviled, persecuted, defamed and was made as the filth of the world, and yet he was supremely blessed.

Blessed are the poor. Let us look at the word, "poor." It is a word very much despised and the last word men would select to describe a happy state of being. But there is a poverty of soul which is riches in the sight of God. The very first step towards Christ's kingdom is poverty. We must be poor as the publican before we can become rich in Christ. We must be emptied of all self-righteousness before we can be filled with the righteousness of God.

The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit. The man who stood in the temple and thanked God that he was not like other people, was rich in spirit; he lacked

the first thing needful—poverty of spirit. God cannot pour his Spirit into our souls until we are emptied of self-righteousness. When that is gone another righteousness takes possession and the soul becomes rich; new thoughts and affections and aspirations enter in and while we remain poor in ourselves we are rich in Christ.

When Samuel told Saul that all the desire of Israel was upon him, Saul answered and said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?" Saul was little in his own sight then, and he was made the head of the tribes of Israel and the Lord anointed him king over Israel. So is the spiritual kingdom, promised to those who are little in their own sight.

In Matt. 5:3 we read, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In Luke 6:20 we read, "Blessed are ye poor, for yours is the kingdom of God." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5).

Oh, for an humble and a contrite spirit, that we may follow in the footsteps of the meek and lowly Jesus, that we may labor fearlessly and faithfully for the extension of his kingdom through honor and dishonor, through evil report and good report, being steadfast, unmovable, always abounding in the work of the Lord, and we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Ephrata, Pa.

For the Herald of Truth.

THOUGHTS ON ATTENDING CHURCH.

By Dema Horst.

I will write a few thoughts in regard to attending church. There are some people who are very indifferent about this matter. We should be careful and not neglect this all-important work. We ought all to have the same desire as David had when he said, "I was glad when they said unto me, Let us go into the house of the Lord" (1st Sa. 12:1).

We as members ought to feel it our duty, and not only our duty, but we ought all to have a real desire to go. We ought to let our light shine so the unsaved may see and realize that we have something that they have not, and that they are to be reached through the church; so the members ought to get them an example.

We need food for our natural bodies to strengthen us for our daily work; much more do we need spiritual food for our spiritual bodies. Christ said, "I am the living bread which came down from heaven" (John 6:51).

We ought to be very thankful for the privilege of assembling ourselves together in the house of the Lord from time to time. We ought also to praise God in singing to him. We ought to be thankful, too, that we can pray to him whenever we are in need of anything; but let us remember that when we do not pray to him with sincere hearts we will not answer. If we ask with a prayerful heart we will receive a blessing. Paul writes to the Romans that they should pray without ceasing. This means us as well as it did the people of those days.

There are some people who cannot get ready on Sunday morning; but let us all try to arrange our work and prepare it be-

fore Sunday morning. In the second chapter of Genesis we read that God finished his work in six days and on the seventh day he rested and also blessed and sanctified it.

One thing more is necessary on our part that when we go to a place of worship we should not have our thoughts on worldly things, but on heavenly and holy things, and go with a pure heart. We should not have our thoughts set on fine dinners and worldly talk, for you will not receive any blessing in that way, but when you go with a prayerful heart God will bless you for it. God said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). We should regard God's house as a holy place.

There are times when we have a lawful excuse to stay at home on Sunday. When prevented by sickness or when the weather is such that it would not be right to expose ourselves or our teams, or when we have no way to go, and possibly a few other causes; but in all cases we should not offer any excuse on Sunday that we would not make on other days. We should rather give God our first thoughts, for we are commanded to seek first the kingdom of God.

For the Herald of Truth.

CHOOSE THE WAY OF GOD.

By Sarah Hartzler.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:9).

When we see that God's ways are so much better and so much higher than our ways, let us take the ways he wants us to go, and not our own ways.

Some one may say, How can we always know which way the Lord wants us to go or what he wants us to do? I am sure if we are willing to trust and obey him he will lead us in the way he wants us to go. He will, however, not so lead us until we are willing to let him lead us, until we acknowledge him as our Savior and faithful Guide, and consecrate ourselves fully to his service.

Once thought I was trusting the Lord, but with all my efforts in this direction I would be tempted and worry about the things around me, and then the Good Spirit would come to me in a quiet way and speak to me and say, "Why do you worry about these temporal things? You don't know whether you will be here in this world of sin long enough to make any difference; so you had better let things go as they may and not worry about them. And I know now it is best for us to let the Lord have his way and give ourselves up entirely to him and to his guiding care and all will be well."

There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). It may seem right to some to hate others, because they have ill-treated and offended you. But the word of God says, "He that hateth his brother is a murderer, and we know that no murderer can enter the kingdom of heaven." If therefore we do not love our brethren so that when they have offended us we can go to them, as the apostle teaches, and in the spirit of meekness try to be reconciled and restore them, we are not following the way of God. He has promised to guide our feet into the way of peace (Luke 1:79).

"I'll praise him, I'll praise him,
Who saves me and calls me his own."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Then let us willingly follow him whithersoever he would lead us. Then we may truthfully sing:

"Jesus saves me day by day,
Sweetly keeps me all the way;
All my burdens he will bear,
At his feet lay every care.
Soon I'll lay my armor by
And at Jesus' feet sit down,
And receive a starry crown."

Larned, Kansas.

For the Herald of Truth.

A SUGGESTION.

By Daniel Shenk.

While reading the impressive remarks in the article entitled, "A Reflection," in the Herald of Aug. 24th, by a brother from Mayton, Alberta, the thought came to me, Why not act in the matter at once? Lifting my heart to God I resolved not to let the matter rest with mere sentiment, but to do something practical. Here, thought I, is an opportunity. Why not embrace it? Let us embrace it. In the language of the brother, "Let us be up and doing, for the night cometh when no man can work."

Not only so, but while we stand idle, souls are perishing at a rapid rate; our missionaries are hampered and hindered in their noble work simply because we here at home are not doing our part of the work.

Thoughts similar to the above were then presented the following day (Aug. 27th) to our people here and as a result the Warwick River congregation expect, D. V., to hold a collection for mission purposes on Sunday, Sept. 17th, each brother making an effort to give at least one dollar and each sister fifty cents. There will be no objections, however, to smaller amounts, especially from young brethren and sisters, or others not well able to give so much, but the above will be the minimum amounts to be aimed at, and no objections to larger amounts.

Now, the above is not given by any means with a view to sounding our trumpet, but to offer a suggestion and an invitation to all our congregations throughout the land who approve of the above plan, that on the same day (Sept. 17th) they "go and do likewise." Some might ask, What is the advantage in such a plan? Simply this: Many of our people are willing to give and help along in the good cause who, however, do not give anything simply because the opportunity is not placed before them in some definite way. Our people here at once seemed to approve of the plan when it was laid before them and manifested a willingness to act in the matter; but if the opportunity were not thus presented to them, most of them would no doubt simply do nothing in the matter.

And now we fully believe if all the congregations would respond to this suggestion in a concerted action, with a kind of "Heave, Oh, Heave" movement in God's name, as "unto the Lord," surely a mighty work could be accomplished, our missionaries relieved from their straitened financial circumstances, their hearts gladdened, and God's name be honored and glorified in the ingathering of precious souls into his kingdom. Will we do it? Will we do it?

Denbigh, Va., Aug. 27, 1905.

HERALD OF TRUTH.

Thursday, September 7, 1905.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.50 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Minnesota, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1902.

CORRESPONDENCE.

Roseland, Neb., Aug. 28, 1905.—(D. D. Miller of Middlebury, Ind., came into our midst on the 10th and remained here till to-day. During his stay here he preached the Word to us and two persons made the good confession. We hope the Lord will bless the efforts put forth for the upbuilding of his kingdom. From here he went to "Spirited" Neb.

Goltry, Okla., Aug. 28, 1905.—On the 24th inst., Bro. D. D. Zook of Trousdale, Kan., came to us and preached three edifying sermons to our congregation. The brotherhood very much appreciated this visit and we trust the brother may soon give us another visit, and we would also be glad to have any of our ministers who travel in the West stop and preach for us. COR.

Baden, N. Dakota, Aug. 17, 1905.—Baptismal services were held at this place on Aug. 6th and six precious souls were baptized and received into church fellowship. One was also received that had been previously baptized. Services were conducted by Bish. Isaac Mast of Surrey, N. D. We feel thankful to our heavenly Father for the blessings we are receiving from him. We were much surprised on Sunday, Aug. 13th, as we saw Bro. Samuel Miller with three other brethren from Holmes Co., Ohio, coming into our midst. Bro. Miller preached for us three times while here and his discourses were indeed edifying. His text on Sunday evening was from Luke 12:32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Bro. Daniel Gerber was also present with us on Monday evening, and expects to remain here a short time. C. O. R.

Markham, Ont., Aug. 21, 1905.—Dear Herald Readers, Greetings in the Master's name.—Bro. A. D. Wenger came into our vicinity on the first of June and remained three weeks, preaching every evening. God was indeed present with us during these services through his Spirit, convicting the sinner and confirming and encouraging the saint. We were made to rejoice over some twenty souls who confessed Christ as their Savior and claimed peace with God. Baptismal services were held a short time ago, and eight souls sealed their vows to God in water baptism, and with two others (pre-

HERALD OF TRUTH.

viously baptized) were received into church fellowship.

Bro. M. S. Steiner, wife and sister from Ohio, favored us with a short visit last week. During their stay Bro. Steiner preached twice for the Wideman congregation and once at Cedar Grove. They left on Thursday for Vineland. May God's blessing attend our brother as he goes from us.

Our Young People's Meeting is well attended, interest is good, and we believe all who attend are being benefited. COR.

Lancaster Co., Pa., Aug. 25, 1905.—Dear Herald Readers.—I wish you the rich grace of God and that his divine blessing may be with you, evermore. On the 20th of August Bro. Benjamin Stauffer preached to us at Erb's meeting house in the English language from John 15:5. Bro. Tobias Shenk also took part in the service.

Our Sunday school is well attended and we have a song service on Saturday evening every two weeks, conducted by Bro. Elam Risser of Lititz.

On August 21st, in the evening, services were held in the Manheim M. H. by the brethren Joseph Geil and Lewis Shenk from Virginia. They spoke from the text, Gal. 6:7, 8. They taught us very plainly that if we sow to the flesh we shall of the flesh reap corruption, but if we sow to the Spirit we shall be blessed with eternal life. They also reminded us of our duty to the dear young people, how we can gain them for the church and for Christ. The house was well filled and we hope all were benefited. May God bless the brethren and sisters from Virginia, bless their work and keep them safely on their journey. There are also five applicants for baptism in our congregation, who will be received in the near future.

H. W. WEAVER.

North Lima, Ohio, Aug. 28, 1905.—For two days (Aug. 26th and 27th) the congregations in Mahoning and Columbiana counties enjoyed many good things in the Lord's service. On the former day our annual Sunday school meeting was held and on the latter the congregations met in the North Lima and Leetonia churches for the regular Sunday morning services. In the afternoon Bro. and Sister Lehman talked to a large and appreciative congregation at the Midway church, on the "Foreign Field; its Needs and our Opportunities." At the close of these talks the ministers and deacon of these congregations expressed themselves in sympathy with the work being done by our dear church in the cause of missions and also wished Bro. and Sister Lehman a Godspeed in the great work to which they have consecrated their lives and their all. The congregation then gave expression to the same by standing while a prayer was offered in behalf of them and the congregations from which they go.

Another meeting was held in the evening at the same place, at which a number of the brethren spoke on various phases of mission work, and gave words of encouragement and good cheer to those leaving for another part of the Lord's vineyard. Bro. and Sister Lehman then gave their farewell talks which were brief but powerful messages long pondered the conviction of doing something for the Master's "sheep which are not of this fold." The congregation then joined in singing, "Speed away," after which Bro. D. S. Lehman closed the meeting with prayer. After the meeting several hundred people bade the brother and sister good-by, not knowing when, in God's providence, we shall meet again. COR.

September 7,

Columbiana, Ohio, Aug. 29, 1905.—We have reason to rejoice at this place for the many blessings the Lord is continually showering upon us; we feel especially thankful for the spiritual feast we were permitted to enjoy during the past few days.

On Saturday (Aug. 26th) we had our eighth annual Sunday school meeting at the Midway M. H., with a good attendance. We had three sessions, morning, afternoon and evening. All were interesting and many good thoughts on the different topics were presented, and we hope all present may have been benefited. The brethren I. J. Buchwalter and Paul E. Witmer were present and took part in the exercises. On Sunday morning Bro. Buchwalter preached at the regular services at North Lima, and Bro. Witmer and Bro. M. C. Lehman conducted the services at the same time at Leetonia.

Bro. and Sister M. C. Lehman gave interesting talks to the Sunday school. Most of the Herald readers probably are aware that Bro. and Sister Lehman expect to sail for India on Oct. 4th, to assist our missionary workers at Dhantari in their important duties. There was an appointment made for them for Sunday afternoon at the Midway M. H., where both gave interesting and edifying talks on mission work to a large audience. After their talks the ministers and deacons, as well as the congregation, expressed and manifested their sympathy and participation in the work and bade them God-speed in their new field of labor.

In the evening another appointment had been made for them which was also well attended. The brethren Buchwalter and Witmer also took part in the services. These meetings were very impressive and awakened a deep interest in the hearts of the people, as this is the home of Bro. Lehman. Here he grew up; here he was received into church membership, and now the time is so near at hand when he is to bid parents, friends and loved ones good-by and cross the great ocean and take up the work fraught with such solemn responsibilities in far-away India. May God's richest blessings go with them, and may they be instruments in the hands of our heavenly Father by which many souls may be brought from darkness into his marvelous light. COR.

For the Herald of Truth.

SUNDAY SCHOOL MEETING AT MIDWAY M. H.

The eighth annual Sunday School Meeting of the Mennonite congregations in Mahoning and Columbiana counties, Ohio, was held in the Midway M. H. on Saturday, Aug. 26, 1905.

After the devotional exercises by Bish. John Burkholder the meeting was organized. The first subject discussed was, "Sunday School Work: Past, Present and Future." Some of the thoughts presented were that we should be filled with the Spirit and love of God, that there is still much room for improvement. Hindrances, lesson preparation, object lessons, carefulness in selection of illustrations, etc., were all points of interest presented by the several speakers.

Afternoon session was opened by D. S. Lehman. A children's meeting, at which about seventy-five children were present, was conducted by I. B. Witmer. Much interest was manifested in this part of the exercises. A number of practical talks were given by different speakers present.

The most common and constant causes marring the spirituality of our young people in Sunday school work are excursions, baseball games, saloons, unseparated persons

1905.

in the church, theaters, not being fully established in the faith and doctrines, city parks, bad literature, etc. As a remedy it was suggested to establish Bible classes.

Mission work received due consideration and discussion and culminated in the suggestion that Youngstown offered a good field for work of that kind.

A collection for mission work in India was taken, amounting to \$44.23.

In the evening session many practical and spiritual talks were given on opportunities for work, both at home and abroad. The closing address was made by Bro. Enos Detweiler, who made an earnest appeal to the unsaved. This meeting throughout was the most successful and interesting gathering of the kind ever held at the Midway.

THE SECRETARIES.

For the Herald of Truth.

PROCEEDINGS

Of the Southwestern Pennsylvania Conference.

The annual Mennonite conference of the Southwestern Pennsylvania District met at Rockton, Pa., Aug. 24 and 25, 1905.

The devotional exercises were conducted by J. N. Durr, who read Eph. 4 and offered prayer.

After the reading and approval of the minutes, four bishops, twelve ministers and one deacon answered to the call of the roll. Bish. I. J. Buchwalter of Dalton, Ohio, and J. H. Seitz of Newville, Pa., were accorded the privilege of members of conference.

The conference sermon, based on Matt. 28:20, was preached by I. J. Buchwalter. The doctrines as believed to be in accordance with the word of God and upheld by the church were pointedly reviewed. Special attention was given to living these principles.

The assistant secretary read the rules and discipline, and members of conference expressed a willingness to teach and practice the same. The brotherhood sanctioned the same by a rising vote.

A summary of church reports showed the following: Fourteen congregations, six mission stations, five bishops, eighteen ministers, two missionaries and fourteen deacons. Received by baptism, fifty-six; by letter, seven; from other denominations, eighteen; reclaimed, four. Lost by death, twelve; by letter, eleven; by withdrawal, three. By communication, two. Increase of membership, fifty-eight. Total membership, 1,147. Total contributions, \$2,721.38.

Those in charge of the mission stations reported sixty-four sermons preached, forty-four members, one accession.

The district evangelist reported special meetings held in eleven congregations, during which forty-nine souls confessed Christ and were received into the church.

The treasurer reported \$68.15 paid out for expenses in carrying on the mission work in the district. A balance in the treasury of \$23.32.

1. Missions for the conference year as follows: Schellburg, L. A. Blough; Gortner, Gegny, Forks and Fash, Ed. Miller; Union, W. C. Herschberger.

2. Does change of location from one conference district to another conference district affect conference membership?

Resolved, That a member of this conference, locating permanently in another conference district, is no longer considered a member of this conference.

3. What advantages in keeping a correct record of membership?

HERALD OF TRUTH.

285

Answer.—It is an aid in becoming better acquainted with the members. Gives correct dates of baptisms, excommunications, deaths, marriages, ordinations, etc. Furnishes valuable information for church histories. An aid in the spiritual welfare of the members.

On motion, a committee of three was appointed to compile a blank record.

4. Does this conference sanction a marriage between a believer and an unbeliever?

This question was referred to Art. 12 in the Rules and Discipline. It was also advised that parents do more teaching in the home. That the ministers do more specific work in public. That we encourage more prayerful consideration. That more personal work be done by the ministry and the laity. That there be more direct reference to the word of God.

5. What relation should exist between the brotherhood and the ministry?

Answer.—The same relation should exist between the brotherhood and the ministry that exists in the Christian family. Ask and give advice one to the other. Should be free to converse concerning spiritual matters. Ministers should be honored, but should not esteem themselves above the members. The members should not come with demands, but ministers should make them feel welcome in asking advice.

6. Should any minister or deacon receive a complaint from a brother or sister before he or she has made a prayerful effort to be reconciled according to Matt. 18:15, 16?

Resolved, That the ministry shall be ready to give and receive advice at all times, but shall not receive and take complaint to the church before Matt. 18:15, 16, has been complied with.

7. How may more successful work be done in the district?

Answer.—By more indoctrinating; a greater church unity; more consecration on the part of the workers; calling more workers into the field; by locating workers and centralizing work; by witnessing more for Christ.

8. Masontown and Roaring Springs asked permission to ordain a minister in each district, which was granted.

S. G. Shetler was elected director of the Charitable Homes and Missions.

D. S. Loucks was elected field member of the M. E. and B. Board.

A. Metzler, S. G. Shetler and D. H. Bender were elected delegates to General Conference.

Resolved, That the churches throughout the district hold a collection before Jan. 1, 1906, to defray the expenses to General Conference.

J. N. Durr was appointed to have the bishop oversight of the Rockton congregation, and Aaron Loucks of the Masontown congregation for the coming conference year.

After the appointing of some committees, conference adjourned to meet at Spring, Pa., the last Thursday and Friday in August, 1906. S. G. SHETLER, Secretary.

DEATH.

How solemn the hour of death! How momentous are the issues determined by that fateful time! It is the supreme moment when the doors which separate time from eternity are swung ajar, and the condition of the soul as it then exists becomes its permanent condition forever.

Death is the touch of God's love which serves as no other means can to mellow the heart of man. This world has been so miser-

ably spoiled by sin that to the children of God it is the greatest act of kindness to remove them to a place where sorrow and pain and parting are unknown. God in his infinite wisdom calls his people home at a time when their departure will count for most to his glory and to the salvation of souls. We cannot explain it. Human philosophy cannot fathom the mystery, nor can human intelligence solve the divine problem of death. As our loved ones are taken from us we suffer an indescribable grief which only God can assuage. As if every atom of our being were rent in twain, there is an anguish of heart which for the time being seems unbearable, yet the soothing balm of the great Physician turns the bitter grief into a sweet melancholy which we would not get rid of if we could. Our minds go back and recall the memory of those blissful associations which made the parting painful.

Finding ourselves shut out from any further associations here, we cast a longing eye to "the land beyond this vale of tears," and pray that God may speed the time when there may be a happy remission in a land of never-ending joy.

"Blessed are the dead which die in the Lord." The helpless infant, which as a precious jewel shone for a little while, now becomes a glittering star in the windows of heaven, drawing our minds toward the better land. In blooming youth some are snatched away. Their buoyant hearts cease to throb upon earth, and their enraptured souls sing in eternity. The sturdy pillar in the church, leaving as a heritage the influence of a noble life, becomes a beacon light in heaven. They whom God permits to travel along their weary pilgrimage upon earth until they lie down to sleep in the evening of life, open their eyes in the morning of the resurrection to behold the dazzling light of an endless day. Blessed, thrice "blessed are the dead which die in the Lord."

Neither age nor health nor riches nor station is any guarantee to life, such an hour as we think not! the grim messenger makes his appearance, and we are called upon to stand before our King precisely as God's messenger found us. When death comes to the righteous, there is a consoling element which softens the grief of friends. When it comes to the unrighteous, let not ministers make the word of God of none effect to the hearts of witnesses by making it appear that God will take sinners to glory. But may we all take these lessons from God, recognize the slender and brittle threads to which our lives are suspended, do what we can to awaken those who are asleep in sin, and prepare to meet the redeemed in glory.—[Daniel Kaufman in The Gospel Witness.]

THE GOSPEL RAILWAY.

1. The Roadbed—The Word (Heb. 4:12; 2 Tim. 3:10; 1 Pet. 1:25).
2. The Power—Love (1 John 4:16; John 3:10; 1 John 2:5; 4:19; Rom. 13:10).
3. The Engineer—The Holy Spirit (John 10:3; Matt. 10:17; John 17:13).
4. The Conductor—Christ (Rom. 5:10; Heb. 13:8; Rom. 8:1; Col. 3:1-4).
5. The Destination—Heaven (2 Cor. 5:1; 1 Pet. 1:3, 4; John 14:1-3; Rev. 7:9-17).
6. The Passengers—Believers (John 5:24).
7. The Fare—Yourself (Rom. 6:23).

Christians who pray "Lead us not into temptation," are profitably resolve not to place temptation before other people.—[Facts and Figures.]

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhantari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Aves., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Sup't., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

WE MISSED THE CARTS.

It was on a Friday morning in the hot season that Bro. Kessler and I ate a light breakfast at four o'clock and at half-past four were on our horses going toward Basikhai, a village about thirty miles from Rudri, in the jungle. We had been told that this village was a very good one, just what the mission needed, and since it belongs to the government we were very anxious to see it. We sent several men with a cart and tent and everything that was necessary to avoid any suffering. We had told the men just where to go. We had been told that this village Basikhai was joined to Budarao. The first twelve miles we rode quite easy and the horses did not mind the heat. This distance brought us to the place where we thought the road crossed the "Mahanadi" River. We crossed and in the village on the bank we asked the road to the place where we wished to go. Two men acted as guides to the next village, as the road was on the banks of rice fields and rather hard to find. This village was in the edge of the thick jungle. From here we had another guide and as we entered the thick woods with the tall grass on either side of the path we asked the guide if there were any wild animals there. He said he thought not, but we knew by his actions that there were. It was a sun was showing its power. Here we changed guides, and as we left the village we again inquired about animals and this man told us the river. He said a large tiger had killed some cattle just a few days before. We were getting very thirsty, but there was no water in sight. As we entered the next village we asked for water and it was brought. We did not look at the color of the water. On and on we rode, the horses were getting very tired and so were the riders. At 12:30 p. m. we reached the village Budarao. We could see where there had been some houses, but no one lived there at that time. Our cart with the tent was not in sight. What were we to do? We dared not stay there in the hot sun very long if we wished to live, and our heads were feeling very heavy. To the next village was a half hour ride. We started. When we reached the place we were almost exhausted. We found the people very kind. They cared for the horses and took us to an empty house and brought us two beds and we were soon lying on them. They brought us water from a creek near by which we poured on each other's heads. It was so hot that it almost burned our heads, and after we had drunk of it Bro. Kessler became very sick on his stomach and I was feeling so sick that I could not look after him. While Bro. Kessler was relieving his stomach of its contents, a young man, who is of the Brahman caste, said over and over,

"Ram, Ram!" (the name of one of their gods). For about two hours we did not know if we would ever see him again or not. But we prayed that we might be spared and at about 4 p. m. the pain had almost left and the men brought us some cooked rice and dall, of which we ate. We then took a good bath and as we had gotten so much sun and our cart and men were not to be found we decided to return at five o'clock. We offered a man eight annas (sixteen cents) to act as our guide to Nava-gaon, a village twenty-two miles from Rudri, which he did. We reached home at two o'clock Saturday morning. The cart men had gone to the village Basikhai, a distance of about eight or nine miles from where we were. God wonderfully blessed us in sparing our lives, but we decided the next time to accompany the cart.

Yours for the Master,
 M. C. LAPP,
 Dhantari, C. P., India, July 27, 1905.

A DIAMOND.

From one of our exchanges we cull the following account of a boy who was rescued from the famine in India four or five years ago.

During one of the great famines there was found a diamond, the value of which may be inestimable. Its real worth will probably not be known until Jesus comes to make up his jewels, when it shall shine forth as the sun.

The name of the boy is Ihero. He was a Gujarati lad. This name in his own tongue means diamond. The stone was very rough as it was brought from the field, but it has been taken through the Bible process of preparation and the effect is just as great as when an expert jeweler works on a precious stone that he finds in the quarry.

Money for the rescue work had been supplied by friends and the rescuers went out in search of sufferers wherever they might find them; and in this way our boy "Ihero," the Diamond, was found and brought in. The training and educating is going on, and some day these jewels shall shine forth and bedeck the diadem of our Lord.

He is to-day at work in a mission station in his native land, and to his credit it must be said that he is one of the people who can be depended upon and who is ever ready to put his hands to work. His teacher says:

"He can plow the fields, groom the pony, cook our food, do our shopping, sell books in the villages or preach a sermon. He accompanied us during our tour in the villages this year and proved to be a real help. He drew the oxen, cooked the meals and many times took charge of the meetings. Ihero is now of marriageable age and we are looking forward to this event with more than ordinary pleasure. I could say as much about his intended wife, but will wait and tell of her afterwards. She is called to evangelistic work, so they no doubt will make a useful couple for God."

"This is only a little of the fruit of the self-denials and prayers of God's noble few. When the 'books are opened' we shall see that many, many souls were saved because some one prevailed in prayer, because some one washed at the tub a little longer in order to send a few dollars to India, others denied themselves of folly and fashion, and many of the dear children (God bless them) denied themselves of their candy. All alike will receive an everlasting reward. We ask the prayers of one and all—prayers and hearty co-operation. God will reward. Think of it, friends, many that now sit in darkness, held in Satanic bondage, can be set at liberty if we work and pray. Let these things

stir our hearts to real action, and rouse us up to our responsibility. Many diamonds are yet to be dug out. Who is determined to help? Who is going to pray? Let us hear from you soon. Time is short and the King's business requireth haste."

For the Herald of Truth.

WHERE ARE YOU GOING TO SPEND ETERNITY?

By Katie Smith.

(Revised and arranged.)

Dear reader, where are you going to spend eternity?

Let us think what eternity means. It is living even if we die. It is living on and on through all the unnumbered ages of a never-ending existence. Millions and millions and millions will not number the years of eternity. Where are you going to spend it?

In that high and holy place of eternal joy and happiness, with God and Christ, the angels and all the pure and good—with the wise virgins who were fully prepared and ready to go with the bridegroom to the marriage feast, with Abraham and Isaac and Jacob, with Moses and Elias and all the saints of God, in the kingdom of eternal glory? Shall that be your home of eternity? The apostle says, "There remaineth therefore a rest for the people of God." Ah, tell me, traveler to the silent city of the dead, where are you going to spend eternity?

Will you go on in your sins regardless of the reward they will bring you, forgetting that whatsoever a man soweth that also shall he reap, and that we shall be made manifest before the judgment bar of the eternal Judge and shall receive every one the just reward of our deeds, whether good or evil? Will you go on in your evil ways, seeking after the lust of the eye, the lust of the flesh and the pride of life, and finally go down into the darkness of death, to spend these unnumbered years of eternity, this "duration infinite" with demons and the ungodly, where the "worm dieth not and the fire is not quenched," where no ray of light from the Sun of Righteousness shall ever again fall upon you, but where eternal night and eternal suffering shall be your lot? Alas, sinner, where are you going to spend eternity?

Think how much the Lord of glory has done for you. Think how much God has loved you. Think how Jesus came from his blessed abode in heaven and suffered and died upon the cross to save you, and you reject him and turn to follow your own way. You heed neither his loving invitations nor yet his solemn warnings. Remember, that if you are lost it is because you would not accept the proffered help and your sorrow are the rewards of your own choosing.

Not long ago, in the town near which I live, a young man died suddenly of heart failure. He did not have time when the physicians came to prepare for eternity. He had spent all his years in the pleasures of sin and now the day of grace was past and his soul was not saved. The Lord tells plainly and repeatedly, "To-day if ye love his voice harden not your hearts." Jesus came not to call the righteous, but sinners to repentance, and he wants them to come now.

Some time ago I read of a young man who was converted through the death of his mother. His only child was taken sick; he bent over the cot and watched the sufferings as her soul passed into the cold flood of death, and as he saw her laid down into the grave and heard the earth falling dolcely over the coffin lid, his heart was filled with

rebellion and cursings against his heavenly Father. At the same time the Lord poured out of his Spirit upon the hearts of many in the vicinity, so that a great work was accomplished and many were brought out from darkness into his marvelous light, and among them were several of the infidel companions of this impudent young man, and also his wife, who had been as gay and thoughtless as himself. Her prayers and tears were now joined with those of the husband's pious mother for his conversion, but for the time being all seemed to be of no avail. It appeared as though the nearer the Shepherd came to save him the stronger became his enmity towards God and his blessed Savior. He stormed and raged and uttered blasphemies against the minister of his companion, declaring that he would not live with her any longer and threatening to shoot her.

One morning a telegram came that his mother was dying and wished to see him. He at once started to visit her and as he was speeding along the way her teachings and her efforts to bring him to Christ all came vividly to his remembrance and when he stood by her bedside and saw the lamp of life flickering in her lowly and ready to go out, he grasped her hand and ready to die and stood gazing in speechless sorrow beside her.

She opened her eyes and recognizing him she exclaimed, "O John, will you not give your heart to Jesus? Promise to meet me in heaven, and spend eternity with me."

Before he could master his emotions the happy spirit had passed over into the unspeakable eternity. He retired to the closet and knelt down on the very spot where his mother had often knelt, and realizing that he was an undone sinner, sought mercy and favor with his heavenly Father, and ever after lived a devoted and pious Christian life.

When we look up to Calvary and contemplate the death and sufferings of Jesus, we may realize to a limited extent what it cost to redeem the world. Let us remember that the Son of God, covered with his own blood, in deep anguish of soul and quivering lips cried out, "My God, my God, why hast thou forsaken me?" Let us think of how the sun was darkened, how the earth quaked, the rocks rent, and all heaven was moved with pity as the Savior suffered on his cross to redeem the fallen and ruined race of Adam.

The loss of reputation, wealth, health, honor, position and all the favors we can obtain and enjoy in this life, are as nothing when compared with the value of a single soul.

Out of Christ we are lost sinners. The sentence of eternal condemnation has already gone forth against the impenitent and disobedient, and unless he turns now in the accepted time, in the day of salvation, it will stand against him forever. Jesus is still calling and inviting—he has no pleasure in the death of the sinner—he wants all to be converted and saved, and now is the day of salvation. It is mercy's door still open. Now you may come and receive pardon and be cleansed from all your sins; be brought into fellowship with God through Jesus, our Savior, and made an heir of eternal glory.

To-morrow you may die; then decide quickly, "Where will you spend eternity?"

GENERAL CONFERENCE NOTICE.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 15, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Loucks.

Missouri and Iowa Conference.

The Missouri and Iowa conference will hold its annual session on Thursday and Friday, Sept. 28th and 29th, at the Mennonite church near South English, Iowa. The Sunday school workers meet on Tuesday and Wednesday, Sept. 26th and 27th. We invite church and Sunday school workers to come and help us. Pray that these meetings may be to the honor and glory of God. Bring Church and Sunday School Hymnals. Those coming on the Milwaukee Railroad will be met at Rock Island by the messenger at South English or Harper. Notify S. B. Wenger, J. P. Cook or W. T. Line-weaver. J. C. DRIVER, Sec.

The annual church and Sunday school conferences for Kansas, Nebraska and the Western states will be held near Hubbard, Ore., Oct. 2-6. Announce your coming to Noah L. Hershberger or Daniel Stauffer, Hubbard, Ore. For special railroad rates apply to Bro. T. M. Erb, Newland, Kan. There will be a Bible conference held at Nampa, Idaho, Oct. 10-17. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference.

COMMITTEE.

MARRIAGES.

Kiener—Faib.—On the 7th of August, 1905, at the home of the bride's parents by Bro. Jacob Nussbaum, Bro. Fred Kiener of Chilpewa and Sister Anna Faib of Mt. Eaton, O.

Baderstetter—Sprunger.—On the 13th of August, 1905, John Baderstetter and Jacob Sprunger of Dalton, Ohio, were united in marriage by A. A. Sommer at the Salem church.

Miller—Troyer.—At the Martins Creek M. H. near Millersburg, Ohio, on Sunday, Aug. 27, 1905, by Bro. Fred Mast, William Miller and Jennina Troyer, both of the above named congregation.

Lehman—Liechty.—On the 16th of August* at the home of Bro. John A. Liechty, superintendent of the Canton (Ohio) Mission, by Bro. J. B. Bachwalter, Bro. M. C. Lehman of Columbiana Co., Ohio, and Sister Lydia Liechty of Sterling, Ohio. After the usual repeat, the evening was spent in a very edifying way by singing religious songs and listening to a number of very appropriate and edifying religious talks by the brethren and sisters present. A deep interest was manifested in the work in which the young men and sister are about to engage, and the prayers of all present go with them. They will visit a number of churches in Indiana, Ohio and Pennsylvania during the present month, before leaving for their future work as missionaries in India. J. M. K.

* In the Herald of Aug. 21st. In "Personal Mention" the date of the marriage of Bro. and Sister Lehman was given as Aug. 23d. This was incorrect. It should have been as given above.—Editor.

DEATHS.

Metzler.—On Aug. 26, 1905, in Columbiana Co., Ohio, Mary, widow of the late Martin Metzler, aged nearly 76 years. Her husband died nearly 17 years ago. She is survived by one son, one daughter, one grandchild and one great-grandchild. Funeral services were held at the home on Aug. 29th, conducted by Bro. Bomberger, after which the remains were laid to rest beside her husband at the Leontina Mennonite graveyard.

Short.—Barbara Short was born near Archbold, Fulton Co., Ohio, Dec. 25, 1869, and died Aug. 22, 1905, aged 36 Y., 7 M., 27 D. She was married to Simon Short Jan. 24, 1899, lived in matrimony 16 Y., 6 M., 28 D. During her brief illness she suffered much pain, but bore it with Christian fortitude, and died leaving the blessed hope of a happy immortality. She is survived by a sorrowing husband, two daughters, two sons, father, mother, six brothers, three sisters, and a host of friends to mourn her death. Funeral services were conducted on the 24th in the A. M. M. H. by Christian Preveberger in German, assisted by J. R. Ryan, in English. May we all remember the word of God, for sooner or later we must all take the step our sister has taken, whether prepared or not. May God comfort the bereaved husband and children.

Homsher.—On the 26th of August, 1905, in Strasburg Borough, Lancaster Co., Pa., of the infirmities of old age, Jacob Homsher, in his 79th year. He was a member of the late First Mennonite Church. He was widely known and highly respected. Funeral services were held on the 29th in the Strasburg Old Mennonite church, of which he deceased was a member.

Hess.—Sister Eliza Hess, wife of Henry Hess, of Conestoga Center, Lancaster Co., Pa., died very

suddenly of heart disease, at the home of her daughter, Mrs. Val. K. Shook, on the 29th of August, 1905, in the 67th year of her age. She had been in feeble health for some time. She had been left alone for a little time in her room, and when the daughter came again to look after her she found her mother dead. She was a member of the Mennonite church and had a host of friends. The remains were buried on the 1st of September near the Old Mennonite church at River Corners.

Burkholder.—On the 26th of August, 1905, in Willow Street, Lancaster Co., Pa., of paralysis, which attacked her a few hours before, Fannie, wife of David Burkholder, in the 67th year of her age. She was a member of the Mennonite church. The remains were buried on the 29th, near the Brick M. H., where appropriate services were conducted.

Hofstetter.—Sister Catherine Hofstetter (nee Neuschwander) died from the effect of an internal tumor, near Kilron, Ohio, Aug. 12, 1905; aged 75 Y., 1 M., 6 D. She leaves to mourn her departure, an aged husband, three sons, three daughters and 27 grandchildren. She was buried Aug. 14th at the Old Mennonite Sonnenberg M. H. in Wayne Co., Ohio. Funeral services were held by Jacob Nussbaum in German and David Hostetler of Wellersville in English.

Sauser.—Rebecca Sauser (nee Steiner) was born in Switzerland, June 3, 1824, and died at her home near Marshallville, Ohio, Aug. 2, 1905; aged 81 Y., 1 M., 29 D. She came to America in early fifties and has been a resident of Wayne county for more than fifty years. She leaves to mourn her death one brother, Jacob, and one sister, Anna. The funeral services were conducted Aug. 4th at the Brown Hill church near the Old People's Home, by J. S. Geric, assisted by C. N. Amstutz and Jacob Nussbaum.

Freud.—On the 21st of August, 1905, at her residence near Pleasant Lake in Steuben Co., Ind., Sister Elizabeth Benner, widow of the late Anthony Freud, aged 72 Y., 1 M., 24 D. In her early life she moved to Steuben Co., Ind. In 1851 and settled on the farm where she resided to the time of her death. When her husband died she was left a widow with ten children, one son having died previously. She was survived by five sons and one daughter, one son and four daughters having died since the death of her husband. She also leaves twelve grand-children and two great-grandchildren. She was a faithful sister in the church for over twenty-five years. Funeral services were held on the 23d of August at the Mt. Zion church, conducted by Bro. Stoffer, assisted by Pre. Overton of the U. B. Church, Text, 1 Thess. 4:18. Sister Freud was born in eastern Pennsylvania on March 25, 1833, and led a bright example of Christian devotion to all who knew her.

Funk.—Bro. Abraham Funk was born Oct. 12, 1812; died in Doylestown, Bucks Co., Pa., Aug. 14, 1905; aged 91 Y., 10 M., 1 D. He leaves ten children, six sons and four daughters, also 80 grand-children and 58 great-grandchildren to mourn his death. Services were conducted at the home by H. G. Anshover in English from Isa. 38:1, and by the M. H. (Doylestown) by Bro. H. L. Rosenberger and David Gotman, from 2 Tim. 4:7, 8. Buried in the Doylestown Mennonite cemetery. H. G. A.

Krupp.—Mary Krupp was born Jan. 18, 1821, and died in Strasburg Borough, Lancaster Co., Pa., Aug. 8, 1905; aged 81 Y., 6 M., 21 D. She was buried on Sunday, Aug. 12th, near the Plain Men M. H. Services were conducted at the home by H. G. Anshover in the English language and Jonas Wuninger at the M. H. from Phil. 1:21. H. G. A.

Barkey.—Ralph B. Barkey was born in St. Joseph Co., Ind., June 2, 1861, and died at this place Aug. 23, 1905; aged 43 Y., 2 M., 21 D. leaving a father, mother and three brothers to mourn his sad and early death. He was a comely child, but was afflicted shortly after his birth with a disease, eye, which, as it appeared, nothing but death could relieve. Just a year ago the physician removed the eye, in a short time it was restored and he was well. Some time later a growth made its appearance and the afflicted child again began to suffer more or less, and five months ago became tormented with blindness and never complained and bore all with the greatest patience and submission, not even caring to talk about it when asked, though he did not doubt that he was more than any one ever knew. During the time that he had entirely lost his eyesight he was cheerful and happy and interested himself in many things, things that he could not see. He was a young man. When his mother planted a bed of flowers near the house in the spring he helped in the

HERALD OF TRUTH.

September 7, 1905.

work, and also wanted to plant some corn in the garden and did plant a few kernels. As they grew he kept up his interest in them and often went to see, or rather feel, how his corn was growing, and thought his corn was doing better and growing larger than father's in the field. When in his childish innocence and beauty he lay sleeping in the white coffin that enclosed "the fair young form," a little wreath, beautifully twisted together from the flowers that grew on the plants he himself had helped to plant (which were just in bloom), was lying on his forehead, and the face of one whose life, mingled with sorrow and joy, leaves an incense of love never to be forgotten by the kind hearts that through all these days ministered to his wants and soothed his grief. The ever-trusting hearts never doubt that he has now a home, where beauty never fades, where the flowers never wither, where there is no more night, no more sorrow, no more sickness, and no more death. In humble submission to the divine will they gladly say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Go to thy rest, fair child, Go to thy dreamless bed. While yet so gentle, undefiled, With blessings on thy head." Funeral services were conducted at the Olive Mem. M. H. by John F. Funk from John 14:2, 3. A large circle of friends and relatives were present.

Gingerich.—Esther Gingerich, daughter of Christian and Anna Gingerich, was born in Elmira, N. Y., Feb. 15, 1852; died Aug. 27, 1905; aged 53 Y., 6 M., 12 D. She leaves four brothers and two sisters to mourn her death. Her ailments dated back to more than a year ago. Her sweet mother, who died nearly two years ago, was a sufferer for a number of years, and Esther, with true devotion, was her constant attendant. She was a faithful member of the Mennonite church and bore her afflictions with fortitude and resignation to the will of God, having a desire to depart and be with Christ, which is far better. Funeral services were held at the Yellow Creek M. H. on the 29th, conducted by John F. Funk, assisted by Jacob Christopher. May God comfort the mourning hearts of the surviving brothers and sisters, with the assurance that they need not mourn as those who have no hope.

Stauffer.—On the 27th of August, 1905, near Bluffton, Allen Co., Ohio, of the infirmities of age, Catharine, widow of David Stauffer, aged 89 Y., 7 M., 23 D. She was born in Virginia, Jan. 4, 1826, and from that state emigrated to Putnam county with her parents when she was young. She was married to David Stauffer when she was only nineteen years of age. She was the mother of nine children. There are also 51 grandchildren and 59 great-grandchildren who mourn her death. The husband died in 1880. Funeral services were conducted on the 29th by J. H. Baer and John Moser. Services were held in the evening at 8 P. M. The interment took place in the adjoining cemetery.

Yoder.—On the 14th of August, in Washington Co., Iowa, Joseph, son of Peter Yoder, aged 22 years. He had been suffering with consumption for almost two years. He leaves a father, mother, four brothers and one sister. Funeral services were held at West Union M. H. on the 16th by Daniel Kauffman and J. K. Yoder.

Mann.—On the 29th of August, in Elkhardt Co., Ind., of dropsy and heart failure, Jacob Mann, aged 54 Y., 8 M., 10 D. He was born in Richland Co., Ohio, May 19, 1851, and later removed with his parents to Elkhardt Co., Ind. When two years of age he fell into a tub or kettle of hot soap, and in consequence became totally blind. He was married and a wife and two sons and two daughters, with one sister and two brothers, survive him. His later years were spent in different towns and cities as an itinerant evangelist. His piety and his love for his family and his help in his not being able to see and other causes his life was real sad and his lot a hard one, but he had many friends, who sympathized with him, and who helped him. Through the cold and storms of winter and through the heat and rains of summer he stood on the street corners trying to interest the people in the music and thus help him maintain himself. His remains were buried near the Olive M. H. on Friday, Sept. 1st. Services were conducted by John F. Funk from Matt. 25:46. Peace to his ashes, and may the Lord bless and comfort the surviving family and friends.

MENNONITE ORPHANS' HOME.

Report for August, 1905.

Mrs. Sam. H. Brouncker, Beaverdam, O., \$1; Nellie Scott, Urbana, O., \$1; Mrs. Putz, Chicago, Ill., \$2; B. Miranda, Lippincott, O., \$2.50; B. F. Plank, Bellefontaine, O., \$5; Anna Steiner, Bluffton, O., \$1; Auditor Putnam Co., \$33.20; Clerk of Courts, Bellefontaine, O., \$6.45; Mrs. D. M. King, Bellefontaine, O., \$1; John Hess, Chicago, Ill., \$6; D. C. Yoder, W. Liberty, O., \$5; Class 8, Warlick

River (Va.) S. S., \$1.23; Mrs. John Hughes, Rittman, O., \$2; Men. S. S., Rockton, Pa., 50c; sale of milk, \$9.61. Total, \$80.62. Provisions, clothing, etc., were donated by Isaac Burkhardt, Pandora, O.; Frank Umble, A. Y. Hartzler, Lizzie Yoder, Brother, Mrs. Lichty, Mrs. Sherm Zook, C. H. Aspinall, W. Liberty, O.; D. M. King, Bellefontaine, O.; Mrs. Kneibuhl, Ky.; Fannie and Lydia Stoltz, W. Liberty, O., and Leah Steiner, Bluffton, O., several weeks' work. In transferring 2.36 acres real estate to the M. H. of C. H. & M., Bro. Martin Senger of North Lawrence, O., also made a donation amounting to \$38.90 to the Orphans' Home.

Number of children in the Home, 45.
Gratefully acknowledged,
A. METZLER, Supt.
West Liberty, O.

MENNONITE OLD PEOPLE'S HOME.

Report for August, 1905.

Jos. Steiner, Bluffton, O., 50c; Mrs. J. Kurtz, Wellersville, O., \$1; Daniel Lantz, Wellersville, O., \$1; a Brother, Goshen, Ind., 50c; a Brother, Smithville, O., 50c; C. Zimmerman, de'd., Rittman, O., \$1.22; Dr. F. L. Henry, Cleveland, O., \$10; Sycamore Grove Cong., Cass Co., Mo., \$21.20; Laura Burkholder, Harrisonburg, Va., 50c; received for use of telephone, 70c; Daniel Steiner, Orrville, O., 50c; Howard and Miami Cos. (Ind.) Cong., \$20; Mennonite S. S., Rockton, Pa., 50c; Peter Conrad, Treas. M. B. & C. H. M., Rittman, O., \$2.25. Total, \$286.12.

Articles contributed: Rittman, O.—D. C. Amstutz, cucumbers, pastry, canteloupes; Daniel Amstutz, elderberries; Hazel Yoder, flowers; D. M. Yoder, elderberries; (Matt. 6:3, produce, flowers, herbs); some brethren and sisters in Ohio and Indiana (per Matt. 6:3), two new 1905 improved clothes-wringers.

Sterling, O.—Robert Bowman, apples; H. R. Newcomer, apples; Katie Newcomer, services, sundries.

Smithville, O.—Barbara Zook, one sheet, muslin; Rebecca Kurtz, two pillow-cases.

David M. Fried and wife, Seville, O., apple-butter and jelly, crock; Solomon Plank, Orrville, O., apples; J. K. Hooley, Marshallville, O., onions, and basket tomatoes.

Gratefully acknowledged,
J. D. MININGER, Supt.
Rittman, O.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of July, 1905.

RECEIVED.

Chicago Mission.—Children's meeting, 4th of July, Neb., \$5.50; Souderton, Pa., teachers' meeting, \$24.41; Isaiah Christopher, \$2; Vicinity of Litzitz, \$1; Liberty Cong., Ia., \$2.20; Amish Mennonite S. S., Archbold, O., \$10.15; Mrs. Noah W. King, \$5; Pleasant Grove S. S., Ill., \$4; West Liberty S. S., Kan., \$12; Emma S. S., Ind., \$16.63; S. W. Lapp, \$1; Lena Conrad, \$1; Peter Gerber, \$5; Mrs. Peter B. Schertz, \$2; Martha Imhoff, \$2; Mrs. John Schertz, \$5; Sister Schertz, \$5; Peter Sommer, \$5; Emma Deilenbaugh, \$1; Mrs. Imhoff, \$5; Martha Schertz, \$2; Joe Gerig, \$1; Bro. Zimmerman, 50c; Miss Stride, \$2; Waldo S. S., Mendon, Ill., \$1.57; Peter D. Schertz, \$2; Salome Yordy, \$1.50; Bertha Shoemaker, \$1; a Brother, Goshen, Ind., \$5; D. G. Shrock, \$5; rent, \$34. Total, \$181.86.

Chicago Mission Building.—From Iowa, \$60.00. India Mission.—Union S. S., Washington, Ill., \$21; Laura E. Suter, 10c; Zion Cong., Goodland, Ind., \$5.38; Kauffman S. S., Pa., \$17.50; David Reubens, \$4; Peabody (Kan.) S. S., \$25; Sisters Sewing Circle and Sunday egg money, \$6.16; Mrs. Noah W. King, \$5; East Union S. S., Ia., \$1.50; a Friend and Brother, Ia., \$5; Waldo Cong., \$3.50; Mattawana S. S., Pa., \$2.80; Osborn Co. (Kan.) Cong., \$5; Pleasant Valley Cong., Kan., \$15.41; Vicinity of Litzitz, \$2; Liberty Cong., Ia., \$3.80; Amish Mennonite S. S., Archbold, O., \$10.15; S. S. Conf., Albany, Ore., \$18.50; Mary Gilliom, \$2.50; Mattawana S. S. (for village), \$5.56. Total, \$194.60.

India Orphans.—Mrs. Abigail Detweiler, \$5; a Sister, Va., \$15; M. B. Shenk, \$5; Morrison S. S., Ill., \$25; Mattawana S. S., Pa., \$7.50; J. M. Y., H. H. and A. T. Y., \$15; East Union S. S., Ia., \$1.50; East Union S. S., Ia., \$1.67; Chr. Bender and wife, \$15; Sugar Creek Cong., Ia., \$34.73; Clinton Brick S. S., Ind., \$10.50; Cullom (Ill.) S. S., \$10; Mary Gilliom, \$2.50. Total, \$176.90.

Fort Wayne Mission.—Mrs. Anna Metzler, \$2; Isaiah Christopher, \$2; Amish Menn. S. S., Archbold, O., \$10.15; Sister Cull, Nappanee, \$1. Total, \$15.15.

Canton (Ohio) Mission.—Isaiah Christopher, \$2; Vicinity of Litzitz, Pa., \$1. Total, \$3.00.

Kansas City Mission.—Elizabeth Yoder, \$2; Isaiah Christopher, \$2. Total, \$4.00.
Old People's Home.—Liberty Cong., Ia., \$1.00.
Orphans' Home.—Liberty Cong., Ia., 80c.
Church Building Fund.—Olive Cong., Ind., \$2.22.

PAID.

Evangelizing.—P. E. Brunk, workers in Ohio, \$30; J. E. Hartzler, \$6; Noah Metzler, trip to N. Dakota, \$34. Total, \$70.
Bellefontaine, O.; Mrs. Kneibuhl, Ky.; Fannie and Lydia Stoltz, W. Liberty, O., and Leah Steiner, Bluffton, O., several weeks' work.

Fort Wayne Mission.—A. H. Zook, trip to Fort Wayne, \$2.75; rent, \$20; light, 60c; railroad fare, \$2.50; stamps, \$1; gasoline, \$2; stationery, 60c; advertising cards, \$1.50. Total, \$29.27.
Orphans' Home.—A. Metzler, Supt., \$6.35.
Old People's Home.—J. D. Mininger, Supt., \$5.20.
Canton Mission.—J. A. Lichty, Supt., \$6.00.
Kansas City Mission.—J. F. Brunk, Supt., \$10.00.
G. L. Bender, Treas.

Elkhart, Ind.

Valparaiso University will open its 33d year September 5th. There is no other school that offers equal advantages for studying like as reasonable rates. The school is well equipped with buildings, laboratories, library, etc., for doing the highest grade of work. Its remarkable growth proves that it meets the wants of the masses. Two new departments are offered for the coming year, Dentistry and French.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway and Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Land is the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 622 Commercial Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before sailing.

GEO. L. McDONOUGH,
Colonization Agent, U. P. R.
Omaha, Neb.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen-page illustrated monthly. Size of paper, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year.
Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind.
Per JOHN F. FUNK, Pres.

HERALD OF TRUTH.

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 14, 1905.

Vol. XLII. No. 37.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Mortal man may have been made to mourn, but regenerated man was made to rejoice (Luke 10:20).

Be not merely filled with spirit, but with the Spirit. The first may make you spirited, but the latter will make you spiritual.

How many are willing to labor for the glory of God and the upbuilding of his church if they can see a chance for a little glory and upbuilding for themselves!

Communion services were conducted at the Guilford M. H., Medina Co., O., Sept. 3d, in the presence of a large assemblage of people, by I. J. Buchwalter.

Duty.—Every duty in life forms a part of our work in this world; and every duty we neglect detracts so much from the sum total of the reward that God has promised to his faithful children.

In Norway no Sunday paper has been printed since 1892, and since 1895 no bread has been baked on the day of worship. This is a good record, and to our American people we would say, Go, thou, and do likewise.

Whatever knowledge we acquire that enlarges our comprehension of the littleness of self, and of God's immensity around us even in the commonest and minutest things, that knowledge is worth more to our lives than the mere acquisition of gold or the ability to acquire it.

The deficit in the Evangelizing Fund as mentioned in the last issue of the Herald applies to the fund that is contributed to pay the traveling expenses of evangelists. It is this particular part of the work that may have been overlooked by many contributors. Those especially who have been brought to a saving knowledge of the truth through the efforts of our evangelists, will

see that this important part of the work is not handicapped for want of money to send out evangelists.

We are pleased to call attention to the announcement made by the Evangelizing and Benevolent Board in this issue to the effect that there will be a two days' meeting of said board at Berlin, Ont., immediately preceding the meeting of the General Conference. We bespeak for all who come a hospitable reception at the hands of the brotherhood at Berlin, and a profitable time at the sessions of the Board.

The Russian and Japanese peace commissions have concluded peace between the two nations, agreed on the terms and signed the articles, so that peace has become an actual reality, though among some of the people in Japan there is serious dissatisfaction about the terms. We should think that peace on almost any terms would be hailed with joy rather than to continue the terrible destruction of life and property occasioned by a war carried on with a determination and a fierceness such as manifested itself in the one between Russia and Japan.

Church Members.—To be a church member is not sufficient to insure to us a true relationship with God. Sincere repentance, a change of heart, forgiveness of our sins, acceptance of Jesus Christ as our Savior and a willing obedience to all his precepts are the requirements of God's word that make us acceptable to Him who looketh not on the outward appearance, but at the heart. Without these the name we bear, the professions we make, the prayers we offer, and all that we do under the cloak of religion will only work to our condemnation in the day of judgment.

H. P. Hamilton, a minister and for twenty-six years the agent of the American Bible Society in the republic of Mexico, died very suddenly in Mexico City, August 20, 1905. For more than a quarter of a century he has given his life to the circulation of the scriptures among the people of this neighboring republic. He has had from thirty to fifty colporteurs under his superintendence, traveling through all the cities and villages of Mexico. He has been in direct correspondence with the missionaries of the American churches at work in that nation.

During this quarter of a century there have been circulated through his agency among the people of Mexico more than five hundred thousand copies of the Bible, New Testament and portions of the scriptures.

Owing to the growth of the work at the American Mennonite Mission at Dhamtari, C. P., India, and the increase of workers, the missionaries have decided to form a local organization and adopt certain by-laws by which the organization is to be governed, subject to the approval of the Mennonite Evangelizing Board or its legal successor under the authority of the Mennonite church. We believe this provision a practical way of safeguarding the work there, inasmuch as it is necessary in the financial administration of the work to have properly authorized persons to conduct the business part of the mission, and that all things may be done "decently and in order."

Correction.—In the Herald of Aug. 24th, page 270, in the article, "Burying our Talents and Helping our Brother to Bury His," in the third paragraph it should read as follows, instead of as printed: "Our membership here in this district, as present, numbers 510. The active workers, as near as I can get them are as follows: Six ministers, four deacons, eight Sunday school superintendents, twenty-eight Sunday school teachers and four secretaries, making fifty in all in active work."

The name of the writer also should be T. F. Brunk, instead of J. F. Brunk.

We regret that the mistake occurred and gladly make the correction.

In Bro. Horsch's article on "The Relation of the Swiss Brethren to Thomas Muenzer," of which the first installment appears in this issue, the writer is especially careful to point out minutely the points on which Muenzer and the Brethren agreed, as well as the many vital points on which they disagreed. We were surprised to see in a series of articles in a contemporary paper that the author of those articles had fallen into the common error of deciding, after a too superficial study of the matter, that because the Swiss Brethren called Muenzer "brother," their church relations must have been very close. A deeper study of the subject reveals a very different state of affairs. It is a great pity that wrong impressions

HERALD OF TRUTH.

are made regarding the relation of Thomas Muenzer and our Swiss Brethren by those who would gladly link our ancestors in the faith with Muenzer; more deplorable by far, however, is it when articles and books written by our own writers show the earmarks of superficial study on this important matter. On this account we urge a very careful perusal of Bro. Horsch's article. His quotations from the original letters can not be contradicted, no matter how others may misstate history.

From far-off India comes a word on the subject of "more missions." Read Bro. Ressler's article carefully. Our missionaries are as well qualified to speak on this subject as any one. In fact, they know, perhaps better than any one else, the pulse-beat of our people on the mission question, and they are therefore perhaps better qualified than any one else to say whether or not there shall be more missions established by our Mennonite people for the present. The question in this connection is not: How much CAN our people give? but, How much DO they give? Of course the Mennonite church could give ten times more for missionary purposes than is being given to-day, but when the mission station at Dhamtari, India, is handicapped to-day for want of better support, it would be well to give it one mission liberal support and place it upon a good footing rather than have one or two or three more foreign missions opened and conducted upon the starvation basis. I do not doubt that enough money could be gathered to start several more missions; the life of the mission depends upon its continued and continually sufficient support. The method, or, rather, the want of method, in vogue in our church in the last few years had the tendency of dividing forces on the missionary question. The time is here to make a change. Let all those elements and influences that are intended for the fostering of the mission spirit be centralized and organized. Let all the forces and influences be united into one body that represents in an unselfish and unbiased way the whole church, and let the whole church know for what that body, board or organization stands, and that there can be no misunderstanding or suspicion, no prejudice or desire for prestige in connection with the individuals of whatever organization that may be effected. The cause is greater than any individual and there must be strong-handed, whole-hearted union in effort and purpose. May God direct the matter.

PERSONAL MENTION.

Pre. John A. Miller of Illinois recently made a trip to Pierce Co., N. D., and conducted services there on the 27th of August.

Pre. Andrew Schrock of Roanoke, Ill., recently visited the church in Calhoun Co., Iowa, and held several meetings for the congregation in that vicinity.

Bro. Springer of White Cloud, Mich., preached for the congregation in Bowne, Kent Co., Mich., on Saturday and Sunday evenings, Sept. 2d and 3d. On Sunday morning he conducted services at the Caledonia meeting house.

David Swank, son of Aaron F. Swank and a grandson of Joseph Johns, who has been residing in Le Moure, N. D., since last winter, was drowned on the 28th of August, 1905. His remains were brought to the home of his parents in Somerset Co., Pa., for burial.

Church services were held at the home of N. J. Yoder in Anderson Co., Kansas, on the 27th of August, 1905, where six young people were baptized and received into church membership by Bish. Jonas D. Bontrager.

Menno P. Zook, son of Pre. Joseph Zook of Norfolk Co., Va., who has been appointed as missionary to South America under the auspices of the mission board of the M. E. church, preached in the Providence M. H. on Sunday evening, Aug. 27th. He will leave for his field of labor about Nov. 1st.

Dr. Walter Rittenhouse of Chicago, Ill., was married to Ina May Griffin, at the home of the bride's parents in Charleston, Ill., on the 5th of September, 1905. They will sail for India in a short time and engage in missionary work at Namkham, Burma, India. We wish them a pleasant journey to their new home in far-away India, and also through the great journey of life, and may their work as missionaries of the cross of Jesus Christ be acceptable to Him who is not willing that any should perish, but that all may come to the true light of the gospel.

John F. Funk and wife spent Sunday, Sept. 3, 1905, with the family of Aaron Shaum, residing in St. Joseph county, five miles southwest of South Bend, Ind. Sister Shaum has recently suffered from a severe attack of ill health, and by divine grace was led to give her heart to God, and upon her request, was baptized and received into church membership on the same day. Several of her children with their families were also present and the time was pleasantly and profitably spent.

M. C. Lehman and wife conducted a missionary service at the Elkhardt Mennonite church on Monday evening, Sept. 4th. The services were well attended and both Bro. and Sister Lehman gave interesting talks on missionary themes, which were listened to with good attention. They are making their way to New York, in accordance with the programme published in the Herald two weeks ago, and expect to sail Nov. 4th for India. The Lord bless them in their work and make them to be useful instruments in his hands to the salvation of many souls.

September 14,

For the Herald of Truth.

THE SONNET PSALMS.
(Copyrighted 1905.)

By Oliver Olsen.

PSALM XX.

Jehovah answer thee in woeful day,
The God of Jacob set thee up on high,
The strength of Zion shall be thine on thy way,
The Lord thy sacred offerings sanctify.

Thy heart's desire be fully granted thee,
And all thy counsel happily fulfilled;
In thy salvation shall we triumph see,
With richest blessings may thy prayers be stilled.

Jehovah the anointed man defends,
From holy heaven he will answer give;
The saving strength of his right hand descends
To him who by his sacred name doth live.

The King, our Lord, doth answer when we call,
And in his tender mercy saith all.

New York City.

For the Herald of Truth.

THE RELATION OF THE SWISS
BRETHREN TO THOMAS
MUENZER.

By John Horsch.

I.

Henry Bullinger, the Zwinglian church historian, is authority for the statement that Thomas Muenzer, the Saxon enthusiast and revolutionist, was an Anabaptist and that he was the originator of "Anabaptism" in Switzerland—in Bullinger's own words, "the first and foremost founder of the Anabaptists."

As pastor of Allstedt in Saxony, in 1523, Thomas Muenzer was for a time an adherent of Luther. Soon, however, he began to advocate revolutionary teachings, contrary to Luther's advice. On one of the vital points, viz., the relation of the church to the state, Muenzer agreed with Luther and the Romanists, being of the opinion that church and state should be united. But while Luther proposed to reform the church alone, being fully satisfied with prevailing political conditions, Muenzer held a reformation of the state to be in order, as well as of the church. He believed that there should be a government "of the people, by the people, for the people." In his teaching on this point he was far ahead of his time. But withal he held certain ideas which characterize him as a brainless enthusiast. In 1525, for example, when his followers were to meet the armies of the princes in battle, he asserted that defeat was impossible, for theirs was a righteous cause and God was on their side. He said, his people could put their adversaries to flight by shooting with cooked peas, and that he would catch the bullets from the guns of their enemies in his coat sleeves.

Muenzer organized not a New Testament church, but a political league for the overthrow of the existing government. He meant to bring about a regeneration of the state, and with the new state the church was to be united, for only one church was to be tolerated. "The godless," i. e. those who would refuse to accept the new order of things, were to be put to death with sword. It is worthy of notice that Muenzer's attitude toward the great principle of liberty of conscience was the same as of the church of Rome and also of Martin Luther. While the Pope designated those who rejected his teachings and who therefore were to be put to death, as heretics, Muenzer was pleased to call those who refused to make common cause with him "the godless." The more he realized that the scriptures have no

1905.

encouragement to offer to the revolutionist, but, to the contrary, repeatedly enjoin obedience to existing governments, the more did he emphasize his peculiar teaching that the Holy Spirit, whose messenger he pretended to be, and not the scriptures, is the final authority. Thus the old doctrine of Romanism that the Pope, having the Holy Ghost, is a higher authority than the scriptures, was given a new form by Muenzer.

Thomas Muenzer never organized a church, nor was he ever a member of the Lutheran church, although for a time an adherent of Luther; for Lutheranism as a church was not in the form of an organization before the year 1525, after Muenzer's death. Believers' baptism he never received nor practiced. He was indeed convinced that the scriptures teach believers' baptism alone, and he expressed this view in one of his books, but never did he proceed to carry this principle into practice and abolish infant baptism. The reason for this is obvious. Although he, in common with other prominent men of the Reformation period who never received nor practiced believers' baptism, expressed himself to the effect that the baptism of infants is unscriptural, he could not make up his mind to uphold the Voluntary Principle and to organize or unite with a New Testament church, hence the introduction of believers' baptism would have been an uncalculated step. His endeavors were political and social, although clothed in the garb of religion. He organized a political league.

The Swiss Brethren, on the other hand, insisted that church and state must not be united, and that the word of God is the only authority in matters of faith. They found it impossible to believe that the Holy Ghost could have taught either Muenzer or the Pope any unscriptural tenet. In vain did the Brethren endeavor to point out the outbreak of the revolt led by Muenzer and before his fanatical notions had become known) attempt to persuade him to renounce his revolutionary teachings and organize a New Testament church, and to practice believers' baptism. And vain were Muenzer's efforts at Griesheim to induce the Swiss Brethren to make common cause with him.

When the Swiss Brethren obtained the earlier books of Muenzer they were favorably impressed with his endeavors as a reformer. Especially two little books, one on "fictitious faith," and the other on baptism, both published early in 1524, were eagerly received and read by the Brethren, although in these writings Muenzer had given expression to at least one principle to which they took exception, as will be pointed out. These books, however, are free of revolutionary teaching. In the former it is demonstrated that the masses of the adherents of the Romish church have not a living faith and hence not a true evangelical faith. In the second book infant baptism is shown to be unscriptural. For some time previous to this, the Brethren had given attention to the question of believers' baptism. As early as the month of May, 1523, Dr. Hubmaier, afterwards one of the great Anabaptist leaders, had a discussion with Zwingli on this question and Zwingli himself was at that time more or less inclined toward the Anabaptist view.

The Swiss Brethren, having read these books, wrote a letter to Muenzer which has fortunately been preserved and which is of great importance, it being a statement of the principles of the Brethren. It is signed by Grebel, Manz, Castellberg and others, and is dated September 5, 1524. It is worthy of notice that the letter was written before believers' baptism was introduced among

HERALD OF TRUTH.

291

the Brethren and before Muenzer became a leader of open rebellion. The writers of the letter state that a report had reached them that Muenzer advocated revolutionary teachings. They admonish him earnestly, if such be a fact, to abstain from such tenets. They beg him to give himself fully to God's service, be guided by his word alone and suffer willingly for the sake of the truth if need be.

The contents of this letter, its import, and how it was received by Muenzer, will be set forth in a subsequent article.

Cleveland, Ohio.

(To be continued.)

For the Herald of Truth.

IN ADMONITION TO PARENTS.

By Silas Bauman.

"By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared the ark for the saving of his house; by which he condemned the world, and became the heir of the righteousness which is by faith" (Heb. 11:7).

In this text we have a believing father of three sons. This father was warned of God of things not yet to be seen; but moved with fear he brought into action what he believed, in order that he might save his family. His actions were so different from those of the world that they felt themselves condemned if Noah was right, and it proved that he was right, but it was too late to believe then; they could see, but they had mocked God and had to take the consequences.

The first question is, Do you believe what God says? And the next, What does he say in regard to parents instructing their children? He says, "Bring up your children in the nurture and admonition of the Lord." How often are children admonished and pointed to other children instead of to the Lord, which may lead them to follow men instead of respecting God and his Word. Noah saved his family by doing what God told him to do, and not by imitating others. We may believe that God wanted to save Noah and his family. Therefore he told him to make the ark. But God also wants to save you and your families, and therefore has made provisions in his Word. If we believe him and act accordingly, he will also save us and our families. You may say, We are saved by faith; so was Noah. If Noah would not have had faith he would never have started to build the ark. A living faith will work out what it believes, for faith is the only way it can remain alive. A faith that does not work will direct ourselves and our children according to God's word, which will separate us from the world and bring us nearer to God. We have no particular sins mentioned in God's word that the people practiced in the days of Noah, only that they were striving against the Spirit of God, and ate, and drank, and married, and were given in marriage. Now God allows eating, drinking, and also marriage, but he wants to be our leader and guide. If we eat, drink and marry and give in marriage without being guided and directed by God we are striving against God. Luke says, "As it was in the days of Lot, they ate and drank, they bought and sold. So shall it be also when the Son of man cometh."

Now how are our children trained? Are they taught to seek first the kingdom of God and his righteousness, or are they trained

for this world only? "Out of the abundance of the heart the mouth speaketh." How do we talk to our children? Is it about the saving of their souls, or about how we can make the most money? After the soul is truly saved the Lord is our guide and strength and we are kept by his power, for he doeth all things well.

Let us "trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed" (Psa. 37:3).

Floradale, Ont.

For the Herald of Truth.

FEET-WASHING.

By Wm. A. Eash.

"If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you" (John 13:14, 15).

Dear Herald Readers—There has been much contention concerning the real meaning of the thirteenth chapter of John, yet no language is more forcibly written.

All Bible students agree: 1. That Jesus washed his disciples' feet. 2. That he explained to them what it meant. 3. That he commanded them to wash one another's feet. 4. That he afterwards commanded them (Matt. 28:19, 20) to "teach all nations to observe all things" that he had commanded. 5. That feet-washing is one of the "all things" that he commanded his disciples to observe.

In turning to the Old Testament we find this subject mentioned both as a service and as a ceremony. As a service it is mentioned in Gen. 18:4, where Abraham entertained three angels; in Gen. 19:2, where Lot was serving in a similar capacity; in Gen. 43:24, where Joseph entertained his brethren, and in several other places. From these we learn that the custom of those times required the host to set out water that the guests might wash their feet. The ancient usage was for personal comfort as well as for cleanliness. Since their feet were imperfectly covered with sandals, it is not difficult to see a cause for this ancient custom.

As an ordinance it was practiced by Moses and Aaron and his sons. An account of its institution is recorded in Ex. 30:17-19. We notice the difference between feet-washing as a custom and feet-washing as an ordinance.

If feet-washing is not a command, then what is a command? "I have given you an example, that ye should do as I have done to you." In other words, I have washed your feet, I have explained the meaning of the act, now I expect you to do just as I have done to you. What did he do to them? He washed their feet. What did he intend that they should do? Wash one another's feet. "Ye shall do," makes this a positive command.

But suppose it were simply a duty pointed out? Is any one justified in not doing what he ought to do? Can we be obedient and not do what our Savior plainly says we ought to do? If any one chooses to be contentious and quibble because the word "ought" is not sufficiently strong to compel obedience, let him learn a lesson from the unprofitable servant (Matt. 23:30), who was commanded to be cast into outer darkness because he had failed to do what he (verse 27) "ought" to have done.

HERALD OF TRUTH.

Thursday, September 14, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICES.

The Journeys of Jesus Christ.—A manual harmonized from the four Gospels, by John Ihmel Sanford, published by Atkinson, Mentzer & Grover, Chicago. Octavo size, 35 pages, bound in cloth, with map of Palestine. This book is a valuable addition to the library of every minister, Sunday school and Bible class worker. It presents to the eye the journeys, the miracles and principal discourses of Christ in their order, as far as can be determined with any degree of accuracy. The texts from the Gospel bearing most directly on and treating most fully on each topic have been selected to form a basis of study and assist in the finding of other parallel passages, which may be easily done with a reference Bible. As far as we know this is the only harmonized account of the journeys of Jesus extant, and as the international Sunday school lessons for the entire year of 1906 are based on the life of Christ it will prove a very valuable help to the study of this very important subject. Sold by the Mennonite Publishing Co., Elkhart, Ind. Price, 50 cents, postpaid.

The Mennonite Publishing Co.'s Book Store.—We desire to call the attention of our readers again to the large and well-selected stock of Bibles, Bible Helps and religious and miscellaneous books suitable for our people, which we constantly carry in stock and from which we are prepared to fill orders promptly at the most reasonable prices. We make a specialty of Mennonite books. At no place in the country—we can find so large a variety of Mennonite books as at the Mennonite Publishing House in Elkhart, Indiana, and at no place in the country will you find prices more reasonable. We desire the patronage of our people and all others who wish to buy. Try us and give us the opportunity to prove to you our claims.

ANNUAL MEETING.

The annual meeting of the Mennonite Evangelizing and Benevolent Board will be held at Berlin, Ont., Nov. 14 and 15, 1905. The sessions will be opened with a mission sermon on Tuesday, Nov. 14th at 10 a. m. All members of the board of directors and district members and all brethren and sisters who are interested in the mission work

HERALD OF TRUTH.

September 14,

of the Mennonite church are urged to be present at all the sessions of this meeting, as important business will be transacted.

By order of the executive committee of the M. E. & B. Board.
C. K. HOSTETLER, Sec.

CORRESPONDENCE.

Farmersville, Pa., Sept. 6, 1905.—Dearly beloved in the Lord, Greeting in his name. "Truly, God is good to Israel, even to such as are of a clean heart." The readers will rejoice with us to know that three precious young souls came out on the Lord's side in our congregation, and as there is joy in heaven over one sinner that repents, even so let us also rejoice. "Behold, O God, our shield, and look upon the face of thine anointed, for a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness, for the Lord God is a sun and shield; no good thing will be withheld from them that walk uprightly" (Psa. 84:9, 11).

To-day at Groffsdale we were again earnestly admonished from God's word by Bro. John Blosser of Rawson, Ohio. Text, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). The sermon will not soon be forgotten; it gave new vigor especially to those who love the Lord. Let us be strong and of good courage, and press toward the mark for the prize of the high calling of God, and receive the promised reward. On Aug. 22d at Groffsdale we were privileged to listen to another interesting sermon by Bro. David Burkholder of Napanewa, Ind., based on John 19:5, "And Pilate saith unto them, Behold the man." May we all strive to be obedient servants in Christ Jesus. * * *

Rockton, Pa., Sept. 6, 1905.—During the time of our Sunday school and church conferences we were richly taught from the word of God and our duties were plainly set before us, and the congregation was much encouraged and edified. A series of meetings were conducted here by Bro. Shetler from Somerset county, and three precious souls confessed Christ, and were received into church fellowship at the time of our communion services on the third of September. There are still others who are counting the cost. We ask all who love the Lord and his work to pray for the work at Rockton. * * *

Risser's Congregation, Lancaster Co., Pa., Sept. 6, 1905.—Greeting in the Master's name. On Tuesday, Aug. 22d, we were favored with a visit by Bish. Lewis Shank, Pre. Jos. Geil and Dea. John Mellinger, accompanied by their wives, all of Rockingham Co., Va. Bish. Shank preached to us from Luke 1:36, followed by Bro. Geil. They spoke to us as parents very earnestly and forcibly in regard to teaching our children the ordinances of God, which, I fear, is too much neglected by most of us. If we did our duty towards our children in this direction more fully, probably not so many of our children would wander away and never become members of our church. Brethren and sisters, let us be more zealous in teaching our children the principles, doctrines and practices of our church, as is commanded in Deut. 6:7. May the Lord bless the brethren and sisters in their work for the church, and may they soon come again. * * *

On the 22d of August the writer and wife, with a number of brethren and sisters, left Johnstown, Pa., and arrived at Rockton at

8 o'clock p. m. We were met there by the brethren who conveyed us to the meeting house, where we found a number of Sunday school workers in the Sunday school conference. We spent the night with Bro. E. J. Blough, who a few months ago changed his residence from Johnstown to Rockton, and was later ordained to the ministry for the Rockton congregation.

Wednesday was a profitable day at the conference. The speakers seemed to be filled with the Spirit. On Thursday, at 10 o'clock, there was a young people's meeting which was interesting. In the afternoon the church conference opened. Bro. Ira J. Buchwalter preached the conference sermon. He held forth sound doctrine based on Bible truth. The evening discourse was spoken by G. D. Miller. The next day (Friday) conference work was taken up which was interesting and uplifting to the children of God. May God bless the work and grant that peace and unity may prevail throughout the entire brotherhood. Bro. Abm. Metzler preached in the evening, and on Saturday most of the visitors went home. We stayed over Sunday and attended the Sunday school and church services. We also visited Bro. and Sister Gelnet, who are both stricken in years and too feeble to attend services at the house of worship. May the blessing of God rest upon the brotherhood there for their love and hospitality. We returned to our home on Monday.

LEVI BLAUCH.

For the Herald of Truth.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

E. A. F.—Is it in accordance with the word of God to affirm under any circumstances? Jesus says (Matt. 5:37), "Let your communications be, Yea, Yea; Nay, Nay; for whatsoever is more than these cometh of evil."

Answer.—It seems clear that Jesus means (in Matt. 5:37) to convey the thought that when we say yea or nay, yes or no, it should be a positive declaration of the truth. When brought before magistrates and other officers of the law an affirmation is usually required to assert a thing positively, and to affirm or confirm a fact by an affirmation is under no circumstances a violation of the word of God, if it is a positive assertion of the truth; if it were, then Paul would have been guilty; when he was brought before the rulers he affirmed that his statements concerning Christ were true (Acts 25:19). In his charge to Titus he would have him constantly affirm certain doctrines (Tit. 3:8). When the disciples doubted Rhoda's statement concerning Peter's escape from prison, or his standing at the gate, she constantly affirmed that they might believe (Acts 12:15).

To affirm is to declare positively, and there cannot be anything wrong in making facts positive. Men who are always strictly truthful are seldom required to substantiate a statement by an affirmation, especially now where they are known.

P. E. B.—Is it right to call a government or nation a Christian government or a Christian nation as long as they teach, maintain and practice warfare? Read Isa. 2:4.

2. When is or shall the prophecy in Isa. 2:4 be fulfilled? When shall the swords be beaten into plowshares?

Answer.—1. If by a Christian government is meant a government that permits its subjects to enjoy religious liberty, one that tolerates and encourages the Christian

1905.

religion, then we say, yes, even though warfare is taught, maintained and practiced by its rulers and many of its subjects. If, however, by a Christian government is meant a government whose rulers and various officials are all Christians, men who live and teach the principles of peace, then to call the former a Christian government would be wrong. Though the government of the United States is not non-resistant, yet because of its being favorable to the Christian religion and many of its rulers and subjects profess at least to be Christians, it can consistently be called a Christian government.

2. Isa. 2:4 will not be fulfilled in the fullest sense until there shall be "a new earth wherein dwelleth righteousness" (2 Peter 3:13). Wherever Christ's kingdom is established upon earth, this prophecy has gone into fulfillment. The prophet uses figurative language when he speaks of beating the swords into plowshares and the spears into pruninghooks. Converting the implements of war into implements of industry means that when Christ's kingdom is established within the hearts of the people the spirit of prodigality, hatred and war gives place to the spirit of industry, love and peace. Wherever the gospel of Christ prevails in the home, in the community or in the nation, the love of Christ in the heart of the individual constraineth them to love one another, thus fulfilling Isaiah's prophecy.

C. E. S.—Explain the word "Heresies" as given in Gal. 5:20. Does it mean divisions in the churches or divisions among the members of a church or congregation?

Answer.—The English words heresy and heresies are not found in the Old Testament scriptures, and but a few times in the New Testament, with about as many distinct significations. In Acts 24:14 the word "heresy" means a difference in methods and objects of worship. In 1 Cor. 11:19 the word "heresies" seems to mean factions or parties which existed in the church at Corinth because of a diversity of opinions. In 2 Pet. 2:1 the same word means the holding and teaching of erroneous and pernicious doctrines leading men to perdition. The word "heresies" in Gal. 5:20 appears to have the same meaning as in 2 Pet. 2:1. By turning to the revised version we find the word "heresies" distinct from that of factions and divisions. "Idolatry, enmities, strife, jealousies, wraths, factions, divisions, heresies" R. V.

Heresy is generally understood to be religious error; a departure from the true doctrines of Christ. And from Tit. 3:10 we would infer that a heretic is one who is unsound in the faith, one who holds and teaches false and pernicious doctrines.

For the Herald of Truth.

THE COMMAND TO GO.

WHERE TO GO AND WHAT THE MESSAGE.

(Matt. 10:5-8.)

By Rebecca F. Huber.

Christ, when here on earth, gave his disciples the necessary instructions and sent them out to the work he wanted them to do. He told them to go first to the lost sheep of the house of Israel. The question presents itself here, Why go first to the house of Israel?

They were God's chosen people. He had chosen them and set them apart as his own "peculiar people." He likewise set them apart as a people through whom his work on earth should be accomplished, and to whom his laws, commandments, statutes

HERALD OF TRUTH.

and judgments should be made known, and through whom these should be taught and maintained, and from among whom the Savior of the world should be raised up, as Moses prophesied, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him ye shall hear in all things whatsoever he shall say unto you" etc. (Acts 3:22).

After preaching to the Jews they were to go also to the Gentiles. This going to the Gentiles, however, was not until after the resurrection, when he gave them the command to "go into all the world," etc. While he was here on earth his mission was only to the lost sheep of the house of Israel.

What was the message they were to give to the people? They were to say to the Jews, or the people of Israel, "The kingdom of heaven is at hand." The promised Messiah, the hope of Israel, the Savior and Redeemer of the world, has come. They were to go out into the cities and villages to prepare the way for his coming. They went on their mission, performing acts of mercy through miracles, and told the people of the fulfillment of the scriptures as the events were transpiring.

The commission given to the twelve disciples by our Savior was also afterwards given to seventy others who he sent out, although the twelve were his chosen companions and helpers (with the exception of Judas who betrayed him), who were to be witnesses of his life, death and resurrection, and in this sense they had the pre-mission above all others.

After his resurrection he gave the special gospel commission to the twelve and told them to go out unto all nations, teaching them the great doctrines of salvation through faith in the Lord Jesus Christ, baptizing believers in the name of the Father, Son and Holy Ghost, and teaching them to observe all things that he commanded them. The apostles, after the Holy Ghost was poured out upon them on the day of Pentecost, went out, gathering in many souls and fulfilling the Master's requirements.

But last and not least comes the Apostle Paul, as the great missionary to the Gentiles, traveling through the different countries and cities, preaching Christ and him crucified, and leading the people to accept the doctrines of the cross and establishing many Christian churches.

This good work of spreading the doctrines of salvation abroad among the different people and nations and tongues has been carried on with a greater or less degree of energy and success through all the centuries since the Christian church was first established at Jerusalem on that memorable Pentecost immediately following the resurrection of Christ, and the same command stands for us in our day as it did for those who lived in that day. Of the 1,500 million people now living in the world about one thousand millions are, it is said, still in heathenism.

And the great question that confronts us to-day is, Are we as ready and willing to fulfill this great commission as our brethren in the centuries that are past? Are we doing as the great Master and Teacher has commanded us? Are we ready to go out into the highways and byways and hedges, if possible to persuade them to come in? Are we going to the cities and villages seeking to bring up to the Christ-life those low down in the slums of sin and degradation? Are we at the same time on the alert watching for the poor and needy, the sick and suffering in our own neighborhood and "peculiar people." He likewise set them apart as a people through whom his work on earth should be accomplished, and to whom his laws, commandments, statutes

Brethren and sisters, let us try and do our duty in this great work while we have the opportunity, and let us not shun to declare the whole counsel of God.

There is a special necessity for us to be up and doing, seeing so many are being deceived by so-called "workers" of the Lord, who are preaching more to please the ear than for the salvation of souls.

Elida, Ohio.

For the Herald of Truth.

GOD'S LOVE TOWARD SINNERS.

By S. E. Roth.

Although the above theme has been often spoken of and written about, it is by no means exhausted. On the contrary it has scarcely yet been introduced, and I do not feel myself able to discuss this important theme in a manner worthy of the subject, but by God's grace I shall endeavor to call the readers' attention to some facts which may prove helpful to a better understanding of the subject.

In John 3:16 we read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

By the world we understand sinners. By Son we understand the ransom which God gave for the sins of the world. Jesus died, the just for the unjust, that is, Jesus, the innocent Lamb of God, died to save the guilty sinner. Could any one think of a greater love? Is not the rejecting of such a love the climax of sinning? Whenever a sinner acknowledges God's love toward himself, then he is not far from the kingdom. God will not accept us on any other plea than that which is made as a result of his trust and love in Christ Jesus. No love of ours, neither works of ours, or whatever else might be named, can reconcile us to God. God's divine grace and love towards us is the only means of salvation, and this love is manifested in his Son. This is the one theme of the redeemed sinner here in this world, and will be his song throughout all eternity. Is it not a blessed privilege to be the object of such a love? And how should we busy ourselves in telling others about our heavenly Father's love and grace through Jesus Christ our Lord! May God help us all to fulfil our life's mission in his way.

Portland, Ore.

THE GUEST OF EVERY DAY.

Home-ly work is mine to-day—
Floors to sweep and fires to lay,
Plates to wash and clothes to mend;
Work which never seems to end.
Yet I pray,
Jesus be my guest to-day.

Not as One to dwell apart,
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care.
Thus I pray,
Lord, be thou my guest to-day.

He reproves me if I fret,
Over work unfinished yet,
Checks me if I make a task—
Of some work he does not ask:
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!"
Christ, I pray,
Be the guest of every day!"

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—Cor. Oliver and E. Creighton Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Lichey, Supt., 2801 E. Tuscarawas St.

Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

MORE MISSIONS!

By J. A. Ressler.

There is a cry going forth among some of our people for more missions. The echo has reached us and we have been asked what we think of it. That there is a response to the cry is evident from the new city missions being opened in various stations. That about China, Africa, and "the Latin American countries"? Are they not as needy as India? Is it fair that all the foreign mission effort be expended on one little spot in India and the other lands be neglected?

"All things are lawful, but all things are not expedient." Let us do what is expedient. Those who have recently heard us say that there is grave danger of losing what has been gained in India by simple neglect, will hardly expect us to urge the opening of new foreign missions. And we do say as firmly as words on paper can be made to say anything: "If the opening of new missions means the withdrawing of support in the way of workers and means from the work in India, it will be a most serious mistake." But again we want to say just as emphatically: "If God leads the way as definitely in opening new foreign work as he did in the work in India, open all the missions he points out."

But if our experience of nearly seven years since we were appointed as missionaries—experience both here and in America—has any bearing on the matter, it seems to point the lesson that before new foreign work is attempted one or two things must happen to the church in America. There must be better organization and a better understanding between the different working elements of the church. Not that there is any conflict, but there is lack of united action. There must, in order to assure the highest measure of success, be some one or some committee in America that knows all that is being done by all the others helping in the work. There must be "conservation of energy."

Gideon won the battle against the mighty host because his three hundred were organized as God had directed. Every man knew his place and remained there and did just as he had been told to do. Saul failed to profit by the victory that God had given to Jonathan and his armor-bearer because there was no organization in his army. He spoiled what good might have been done by a foolish order.

The article in July 6th Herald of Truth on Mission Boards gives our idea of organization exactly. Let that organization be effected and then let the brotherhood stand by it hand in hand. Let no one fear that he will "lose prestige," refuse to report to the

central board, and "set up a shop of his own."

God knows all about this field and the other fields possible for us. He knows all about the resources of the church in America. He has appointed that all things shall be done in order. Let us all be sure of his leading, and there will be no mistake.

Dhamtari, C. P., India, Aug. 3, 1905.

For the Herald of Truth.

FORT WAYNE MISSION.

Fort Wayne, Ind., Sept. 4, 1905.

Dear Herald Readers, Greeting in Jesus' name.—As we have not written to the Herald for some time we are glad to tell you that the Lord is still blessing us abundantly.

We have closed all meetings in the hall and are having cottage work altogether at the present time and expect to continue in this way until the hall is finished. We feel very much encouraged with the interest already shown in the meetings, but are praying that the money may come in so that the building may speedily be erected, as the private homes are not sufficiently large to invite the people in general, and they are in need of the whole gospel. It seems that today many of the preachers and teachers are afraid to preach the whole gospel in its fullness, and what the people are starving for is the story of the cross in a plain, simple way, and the question is now to each one, Am I doing all I can, in all the ways I can, to make it possible for all to hear the plain gospel story? Am I giving as God gives to me?

This does not only mean money, but it means also myself and my loved ones. Inasmuch as the work cannot progress without the workers, and without money, we hope each one of us will think over this matter and ask ourselves whether we have done all we really can.

The three workers here were privileged to attend the Indiana and Michigan Sunday school conference, for which we were very thankful to our heavenly Father, for we received real spiritual encouragement.

Bro. M. C. Lehman and wife came to Fort Wayne and remained with us over Sunday. Bro. Lehman gave us two talks on Sunday. We were very glad for the visit and wish them God-speed.

Bro. B. B. King left for his home on the 4th of September, for a short vacation. We wish him a pleasant time.

Let us not forget the work at Fort Wayne; it needs the prayers and support of the Christian people. We are thankful for the way in which some of the congregations have remembered us during the past few weeks and we ask God to bestow his blessing upon them for their kindness. We also ask all to remember us at the throne of mercy. Yours in His service,

THE WORKERS.

For the Herald of Truth.

SIN.

By Amanda B. Landis.

What is sin? The transgression of the law of God. "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law" (1 John 3:4). "Because the law worketh wrath, for where no law is there is no transgression" (Rom. 4:15).

Whence do we know sin? From the natural law of conscience, but more fully from the revealed law of God. "By the law is the knowledge of sin" (Rom. 3:20). "What

shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet" (Rom. 7:7).

Against whom may we commit sin? Against God, against our neighbor, and against ourselves.

How is sin divided? Into original or inborn sin and actual sin.

What is inborn or hereditary sin? The natural depravity or sinful disposition which we inherit from our first parents. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" (John 3:6).

Wherein does this natural depravity consist? Man without the aid of divine grace is opposed to good and prone to all evil. What is actual sin? All evil thoughts, words and deeds. Out of the heart proceed evil thought; for every idle word that men shall speak they shall give account thereof in the day of judgment.

How do you distinguish actual sin? Into sins of commission and sins of omission.

What is a sin of commission? A sin of commission is doing things that God has forbidden us to do; and a sin of omission is leaving undone what God has commanded us to do. "To him that knoweth to do good and doeth it, not to him it is sin."

Can all sins be forgiven? All sins can be forgiven, for Christ's sake, on the condition of repentance, with the only exception of the blasphemy against the Holy Ghost. "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31).

Bainbridge, Pa.

For the Herald of Truth.

JESUS AND NICODEMUS.

Jesus answered, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God" (John 3:3). "Except a man be born again he cannot see the kingdom of God," much less inherit it.

This third chapter of John makes the way to heaven plainer than any other chapter in the Bible, yet there is no truth so much misunderstood and gives the church and the world so much trouble as this. Reformation, prayer, Bible study, baptism, church membership—all have their value but none of them or all of them put together will take the place of the new birth. There are absolutely no exceptions to this law of the kingdom, "Except a man be born again he cannot see the kingdom of God."

In the first chapter of Genesis we find God working alone; then we find Christ coming to Calvary alone; his disciples forsake him and in the great redemption he was alone, and when we get to this third chapter of John we find that the work of regeneration is the work of God alone. The Ethiopian cannot change his spots; we are born in sin and the change of heart must come from God; we must be born again.

A great many believe this passage refers only to very bad people, but to whom was Christ talking about regeneration? It was Nicodemus. We are told that he was a nobleman, a counselor, one of the chief rulers, and there was none higher among the Jews than this same Nicodemus. He believed in the teachings of Moses and lived according to them. He had heard of Jesus and came to him by night and said, "We know thou art a teacher come from God;

for no man can do these miracles that thou doest except God be with him." Then Christ tells him, "Except a man be born again, he cannot see the kingdom of God."

Then Nicodemus, like people nowadays, wants to know the "how and wherefore." "How can a man be born again when he is old?" And Christ goes on to tell him how he can be born again, no matter of what parentage we are, for that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. If a man is to be saved and enter into the kingdom of God he must have the washing of regeneration and renewing of the Holy Ghost. If any man could do without the new birth, Nicodemus was the man. He was moral, religious, sincere; but Jesus said to him, "You must be born again." He does not put a new piece of cloth on an old garment. He does not put new wine into old bottles. He makes a new garment and puts new wine into new bottles. Man may as well give up the idea of making of the old man a new one. God has said that the old nature is had and can never come into his sight unless there is a new birth.

In the third chapter of John, at the beginning, he tells us what we have to get before we can enter the kingdom; then in the fourteenth verse he tells how to get it. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him shall not perish, but have everlasting life." Now he has been lifted up and we have salvation as a free gift.

For the Herald of Truth.

THE WAY I SEE IT.

By D. R. Witmer.

The following lines were written by a brother who on the given date was over sixty-six years old and is sitting beside a dear life companion who is afflicted and almost helpless with paralysis with which she has been suffering for nearly two years.

The time spent in watching by the bedside of a sick companion has given me opportunity to think back and reflect upon the scenes of my life through a period of nearly sixty years. I can well remember that I went to church service with my parents in my younger years. Church service was then held only every four weeks, and all in the German language. I can remember how the brethren and sisters were dressed, and that some of the girls who were not church members wore their head coverings. What a contrast between then (fifty or sixty years ago) and now! What do we see to-day? The sons and daughters of our fathers dressed in the latest styles of fashions. It seems that many have forgotten that the Word requires that they should bring up their children in the nurture and admonition of the Lord.

At that time there were very few young or unmarried persons that were church members. I rejoice in this that there are scores of young people who are members of the church now; but I am also sorry to see so much pride and display in dress in the church. In those days we did not see the ribbons of the head covering hanging down, nor did we see any members wearing the fashionable collars and neckties as we see them to-day.

One could tell by the outward appearance who were church members and who were not; but this is, in many instances, not the case to-day. Many of our ablest workers are altogether too stylish in their appearance to be examples to the flock, and mani-

fest that humility of spirit which the word of God requires of us. Dear young people, and old ones not excepted, take warning; especially you who are leaders of Bible readings, who are Sunday school teachers, and all who help to carry on the important work of the church, and ask yourselves, Are we as humble as we should be? The influence you would have if you were an example of humility in your appearance. Ask yourselves, Would I be ashamed to be as humble as the brethren of fifty or sixty years ago? Jesus said, "Whoever is ashamed of me and of my words, of him will I also be ashamed before my Father and the angels." It is our duty to give warning not to stray away from the old landmarks. If we do not, where will our dear church be in another half century? We should also take notice of the words of the Savior when he tells us that for every idle word that men speak they shall give an account thereof in the day of judgment? Are not many of us guilty of this fault and perhaps never think how many idle words we have spoken in one short hour, and if we would sum up the speaking of a lifetime what a book it would make! How will our account be when the books will be opened? (Rev. 20:12).

I have written the above prompted by a spirit of love to the church and to all who read it, and we ask you to pray for us that we may hold out faithful to the end, for only those who are faithful to the end shall be able to stand. Jesus says, "In my Father's house are many mansions." What a glorious promise this is, that after much tribulation if we are faithful we shall inherit these blessed and eternal mansions.

CONFERENCE NOTICES.

Western District Conference.

The Amish Mennonite Church Conference for the Western District will be held with the Sycamore Grove church, Cass Co., Mo., Wednesday and Thursday, Oct. 11th and 12th. The Sunday School Conference will be held at the same place Friday, Oct. 13th. Ministers' meeting on the morning of the 11th, previous to the conference. All those coming from a distance will be met at Garden City or East Lynne, Mo. A cordial invitation is extended to all and especially to the ministers.

Sunday School Conference.

A Mennonite Sunday School Conference will be held at La Junta, Colo., on the 28th and 29th of October, 1905. As this is the first conference of the kind at this place we especially desire that the brethren and sisters who expect to attend the Oregon Conference will if possible arrange to stop with us on their return home, to the above mentioned dates. All are cordially invited to attend. J. M. B.

Semi-Annual Conference.

The fall session of the Virginia Conference will be held at the Zion M. H. (Lower District) on the second Friday in October (Oct. 13, 1905). Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Bish. Lewis Shank, Broadway, Rockingham Co., Va.

C. H. BRUNK, Sec.

General Conference.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 15, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Loucks.

Missouri and Iowa Conference.

The Missouri and Iowa conference will hold its annual session on Thursday and Friday, Sept. 28th and 29th, at the Mennonite church near South English, Iowa. The Sunday school workers meet on Tuesday and Wednesday, Sept. 26th and 27th. The Missouri and Iowa Sunday school workers to be invited church and Sunday school workers to come and help us. Pray that these meetings may be to the honor and glory of God. Bring Church and Sunday School Hymnals. The Iowa conference will be met at North English or Webster. Those coming on the Harper Island will be met at South English or Harper.

Notify B. B. Wenger, J. P. Cook or W. T. Line-weaver.
J. C. DRIVER, Sec.

The annual church and Sunday school conferences for Kansas, Nebraska, and the Western states will be held near Hubbard, Ore., Oct. 24. Announce your coming to Noah L. Hershberger or Daniel Stauffer, Hubbard, Ore. For special railroad rates apply to Bro. T. M. Newton, Kan. There will be a Bible conference held at Nampa, Idaho, Oct. 10-17. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference.

COMMITTEE.

MARRIAGES.

Ferguson—Weldy.—On the evening of Aug. 19, 1905, at the residence of the bride's parents, by C. A. Wright, Martin H. Ferguson and Della May Weldy were united in marriage. May God bless them and lead them in the ways of righteousness and truth all through the journey of life.

DEATHS.

OBITUARY.

Good.—Pre. Samuel E. Good (son of Pre. Chas. Good of Harrisonburg, Va.) was born Jan. 27, 1878; died at his home near Sterling, Ill., Aug. 30, 1905; aged 27 Y., 7 M., 3 D. He united with the Mennonite church Oct. 29, 1897. Was united in marriage with Mamie Rehnert Dec. 12, 1901. To this union was born one child. He leaves besides his wife and child, his father, step-mother, one sister and seven brothers to mourn his early departure, and their loss is his eternal gain. He was ordained to the ministry July 10, 1904. During his short ministerial career he endeavored to bring forth great joy by his noble example, faithful preaching and deep concern for the spiritual welfare of the church. In his death the community has lost a worthy citizen, the church an able and faithful worker, the wife and child a kind and affectionate husband and father. His body was laid to rest in the Mennonite cemetery near Sterling. Services were conducted by S. Shoemaker and John Niese. Text, Rev. 14:13.

Weaver.—On Sunday, Sept. 3, 1905, in Farmersville, Lancaster Co., Pa., of the infirmities of old age, Pre. Jacob Weaver, aged nearly 71 years, died. He was a native of West Earl township, and resided in that section all his life. He was a minister in the Old Mennonite church for many years and a faithful and devoted laborer in the cause of Christ. He was a basket-maker by trade, and for many years carried on an extensive business. He leaves eight sons and one daughter to mourn his death. Funeral services were held on the 6th at the Pike meeting house.

Mowrer.—On the 31st of August, 1905, in Strasburg Twp., Lancaster Co., Pa., of paralysis, from which she suffered a number of weeks, Susan, wife of John Mowrer, aged about 58 years. She is survived by her husband, two sons, one daughter, and several brothers and sisters. Services were held on the 3d of September at the New Providence Mennonite church, near where the burial also took place.

Yoder.—On the 14th of August, 1905, near Amish, Johnson Co., Iowa, Joseph, son of Peter and Sarah Yoder, aged 22 Y., 9 M., 3 D., of consumption. He was afflicted about twenty months. He united with the W. Union Amish congregation in the spring of 1902, and remained a faithful and consistent member to the time of his death. His Bible was well studied and he often spoke of the pride and other things of the world, and put away would eventually ruin the church.

Zook.—On the 29th of August, near West Liberty, McPherson Co., Kan., of heart disease, Sister Salina A. King Zook, wife of John M. Zook, aged 54 Y., 5 M., 26 D. She was born in Lawrence Co., Pa., March 3, 1850. She had been very sick and a few days before her death she bade the members of the family farewell, assuring them that she would pass over into eternity. She was the daughter of Jacob Y. and Catharine King, and was married to her surviving husband Dec. 1, 1870. She moved to Kansas in 1889, and had ten children, seven of whom survive her. Her last moments were accompanied with severe pain, and her last words were, "Oh, God, take me, and take me to my dear Lord." She was a devoted companion, an affectionate mother, and an exemplary member of the church. Funeral services were conducted by George R. Brown and C. D. Yoder, from a Thm. 4:7, which words it is supposed were selected by herself for this purpose. They were found written on a slip in her Bible.

Durst.—Samuel Durst was born July 8, 1822; died of rheumatism and dropsical affections, followed by paralysis, at his home near Grantsville, Md., Sept. 1, 1905; aged 83 Y., 1 M., 23 D. He was

married, Nov. 10, 1843, to Louisa Wiland. To this union were born eleven children, seven sons and four daughters; four sons and three daughters preceded him to the spirit world. He is survived by his life companion, four children, twenty-one grandchildren, twelve great-grandchildren and a host of friends. Although only five years a member of the Mennonite church, he proved himself a faithful follower of the Master. He was of a quiet, humble, unassuming disposition. His children bear testimony to his untiring efforts and living example to teach them the way of righteousness. Funeral services were held on Sept. 23, conducted at the house by D. H. Bender and also at the Folk M. H. Springs, Pa., where he was assisted by H. M. Gelmet and Ed Miller. Text, Rev. 14:13. Interment in cemetery near by.

Kaufman—On the 26th of August, 1905, near Spring Valley, Manor Twp., Lancaster Co., Pa., of a complication of diseases incident to old age, Anna, widow of the late Joseph Kaufman, aged 82 years. She was confined to her bed about four months. She is survived by six children. Burial at the Masonville Mennonite church on Sept. 24. **Koser**—On the 28th of August, 1905, in Mannheim, Lancaster Co., Pa., of the infirmities of old age, Rebecca, widow of the late Frederick Koser, aged 86 years. She was a member of the old Mennonite church and was widely known. She is survived by twelve children and fifty grandchildren. Burial at Horney's M. H., on Sept. 1st. **Buch**—On the 28th of August, 1905, at the old Mennonite church and was widely known. She is survived by twelve children and fifty grandchildren. Burial at Horney's M. H., on Sept. 1st.

Becker—On the 1st of September, 1905, near Mountain Lake, Cottonwood Co., Minn., Aganetha Nickel, widow of the late Pre. John Becker, aged 59 years. She suffered for several months and during the last time her illness was very severe. She was the mother of six sons and seven daughters, all of whom were present at the funeral. Her twenty-five grandchildren sang a hymn before the preaching services began and after preaching the thirteen children with the grandchildren sang another hymn. The corpse was borne to the grave by six sons and six daughters. The services were conducted by Gerhard Fast at the home and at the meeting house by H. C. Fast, Henry J. Dick, Franz Ediger and Henry Fast, Sr. The funeral was largely attended. She was beloved and respected by all who knew her.

Eichelberger—Fanny Edl was born Jan. 27, 1865; died Sept. 4, 1905; aged 40 yr., 7 M., 7 D. She was married to George Eichelberger, April 14, 1887. To this union were born nine children, seven sons and two daughters; one daughter died in infancy. Sister Eichelberger united with the A. M. church and lived a Christian life to her end, so we believe we need not mourn as those who have no hope. The remains were buried near Hopewell in the A. M. graveyard, Sept. 6th. Sermons by Daniel Nafziger, Peter Oswald and the writer.

Colp—On Sept. 1, 1905, in Mahoning Co., Ohio, Norrman, son of Bro. Samuel D. and Sister Matilda Colp; aged 1 Y., 2 M., 1 D. Funeral was held on Sunday, Sept. 3d, at the Midway M. H. The spacious house was filled to its full capacity with friends and relatives who had gathered to show their love and sympathy for the bereaved family. Services were conducted by E. M. Delweller and Paul E. Whitmer, from 2 Sam. 12:23. Parents, two brothers and many friends survive to mourn his death, but it is a sweet consolation to know that he is "safe in the arms of Jesus" and has escaped the snares of sin, with the trials and temptations of this sinful world.

Wenger—Near Wakarusa, Ind., of cholera infantum, Walter, son of David S. and Eve Wenger. He was born June 5, 1905; died Aug. 25, 1905; aged 2 M., 20 D. Funeral services were held at the Olive M. H., on Aug. 27th, by Jacob Christophel and Jas. H. McGowan. Text, Jer. 31:16.

AN OLD BIBLE FOR SALE.

This Bible was printed in Zurich, Switzerland, by Christianof Frobenius, P. A. D. 1533. The New Testament part was completed the sixteenth day in the morning of 1523. The print is large and plain, in the old style German. It has numerous illustrations. The Bible is well preserved for its age. It was substantially re-bound in full leather some twenty years ago. It would be a rare relic for some person, society, library or archive. For further particulars and terms write to S. D. GUNGERICH, Wellman, Iowa.

GOSHEN COLLEGE.

The fall term of Goshen College opens Sept. 27th and continues twelve weeks. \$14.50 pays for board and tuition one term. Send for catalogue. Goshen College, Goshen, Ind.

HERALD OF TRUTH.

TREASURER'S REPORT

Of the Eastern Mission Committee of the Board of Charitable Homes and Missions. Receipts to Sept. 1, 1905.—From a brother, for Children's Home in Lancaster Co., Pa. \$25; Mrs. J. S. R., for evangelistic work, \$15; Mrs. J. S. R., for Western missions, \$15. Total \$55. Thankfully acknowledged.

S. H. MUSSALMAN, Treasurer.
New Holland, Pa.

Amusements, Questionable.

Amusements: In the Light of Reason and the Scriptures. By H. C. Haydn. 16 mo. 162 pages. .45
Better Not. Forcible Talks dealing with dancing, theatre-going, card-playing, drinking and kindred topics. By J. H. Vincent. Cloth. Postpaid. .50
Border Lines in the Field of Doubtful Practices. By H. C. Trumbull. Its common sense and telling anecdotes compels assent. Cloth, gift top, net. Pp. \$1.00
Christians and the Theatre. By J. M. Buckley. 12 mo. Postpaid. .45

Dance of Modern Society. The Consider in its bearing upon health, intellectual improvement, its religious aspects, and its social tendency. By W. C. Wilkinson. Cloth. Postpaid. .40
Essay on Dancing. 18 mo. Postpaid. .30
Fall of the Staircases, The. A \$1.00 prize tale on the evils of gambling. By Alfred Colbeck. Cloth. Pp. 30
Friends and Foes of Youth. Counsel and warnings by Charles Wood. 132 pages. Postpaid. .45

May Christians Dance? By J. H. Brooks. .25
Paper, postpaid. .45
Cloth, postpaid. .45
Mr. World and Miss Church-Member. By W. S. Harris. One of the most fearless expositions of evils which are sapping the life from the church. 550 pages. Illustrated. Cloth. Postpaid. \$1.00

Pitfalls and Safeguards. By M. S. Steiner. This book points out the altitudes which are so harmful to young people. Bound in buckram. .50
Cloth. .65
Hail Morocco. .85

Plain Talks About the Theatre. By Hertzek Johnson. Cloth. Postpaid. .35
Popular Amusements and the Christian Life. By P. W. Sinks. Cloth. Postpaid. .45
The Six Senses. By H. P. Sayce. Contains twelve clean-cut scriptural addresses on: The dance; the theatre; card playing; the use of tobacco; social gossip, etc. 128 pages. Paper. .40
Cloth, postpaid. .45

Traps for the Young. A courageous exposure of some of the greatest evils. By Anthony Comstock. Cloth. Postpaid. \$1.00
Twelve Lectures to Young Men. By H. W. Beecher. Contents: Industry and Idleness; Twelve Causes of Dishonesty; Gamblers and Gambling; Popular Amusements; Profane Swearing; Vulgarities, etc. Revised edition. Cloth. Postpaid. \$1.50

Where Satan Sows His Seed. By M. B. Williams. Plain talks on the amusements of modern society. 12 mo. Cloth, postpaid. .45

Archaeology.

Babylonian Life and History. By E. A. W. Budge. Illustrated. Postpaid. \$1.00
The Dwellers on the Nile. By E. A. W. Budge. M. A. Illustrated. Postpaid. \$1.00
Egypt and Syria. By Sir J. W. Dawson, F. G. S. P. R. S. Second edition. Illustrated. Postpaid \$1.00

Explorations in Bible Lands During the Nineteenth Century. By Prof. H. V. Hilprecht. The inscriptions on the 26,000 specimens of tablets discovered, confirm many statements of Old Testament history, and add much to our knowledge of the great early Bible events. Nearly 900 pages, and about 200 illustrations and four maps. Bound in buckram. cloth, gift top. Postpaid. \$3.40

Fresh Light from the Ancient Monuments. By A. H. Sayce. With facsimiles from photos. Postpaid \$1.50
Miracle in Stone. A story of the Great Pyramid of Egypt. By Joseph A. Schuch. Descriptive. Supplemented by a number of lectures. 12 mo. Cloth. Postpaid \$1.75
Modern Discoveries on the Sites of Ancient Ephesus. By the late J. T. Wood, F. S. A. Fully illustrated. Postpaid. .50

Recent Discoveries on the Temple Hill at Jerusalem. By J. H. Wood. Fully illustrated. Postpaid. .50
Ten Years' Digging in Egypt. From 1881-1891. By W. M. F. Petrie. Illustrated. Cloth. Postpaid. \$1.35
The Scientific and Religious Discoveries in the Great Pyramid. By P. Smith. Illustrated with diagrams. Paper, postpaid. .25

All orders should be accompanied by cash. That is the most satisfactory way to do business. Cash orders always receive first attention.

MENNONITE PUBLISHING CO.

ELKHART, IND.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

September 14, 1905.

BRETHREN'S Plain Clothing

If you want

RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us

you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always

guarantee Satisfaction

and refer to our many patrons,

some of whom will be found in

nearly any community where the

Brethren reside. Samples of cloth

from which we make our clothing,

measuring blank, tape line and

rules for ordering will be sent on application.

Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY

390 State St., Chicago, Ill.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway

and

Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 622 Chemical Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of these First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

SPECIAL NOTICE.

Any parties wishing to rent the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH,

Colonization Agent, U. P. R. R.,

Omaha, Neb.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. It is a sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is a good, clean, and giving paper, and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind.

Per JOHN F. FUNK, Pres.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 21, 1905.

Vol. XLII. No. 38.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart.

The brethren at LaJunta, Colorado, have seen fit to change the date of their Sunday school conference from Oct. 28th and 29th to Nov. 4th and 5th. All interested will kindly take notice.

Once more some of the educational institutions will have the opportunity of getting a liberal amount of free advertising by means of their football teams. Brawn receives more notice than do brains.

The Indiana State Board of Health Bulletin issued a special edition for July, 1905, in which we find valuable statistics pertaining to health conditions in the state, its population, etc. It contains also the Indiana state laws in reference to drugs and pure foods, together with rules establishing minimum standards and defining specific adulterations of foods and drugs, etc. It is a valuable collection for all interested in these subjects.

We are glad to notice the activity so strongly manifested all over the country both among ministers and others. If this earnest activity is from a zeal that is, in the language of the apostle, according to knowledge, it is a good omen, and the Lord will bless our work. With no intention to cast any reflections on any one we feel that the Lord has given it to us to remind ourselves in the words given in Phil. 4:5, "Let your moderation be known unto all men; the Lord is at hand."

The time is again at hand when Sunday school superintendents and teachers are looking about for books and cards, etc., and rewards for the diligent and faithful scholars who have been so prompt and industrious all through the summer in their respective Sunday schools. We have in our store a very large and excellent assortment of these articles at very reasonable prices,

and we invite all in need of articles of this kind to write for prices and samples. We have just received an order for a large Sunday school in Lancaster Co., Pa., for 134 books of this kind, and they have made an excellent selection with which we feel sure the children will be pleased.

Baptism.—On this subject we have recently received a tract which manifests radicalism to an extreme extent, when the writer tells us that "the time has come when man shall be immersed as the form in baptism, or not be baptized at all." We venture to say that the great controversy between immersionists and aspersionists or sprinklers, which has occupied the minds of formalists through the ages of Christianity, will not be any more settled a century hence men live in this imperfect world. And not and can not be fully eradicated while men will live in this imperfect world. And while imperfection exists, formalism will exist, and as long as formalism and materialism exist men will cling to a form of baptism, instead of the spiritual significance of the ordinance. We heard so little about the mode of baptism for some years that we began to hope this kind of formalism had, to a large extent, lost its significance, and that the true spiritual light had illuminated the minds of the true followers of Christ to such an extent that they were beginning to see from a better standpoint; but since reading the tract referred to, we think we were in error.

Let your light so shine, that men may see your good works and glorify your Father in heaven. Our lights will shine only as they reflect Christ. Every sin is a blot on that reflector—our life—and a blot that is very easily discernible on the spotless life and light of Christ. And when we do let our light shine that men may see our good works, we must so let them shine that men will not glorify us, but our Father. Oh, how many fail here! In the name of God, they cast out devils and do wonderful works, but they allow men to glorify them instead of the Father. Men will advertise them as great workers, and in the general talk about the man, the Father and the glory that belongs to him alone will be lost sight of. Such a man may be honored of men and learn to expect and love such honor, but God will not honor him. He who points men to God, draws attention to God, causes men to glorify God alone, him will the Father honor, and the Father's honor is worth more

than all the applause of men. How some men are puffed up with the feeling of importance and authority when they see and hear men honor them! And they or Satan will use that power in ways that seem right to them, but the end thereof are the ways of death. Let your light, my brother, my sister, so shine that men will * * * glorify the Father.

"Charity," it is often said, "begins at home." It is an expression often used and, like a two-edged sword, it may be turned either way, and hence takes in everybody. Charity cannot be explained in its proper significance to mean one person and not the other; or one class of people and not the other. Such an interpretation would be detrimental to both parties. The selfish and unyielding would become still more selfish and unyielding and the suffering one would be driven to desperation. This applies when both parties are members of the same church. Its application should be universal, but we have no way to apply it to those who are not of the "household of faith," and in that case, charity must be made to bear all things and also endure all things; but among brethren the exercise of charity must be mutual, and my brother must exercise charity towards me just as well as that I have to exercise charity towards him. It is true, the strong shall bear with the weak, and it is better to suffer wrongfully than to give offense; yet when the teachings of God's word demand that the transgressor shall be separated from the body of the true believers, and that we shall withdraw ourselves from every brother who walketh disorderly, all we can do to please God, is to obey the Word whatever the cost may be, and leave the result with God.

The Herald of Truth.—For nearly forty-two years the Herald of Truth has made its regular visits to the homes of its patrons, and brought them words of cheer and encouragement in the way of Christian life; sometimes, too, it was a messenger of sorrow and grief or warning. But through all these years it had its times of prosperity and adversity; its times of trial, conflict and even of persecution, but with all these there was a steady growth both in influence and in numbers.

It was established from a sincere conviction that the church needed a paper of this kind, and that with discretion and care it could be made the means of much good to the members of the church, her young peo-

ple and others. With this conviction its founder was ready and willing to make great sacrifices. The history of this work has yet to be written. No one outside of the founder of the paper and God knows the conflicts and trials, the sacrifices and self-denials its cost to establish and conduct a paper of this kind and bring it up to its present status.

First it was a four-page monthly; then it became an eight-page monthly; then a sixteen-page monthly, and later a sixteen-page semi-monthly, and finally an eight-page weekly.

In its establishment the Lord marked out the way so clearly and pointedly that there was nothing to do but to go whither the Lord led, and the hand of the Lord was ever with it and led the way, so that with all good conscience the editor and proprietor could press forward in the work, and this is one of the best and sweetest memories of his life that now in his old age he can look back and recall the changes and conflicts as they came and went, and how the Lord opened the way and step by step its progress was measured by divine guidance.

With no other purpose in view than to glorify God and edify and strengthen the church at large and bring her latent forces into activity, that in accordance with the teachings of God's word and the example of Jesus and his apostles and the church fathers of a later date, the Mennonite church might shine with a brighter and clearer light, and that her doctrines might be taught and lived to a large extent, that more souls might be brought to the light and converted from the power of Satan unto God, the work has been carried forward to the present time; from its first origin until now the editor has found no cause to become weary in well-doing.

The necessity for a paper that will from a pure motive maintain and advocate the doctrines, principles, duties and practices of the Mennonite church as the fathers taught and practiced them, is just as great now as when we, in the midst of the great Civil war, first assumed the editorial responsibilities in 1864, and we feel confident that though many of the faithful fathers and mothers, who so much enjoyed the perusal of its columns in those days, have fallen asleep, there are still many left "who have not bowed their knees to Baal," and who are willing and determined by the grace of God and the aid of his Holy Spirit, to stand by and strive for the pure and unadulterated doctrines and teachings of the gospel, and also by the teachings and practices of the martyrs, of Menno Simon, Dietrich Philip and others who have left the testimony of their faith and their devotion to God in the books that their descendants have so highly prized, and which are left to us as a precious heirloom of their faithfulness and piety and their unwavering devotion to their blessed Lord and Master and to his cause.

We indeed appreciate the friendship and support which our people have ever manifested toward our work and the support and

encouragement they have given to the Herald and the Publishing House, and by our Father's help we shall again, in the future as in the past, as long as health and strength will permit, use every means in our power to make the Herald of Truth a paper worthy of the support and patronage of all our people, and let it go out as the messenger of Peace, Truth and Righteousness, and an unwavering advocate and defender of the doctrines, duties and practices of the gospel and the church.

We are well aware that of ourselves and in our own strength we can do nothing, but He who has promised to be a very present help to his children in every time of need and who in the past has supported, led and strengthened us, will, we firmly believe, give us the needful measure of grace, strength and wisdom for every work he wants us to do, and in his name we hope still to be able to do something towards building up his cause and kingdom upon the earth, though it may be but little. If we may be only a doorkeeper in the house of the Lord, a hewer of wood and a carrier of water in the building of the temple, we shall be satisfied, and if the giving of a cup of cold water to one of the little ones of Jesus shall not go unrewarded by our heavenly Father we feel sure that we shall not fail in receiving the divine blessing.

Our people have been kind to us and we appreciate it, and for this reason we hesitate not to ask our friends, our patrons and all who feel an interest in this work to lend us a helping hand. Write us articles for the Herald, give us your best thoughts to promote the glory of God; send us church news and events that may happen in your vicinity and thus help the good work along. We need your help and your support in the way of material to fill our paper, and we also need your subscriptions. The Lord be with us all and bless the work in our hands.

PERSONAL MENTION.

A. B. Kolb, editor of the Young People's Paper, and Jas. A. Bell, business manager of the Mennonite Publishing Co., left Sept. 16th for a short stay in Georgia.

Missionary H. L. Weiss, of whom mention was made in these columns a few weeks ago, called at the Publishing House on Friday of last week. He consented to give us some account of his work in South America for the mission department in the Herald.

Bro. J. S. Lehman, after an extended stay in Georgia, returned to his home in Lancaster, Pa., several weeks ago. After a short stay with his family there he unexpectedly made his appearance in Elkhart on the night of Thursday, Sept. 14th.

John F. Funk was called to Emma, Lagrange Co., Ind., Sept. 15th, to conduct the funeral services for Eliza Hartman of Savannah, Ohio, who died at the home of her niece, Sister Amos S. Cripe, and was buried at that date.

Bro. A. O. Histand of Doylestown, Pa., who with his wife and a party of eighteen other brethren and sisters went to Canada to visit the churches there, is holding meetings at the various houses of worship. The sermons as well as the visits of the Pennsylvanians are appreciated.

Bro. Michael Kinsinger of the A. M. congregation in the vicinity of Washington, Ill., left his home on a trip to Germany, where he expects to spend several months visiting with the churches and also with his relatives and friends. We hope he may have a prosperous journey.

John F. Funk and wife made a short visit with Dea. John Hoover and wife on Friday evening of last week. Bro. and Sister Hoover are in usual health, but quite feeble, yet still rejoicing in the hope of a better life when the trials and tumults of earth are ended.

B. L. Thoburn (a son of Bishop Thoburn, one of the prominent mission workers of the M. E. church in India) died of cholera on the 3d of August, 1905. He was a minister and connected with the M. E. Mission at Lucknow. He was also agent and manager of the Methodist Publishing House and treasurer of the Mission for northern India. He had been in India eleven years.

Pre. Jacob W. Christophel and Dea. N. S. Hoover returned from Bronson, Mich., on the 8th inst., where they had gone to investigate the condition of the Branch Co. Mennonite meeting house and the prospects of being able to build up again a Mennonite congregation at that place. The former congregation by deaths and removals has been reduced to two members. The probability is that the house will be sold to another denomination.

M. F. Rittenhouse and wife of Chicago, Ill., passed through Elkhart on the afternoon of Sept. 15th, enroute for Boston to see off their son Walter and wife, who will sail in a few days from that port for India, where they will engage in mission work as stated in these columns a few weeks ago. Mr. Rittenhouse is still compelled to use his crutches in consequence of the fall from a horse some months ago near his lumber mill in Arkansas.

Bro. Abraham Good, deacon in the Salem congregation near Elida, Allen Co., Ohio, has been visiting among the brotherhood in Howard Co., Ind., and also in Elkhart county. He attended the harvest meeting at Holdeman's M. H. on the 9th and called at the Publishing House on the 14th. We enjoyed his visit very much, and hope our friends will not fail to call whenever they can find it convenient to do so.

The brethren Jonas Christophel and Joseph Musser, with several others, all of Elkhart Co., Ind., recently made a land-exploring trip to the Canadian Northwest, return-

ing home on the 2d of September. They report a fine country, an abundant harvest and an unparalleled improvement throughout both cities and country. The country seems to be teeming with visitors and land-seekers from all parts of the country. The wheat crop especially is enormous.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted 1905.)

By Oliver Elden.

PSALM XXI.

The king in thy salvation shall rejoice
Because thou gavest ear to his request;
And by the prayerful pleadings of his voice
His heavy heart hath bountifully blest.

In his obedience to thy firm command,
Life, glory, honor, majesty he finds;
And length of days are given by thy hand
Because no unbelief his worship binds.

Thy wrath shall swallow up hostility,
Its seed shall not perpetuate be,
Its ill device shall find futility
And in hell-fire incarcerated be.

May thy strength in exaltation see,
May thy great power celebrated be.
New York City.

For the Herald of Truth.

LONGSUFFERING.

By Lizzie D. Witwer.

The longsuffering of God is indeed a wonderful subject to contemplate and contains a wonderful lesson of instruction for all who would serve the Lord in sincerity and truth.

Moses was up in the mountain with God, receiving the law from his hand. He had brought the children of Israel out of the land of Egypt, out of the house of bondage, by his mighty hand and had led them through the Red Sea on dry ground, thereby showing his mighty power and delivering them from their enemies, the Egyptians; and in many ways he showed them great and wonderful favors. While Moses was up in the mountain with God, the people under the leadership of Aaron, the high priest, made a golden calf and they worshiped it. When Moses came down from the mountain he heard the music and shouting, and soon discovered that the people were dancing and shouting around a golden calf and worshipping it, with the high priest leading them on. Moses was so shocked and excited over this whole proceeding that he dashed the tables of stone upon the earth, breaking them in pieces. It was a great sin against God which the people committed by this act, and God, as a punishment for this heathenish transgression, determined to cut them off and destroy them, but the heart of Moses went out in love toward the people, his brethren, and he besought God and prayed for them that the Lord might spare them, that he might remember how he had brought them out of Egypt, out of the house of bondage, and what great things he had done for them and what he had promised them. And if the remembrance of these things was not enough, then rather than that "thou shouldst destroy them," said Moses, "blot thou me out of thy book which thou hast written. Let me die, but spare thou the people."

Such was the prayer of Moses, the man of God. It is the most wonderful example of longsuffering that either history or the Bible records. Have we a spirit of love, charity, longsuffering, forbearance and forgiveness like this? Are we willing to suffer for our brethren like this? How often do we forget these things! Sometimes a friend makes an expression that we don't like and how soon we forget his or her love, self-denial and faithfulness toward us, and instead of charity and forbearance we resent in the most unkind way what they, perhaps without any evil purpose or intention, had said or done, and in-perfections we return them a real offense and almost break their hearts. Beloved reader, let us not be impatient, but rather exercise ourselves in longsuffering and forbearance. When offenses come let us be kind and forgiving, thinking rather of the bright and good than of the sad and sorrowful. Through discussions and contentions the fruits of the Spirit are withered and blighted. They are dead because we would not exercise ourselves in longsuffering and patience. May God have mercy upon us and forgive us all the follies and shortcomings we have committed toward those we ought to love and cherish. May God in Jesus' name and for his name's sake take all our sins away, and especially the sin of impatience, and may we in love, joy, peace and forgiveness kindly meet all with whom we have dealings and with whom circumstances require us to meet in the daily walks of life, and give us grace to be patient, longsuffering and kind to all.

For the Herald of Truth.

ONLY TO BE USED IN EMERGENCY.

By Silas Bauman.

"Treach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (2 Tim. 4:2, 3).

If you go with me into a passenger coach on the railway and sit in your seat and look in the end of the car, you will see a case with an axe, hammer and saw, with these words written on the face of the case, "To be used in emergency," and they appear as though they never had been used. But suppose you would be on the train at a time when they would have to be used, how dreadful it seems to us to see some one, perhaps, pressed between two pieces of a wreck or a coach full of people in such a position that they could not get out without the use of these instruments! They are only to be used in case of necessity. This law is given by the authorities of the railroad company.

Now, the world is going on at a great speed towards destruction. The word of God is given us as a means to help us in every time of trouble, just as those tools in a railway coach; but Satan says, "Only to be used in emergency." Everything is going all right at present, but, blinded by the god of this world, they are misled in many ways, and if the word of God would be rightly applied it would help them out. But Satan lays his snares in secret, in order to keep people unconscious of their position, and always applies the word of God in the past or future, saying, "Only to be used under such and such circumstances. It is not meant for you at present." He knows if used in the present, it will reveal and break his snares. Paul says, "Be instant in

season and out of season." That means, Use the word of God under all circumstances and at all times, for it is a lamp to our feet and a light to our pathway.

If we would happen to be on a wrecked train and one of our comrades would be held fast or buried in the ruins, would we not use the hammer or axe if we thought it would do him good? Even if the jar might hurt him for the present we would not put it off, in order that we might be the means of saving him. Yet I believe there are some people who would only stand by and sympathize instead of using the means at hand and helping the sufferers.

I believe we could often help ourselves if we would use the word of God in the right time. Sometimes we are so buried in our ambitions for worldly gain that we hardly feel the presence of God. If so, read 1 Tim. 6:5-12. If you are buried in the thoughts of having joy and satisfaction, read Isa. 55:1-3. If you are going to make yourself a new dress or get some other new thing and you are occupied with the thought, How shall I make it or have it made in order to please myself and the church and the world? read Rom. 12:1-3. And if you try to get right into the spirit of Paul, it will probably save you the trouble of making or getting it, for the old one might still answer and the money might be spent for something more pleasing to God, if you could have your mind renewed, as Paul says we should. If you are taken in with the snare of seeking the praise of men, read Matt. 6:1-4; Luke 6:22-26. If you are taken in with pleasure-seeking, read 2 Tim. 3:1-4. If ensnared with taking the advantage of your fellow-men, read 1 Cor. 6:8-10; Prov. 11:1; 20:23; Micah 6:10-13. If you have a strong desire after any worldly object or thing which seems to draw you away from God, read 1 John 2:15-17.

I believe it is good to have the word of God stored up in our minds, but better yet to have it written on the heart, for then only can we use it in the right way. How good it is that we have such a precious word in time of need, but it does not profit us if we let the enemy tell us when to use it.

Paul says that a time shall come when they will not endure teachings that would heal them if they would accept them; but seek such teachers that speak things pleasing to the ear, like Ephraim and Judah did when they saw their sin, but they did not get help (Hos. 5:13). I believe the Word can be used for a prevention as well as for a cure. Let us not keep it cased up too much, but let us use it daily.

Floralda, Ont.

JESUS, SHEPHERD, LORD AND KING.

Psalms 23 and John 10:1-14.

My Shepherd, Lord, hath bought a fold,
And makes me in green fields recline;
He leads me by sweet waters, cold,
For I am his, and know him mine.

My weary soul from sin restored,
He leads in paths of righteousness;
Thy voice I hear and follow, Lord,
For thy name's sake, good Shepherd, blest!

Yea, though I walk death's shadow land,
No evil, Master, shall I fear,
Thy staff is grasped within my hand,
Thy voice protecting fold is near.

Though earthly foes my peace assail,
A table there dost thou prepare;
Nor Satan's hosts shall e'er prevail,
My cause to fail, my cup to spare.

Thy goodness and thy mercy sure
Shall follow me through all my days,
And when I dwell in mansions pure,
I'll sing thy love, renowned thy praise.
(Heavenly Kinneer.)

301

Efface yourselves, and the only way to do it is to stand in the presence of God, and be so possessed with him that there shall be no space or time for the intrusion of your own poor little personality.—[Ph. Brooks.]

Efface yourselves, and the only way to do it is to stand in the presence of God, and be so possessed with him that there shall be no space or time for the intrusion of your own poor little personality.—[Ph. Brooks.]

Waynesboro, Va., Sept. 13, 1905.—On the 4th of September the brethren Jesse H.

Waynesboro, Va., Sept. 13, 1905.—On the 4th of September the brethren Jesse H.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. P. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—Cor. Oliver and E. Creighton Aves., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

WHAT'S A VILLAGE.

Several people have wondered what a mission would want with a village. They have heard that we have received some money to buy a village and that we are saving it up till we get enough for the purpose or something of the sort.

A "village" in India is the "civil unit" and the basis of the dealings of the government with the people. It is a tract of land in this part of the country consisting of from five hundred to two thousand acres. The farmers live on a portion of the village. They may all live in one group of houses or they may live in two or three or even more "paras" or quarters at some distance from each other. Should the land become "farmed out" and the people all move off, the tract of land is still called a "village" and is so noted on the official maps. It is very exceptional in this part of the country for people to live on the land they farm, but their land may be scattered all over the village in small tracts.

The chief man of the village is the "Mul-guzar" or village owner. From him the government collects the land rents for the whole village. From him the farmers rent their lands on various kinds of tenures and they pay rent to him at rates fixed by the government, leaving a margin of profit to the Mulguzar. The Mulguzar has usually a large portion of the land under his own control for farming for his own benefit or to do with as he pleases. He cannot eject tenant farmers who pay their rents unless he purchase their rights. On his own land he could settle orphan children or any one he chose.

The Mission now wants to buy the Mulguzar's rights to a suitable village, that is, the Mission wants to be the Mulguzar of a village for the Christians to settle in. Is it now clear what is meant by a "village"?

J. A. RESSLER.

Dhamtari, C. P., India, Aug. 10, 1905.

For the Herald of Truth.

SOUTH AMERICA, THE NEGLECTED CONTINENT.

By H. L. Weiss.

South America is the so-called neglected continent because in the hearts and prayers of the Christian public it had been largely neglected till within a half a score of years. "The cry is reaching us again and again, 'Come over and help us'; 'Bring us the bread of life, the true word of God, ere we perish.' There are millions in the South continent, so near to us, who are groping amidst dense darkness for a glimmer of the pure and exhilarating light of the Son of Man who bore away the sin of the world, who is the Savior of all who believe. In the

HERALD OF TRUTH.

September 21,

midst of the sermon, in a cottage meeting in the country, a man of seventy exclaimed, "If that is the truth you are preaching to-night, why did you not bring it long ago?" Will you, dear reader, answer or explain? Why must our South American "cousins" become gray-headed and many of them pass away before they have had the privilege of hearing the message of saving grace for the first time? Will not the tender heart of our suffering Savior be wounded afresh? Will agonize in excruciating pain as he beholds the indifference of the church which he commissioned to preach the gospel as a witness to all nations? Will they not charge you with their doom? Awake, O church of Christ, awake!

A few years ago some of God's children heard the Macedonian cry and went forth with the balmy breezes of God's sunlight in their souls to tell their fallen brethren of One who died for them because he loved them so. These are heralds of peace, heralding forth to every tribe and tongue the gospel of our Lord and King.

We will now proceed to give you a brief description of the country lying just to the south of us and united with North America by the Isthmus of Panama. It has a rich and productive soil and is beautiful in every respect. Many parts are suited for settlements of the immigrants where many will find pleasant and comfortable homes. The parts lying directly under the equator of course are exceptions. The soil is fertile and is suited for agriculture and grazing; thousands will yet come to take up land and find, without much toil, for themselves and their children the "staff of life." It is interspersed with mountains and plains, hills and undulating valleys; in fact, it may yet become the garden of the world and supply us with its rich fruits of all varieties and forms. There is not anything that grows in a tropical climate but grows here in abundance. Wheat, oats, barley, etc., grow in the southern part of the continent. Its fruit is surpassed by none in flavor and taste, if properly cultivated and attended to. Not only will its delicious fruit enrich our tables, but its minerals will also be of value to the world's need, as we are putting away with manual labor and do our work with the best modern machinery. We are already beginning to build our houses with iron, etc. It only stands to reason that the future will demand more of this precious ore. There will be more and more a demand for minerals of various kinds to supply the demands of our future needs. But we have come to inform you of its people, both ancient and its present inhabitants as well. (To be continued.)

For the Herald of Truth.

REPORT

Of the Ohio and Indiana Sunday School Conference, held near Kokomo, Howard Co., Ind.

The meeting opened on Wednesday evening, Aug. 30, 1905, by the moderators in a subject for the evening: "What may we expect from the conference?" Remarks by Bro. Jacob Bixler and others: If we have come aimless this conference will be a failure. I want to find out what God wants of me and where he would have me work. We want new life in the "old things" of the Bible. We expect to see the interest in the cause of Christ widened until it be felt even across the deep sea.

Thursday morning, Devotional exercises were conducted by J. J. Wayne. Subject:

"Bible Study." 1. In the home. It is often neglected. The home is where we live, and consequently it becomes an ideal place to study the Bible. 2. In the local Bible Class. Nothing better can be done than to get a Bible Class started in every congregation. The more we know about the Bible the better we are able to interpret it. 3. In Bible Conferences. We are not so much to learn the historical facts of the Word, but to learn more about the deeper teachings of the plan of salvation and the doctrines. Another purpose is the unifying of our minds in the interpretations of the Word.

Results. 1. For the individual. There is in the Word the power to change the lives of men and women. Through the study of the word of God and the influence and power of the Spirit the individual will receive the new life and also power to overcome evil. Through earnest prayer and sincere seeking we will receive power and grace to overcome evil.

2. For the Sunday school. An essay by Amanda Troyer.

3. For the church. It is needful that every member study the Bible that he may learn what are Bible and church doctrines. The study of God's word (and obeying it all sincerity and truth) will make a live, strong, pure and growing church. Commercialism, etc., causes the present-day lethargy—has crowded out the Bible. Let us get back to it. Blessed are they who hear, read and keep the sayings of this book.

Thursday Afternoon. Subject: 1. How to conduct a recitation. A person who is not spiritual ought not to be a Sunday school teacher.

2. What should we expect of the Sunday school as an agency for the conversion of young people? What may we expect from the Sunday school will depend largely on the spiritual standard of each school.

3. Evidences of Spirituality. The first evidence is a changed life. God's word is always truer than our experiences and therefore we must expect that all things must become new. Our lives must convince sinners of their evil ways, and make them feel that there is a better way. Restitution is an evidence of the new life. There is an internal and an outward evidence of the new life.

Thursday Evening. Subject: 1. The History of the Peace Movement. By C. H. Smith. The first people after the Reformation to advocate the doctrine of non-resistance were the Mennonites. Christ was the founder of this peace movement, etc.

2. Non-resistance as a Bible doctrine. Non-resistance is a Bible doctrine. Vengeance belongs to God and not to man. Prov. 24:29 shows us the principle upon which revenge is based. How different from the golden rule as given by Christ! In Matt. 5:39 Christ offers the remedy for war.

Friday Morning. Subject: 1. Colonization as a means of opening new fields for home mission work. Colonization has laid the foundation for evangelization. It is a substantial, practical, and economical way of spreading the gospel. It helps to hold our people together. 2. How enlist young people who are able and consecrated in more direct mission work? Our young brethren and sisters who are willing to give themselves to this work, should be supported by the prayers, means and encouragement of the church. 3. Conditions in India. By I. R. Detweiler. If conditions are all that lead you there, you should not go. There lies a great open door to the church (1 Cor. 16:9). While thousands perished in the great famine, millions are saved as a consequence. 4. Should new stations be opened in foreign

1905.

fields—where, why or why not? By G. J. Lapp. The cry, "No means," is no reason for discouragement in opening new work. Our Chicago Mission went ahead regardless of the support of the church.* The South Sea Islands were won for Christ by J. G. Paton, who went without the support of a missionary society. There are two sides to the question of opening new fields: 1. The divine side, "Go into all the world," etc. The faith we hold dear should be just as precious to the unsaved heathen. 2. The human side. First, the material to work on, and, second, the material to work with, etc. 5. Mission Sunday schools as factors in extending the work of the church. In the cities many parents have not had the proper training and hence it is hard to reach them. So the most effective work may be done with the children through the Sunday schools. 6. How to interest children in mission work. Teach them to help in mission work, etc.

Friday Afternoon. Subject: 1. The Home. An essay by Esther Lapp. 2. The School. By F. S. Elbersole. 3. Society. A paper by Eva Kufman. 4. Literature. An essay by Mary Thut. 5. The Church. By Andrew Hostettler and S. E. Allgyer. The church endowed with the power of the Holy Spirit is the greatest force in the world for good. Young converts are often neglected and thus instead of becoming strong in the Lord and a power in the church remain weak and useless in the Master's service.

After miscellaneous business a collection was taken resulting in \$19.21 for India and \$54.56 for the Fort Wayne Mission. Two young souls confessed Christ and all enjoyed a feast of good things.

L. J. LEHMAN,
J. B. SMITH,
Secretaries.

For the Herald of Truth.

REPORT

Of the Eleventh Annual Sunday School Conference, held at Rockton, Pa., Aug. 22 and 23, 1905.

The first session was held on Tuesday evening and was opened by reading from Prov. 4 and prayer by Bish. I. J. Buchwalter of Dalton, Ohio. The organization resulted in the election of the following officers: Moderator, D. H. Bender; assistant moderator, L. A. Blough; secretaries, John B. Seitz and Sallie L. Miller; treasurer, David Kirk; chorister, Henry E. Burkholder. The moderator appointed G. D. Miller query manager.

The topic for the evening was, How to increase the efficiency of the Sunday school, and was opened by N. E. Miller, followed by S. G. Shetler and others. Thus the work of the conference opened in an interesting and edifying manner.

Wednesday forenoon session was devoted to the discussion of the topic, The Sunday school as a factor.—1. In gaining knowledge; 2. In cultivating sociability; 3. In developing Christian character; 4. In indoctrinating; 5. In reaching the unsaved. Many practical and helpful thoughts were presented by the various speakers, and all were made to realize that the Sunday school was indeed an important agency in the development of the Christian life.

* Those who were the prime movers in the establishment of the Chicago Mission, however, knew there was no other way to reach the people, at that time, so well that they had not the least hesitation as far as means were concerned. It was the waiting means that pushed the work rather than the work begging for support.—Editor.

HERALD OF TRUTH.

Immediately after the noon intermission, a children's service was conducted by Sallie L. Miller. This was a new feature of the Sunday school conference in this district, and proved so interesting that it will undoubtedly become a permanent part of future conferences.

Dangers that threaten the Christian Sabbath, was next discussed, the discussion being opened by W. C. Hershberger. Adeline V. Brunk had a well-prepared essay on this subject; she being unable to be present, her essay was read by Mary Seitz. J. B. Seitz gave an interesting talk on Unity among the Workers, and Grace Herr read a comprehensive essay on the same subject.

Quite a number of queries bearing on the work of the Sunday school were discussed by the conference in a general way.

The secretaries were unable to give a complete report of the schools in the district, as not all schools reported to the conference, but a summary of the twelve schools that reported shows a total of 79 officers, 89 teachers, 1,150 pupils. Number of pupils received into church fellowship during the year, 31. Contributions, \$283.42.

The first part of the evening session was devoted to a song service, after which the subject of Christian development and stability was presented by D. H. Bender. The remainder of the evening was devoted to short talks on various phases of Christian work, of which the mission subject received attention.

It was decided that the Sunday school year shall be considered to begin and end with July 1st, and the various schools were instructed to make out their reports accordingly. G. D. Miller, A. D. Martin and S. G. Shetler were appointed a committee to arrange a program for the next annual Sunday school conference, which is to meet on Tuesday before the last Friday in August, 1906, at Springs, Pa.

Thoughtful gems collected from the various talks given during the conference.—The Sunday school can and ought to give to the young people what the church cannot give. The old people are needed in the Sunday school, and old people need the help of the Sunday school as well as the young. The Sunday school teacher needs more than knowledge. Preparation is an important essential in Sunday school work. People will go where they are welcomed. Encourage the absentees to come by telling them something interesting concerning the school. The life within is manifested in outward activities. Temperament and environment determine the formation of our character; over the former we have very little control; let us take care of the latter.

Nothing can take the place of home influence. There are possibilities wrapped up in boys and girls that the Sunday school should develop. The Sunday school teacher who is unwilling to make self-denials cannot do effective work. We must simplify the doctrinal points and suit our teachings to the lambs. It is the part of each worker to help in the saving of souls. Look carefully after the children of ungodly parents; the Sunday school has often been the means of bringing these parents to Christ through their children. If there is an unconverted person in your class, remember you are to a large extent responsible for the salvation of that soul. Keep your eyes open. Be as wise as the bees—gather honey. The Sabbath was made for man to use to God's glory, only. When our occupation debars us from serving our God, or looking after our family, it is our duty to change occupations. Where there is no Sabbath-keeping, there is no real religion. Keep the commandments because

God says so, but also use your reason in their observance. If we have a Babel within us, how can we have anything but confusion among us? Unity with God has delivered men from prison. Christ does not always demand uniformity, but he does demand unity. There are many people in the Sunday school who are good pullers, but they will not pull together. It is a lack of moral courage when people entertain visitors in their homes during public service. If the ox persists in falling in the ditch on Saturday evening, either fill the ditch or kill the ox. God takes care of the servant who does his will at the sacrifice of everything else. If a person is once properly converted, he seldom, if ever, needs to be re-converted. There is no such thing as Christian stability without Christian development. Apart from God and his grace we are nothing. The society you keep indicates into what you will develop; your business shows into what you have developed. There is nothing so powerful as love. A stable Christian is the grandest and noblest work of God.

SECRETARIES.

CONFERENCE NOTICES.

Western District Conference.

The Amish Mennonite Church Conference for the Western District will be held with the Sycamore Grove church, Cass Co., Mo., Wednesday and Thursday, Oct. 11th and 12th. The Sunday School Conference will be held at the same place Friday, Oct. 13th. Ministers' meeting on the morning of the 11th, previous to the conference. All those coming from a distance will be met at Garden City or East Lynne, Mo. A cordial invitation is extended to all and especially to the ministers.

Sunday School Conference.

A Mennonite Sunday School Conference will be held at La Junta, Colo., on the 4th and 5th of November, 1905. As this is the first conference of the kind at this place we especially desire that the brethren and sisters who expect to attend the Oregon Conference will if possible arrange to stop with us on their return home, on the above mentioned dates. All are cordially invited to attend.

J. M. B.

Semi-Annual Conference.

The fall session of the Virginia Conference will be held at the Zion M. H. (Lower District) on the second Friday in October (Oct. 13, 1905). Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Bish. Lewis Shank, Broadway, Rockingham Co., Va.

C. H. BRUNK, Sec.

General Conference.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 15, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Loucks.

Missouri and Iowa Conference.

The Missouri and Iowa conferences will hold its annual session on Thursday and Friday, Sept. 28th and 29th, at the Mennonite church near South English, Iowa. The Sunday school workers meet on Tuesday and Wednesday, Sept. 26th and 27th. We invite church and Sunday school workers to come and help us. Pray that these meetings may be to the honor and glory of God.—Bring Church and Sunday School Hymnals. Those coming on the Milwaukee railroad will be met at North English or Webster. Those coming on the Rock Island will be met at South English or Harper Island will be met at South English or Harper. Notify S. B. Wenger, J. P. Cook or W. T. Line-weaver.

The annual church and Sunday school conferences for Kansas, Nebraska and the Western states will be held near Hubbard, Ore., Oct. 26. Announce your coming to Noah L. Hershberger or Daniel Stauffer, Hubbard, Ore. For special railroad rates apply to Bro. T. M. Erb, Newton, Kan. There will be a Bible conference held at Nampa, Idaho, Oct. 10-17. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference.

COMMITTEE.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 28, 1905.

Vol. XLII. No. 39.

NOTICE—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Charity rejecteth not in iniquity, but rejoiceth in the truth (1 Cor. 3:6).

Doth our law judge any man before it hear him, and know what he doeth? (John 7:51).

Judge not according to the outward appearance, but judge righteous judgment (John 7:24).

Learn to do well; seek judgment; relieve the oppressed; judge the fatherless, plead for the widow (Isa. 1:17).

The General Conference of that branch of the Mennonite church represented by the "Christliche Bundesbote" and "The Mennonite" will be held at Mountain Lake, Minn., beginning Oct. 5, 1905.

Several articles, for want of space, had to be left over for next week; among them the Philadelphia "Home Mission Notes." All articles for next week's issue should reach us not later than Friday.

General Conference.—Those interested in the General Conference meeting will please notice that the date of meeting has been changed from Nov. 15th to Nov. 16th, so as not to conflict with the date set by the Evangelizing and Benevolent Board, which has its meeting at the same place on the 14th and 15th.

The General Conference of that part of the Mennonite church represented by the Herald of Truth embracing sixteen state or district conferences will be held at Berlin, Ont., beginning Nov. 16, 1905. May the Lord direct the minds of the leaders of these conferences to have an eye single to the glory of God, the upbuilding of Zion and the salvation of souls.

More German Bibles.—The Mennonite Publishing Company has a large order of German Bibles on the way from Germany. We shall be prepared to fill all orders in this line promptly. English Bibles, ditto.

Send your orders. Prices are always reasonable. Catalogues free.

In the missionary columns of this issue of our paper will be found an excellent and interesting account of the recent communion service, which we feel sure will deeply interest all our readers. We are always glad for these contributions and hope our workers there will continue from time to time to supply the columns of the Herald with matter of this kind.

Correction.—In the editorial in last week's Herald under the title of "Baptism," on the first page, the printer by some oversight dropped out the twelfth line and badly spoiled the sense of the article. The part beginning with the preceding period should read as follows: "We venture to say that the great controversy between immersionists and aspersionists or sprinklers, which has occupied the minds of formalists through the ages of Christianity, will not be any more settled a century hence than now; from the fact that formalism will not and cannot be fully eradicated while men will live in this imperfect world."

Silent Missionaries.—From an exchange we learn of a new and rather novel way of sending vast numbers of silent missionaries to get the word of God more effectually before the people. For this purpose a company has been incorporated, which will put large cards bearing scripture quotations into all the cars in the United States and also will secure bill boards in the cities for the display of texts in large type, and in this way bring the gospel of truth before the eyes of the people who seldom or never attend religious services and many perhaps who for various reasons can not attend public ministrations. Every child of God should pray that the divine blessing might be upon the effort and that it might be bread cast upon the waters which shall return after many days.

Marriage of Divorced Banned.—The Church of England in Canada, in its recent general synod at Quebec, for British America, decided that no clergyman owing obedience to its decrees can hereafter pronounce the wedding ceremony for the marriage of one divorced person with another, as long as the other party to the divorce is alive. This is the first large representative body of the Episcopal church to take this action.

The nineteen bishops present were unanimous for the action; only a few of the clergy opposed it. The laity present who had the right to vote came near defeating the decision. Marriage originated by God; divorce is an expedient of man. Legal separation, short of divorce, is preferable to divorce, but the relation unbroken is the divine idea.—[Christ. Conservator.]

Opened for Service.—The Amish Mennonite meeting house known as "Oak Grove" in Wayne Co., Ohio, has been rebuilt and the new house being just completed was opened for public services on Sunday, Sept. 17, 1905. It is estimated that about 2,000 people were present. Bish. Ira Buchwalter and Pre. Samuel Miller of Holmes county conducted the services. A number of others also gave short talks. Bro. and Sister M. C. Lehman (missionaries to India) were also present, and a collection, amounting to \$76.00, was taken for the benefit of the missionary cause in India. Bro. and Sister Lehman occupied most of the time in the evening service. The house is a very large one and was erected at a cost of about \$7,000.00. May God bless the work and may it ever redound to the glory of God and the upbuilding of the cause of Christ, and ever prove to be as a fountain of living water flowing forth from the throne of the living God, to the refreshing of thirsty souls.

Official figures published in St. Petersburg, Russia, show that the Russian losses in ships at Port Arthur, Vladivostok and in the Sea of Japan during the war foot up the enormous sum of \$113,000,000. This is in ships alone, besides all the other losses and expenditures, which amount to hundreds of millions more. The peace-loving people of all lands will rejoice to hear that the Czar of Russia, "while the echo of his guns in Manchuria is still ringing in his ears," has addressed a note to the governments of the different kingdoms and countries in the form of an invitation to a peace meeting at The Hague. The object of this meeting is to put the nations on a basis of permanent peace and eliminate war from international politics. It is good to see Russia taking the lead in this direction, and we should be ready to lend our influence and our prayers to a purpose so devoutly to be wished for—a condition of universal peace with the nations of the world. If the money spent in war could be applied to this

The Indiana and Michigan Mennonite Conference will be held at the Salem meeting house five miles west of New Paris, Elkhart Co., Ind., on Oct. 12th and 13th. Bishops will meet at 9 a. m. and conference commences at 10 o'clock. A cordial invitation is extended to all, especially to ministers. Send questions to Jonas Hartzler, Sec., Goshen, Ind., or David Burkholder, Nappanee, Ind.

MARRIAGES.

Martin—Harnish.—On the 6th of September, 1905, at the home of the bride's parents in Lancaster Co., Pa., by Bish. Isaac Eby, Amos Z. Martin of Lancaster and Mary A. Harnish of Strasburg, Pa.

Kuhns—Miller.—On September 6, 1905, near Columbus, Kansas, Bro. Elijah Kuhns and Sister Lizzie Miller were united in the holy bonds of matrimony. May God's blessings rest upon them.

Detweiler—Yoder.—On the 9th of September, 1905, at the home of the bride, by Pre. H. G. Anglemeyer, Bro. Frank Detweiler of Levin and Sister Cora Meyer of Silverdale, Bucks Co., Pa.

Martin—Weaver.—On the 12th of September, 1905, at the home of the bride's parents in Augusta Co., Va., by Bish. A. P. Heatwole, Bro. Daniel Martin of Ohio and Sister Yena Weaver, daughter of David Weaver, May God's blessing abide upon them and may their life be a happy one.

DEATHS.

Hertzler—Near Port Royal, Juniata Co., Pa. Sept. 5, 1905, John Hertzler, Sr., author of the "Hertzler Genealogy," aged 82 Y. 8 M. 19. Interment in the Lost Creek Valley Mennonite graveyard. The deceased was widely known in connection with the books he compiled and published, and he was highly esteemed for his many good qualities. Many will miss him as a kind friend. His conversation, drawn from a long and rich experience, was interesting and edifying and his personality and friendship were so attractive that one could not help being drawn to him by strong cords of love. Those who were privileged to tarry with him in his home, soon found him to be a Bible reader, a man of prayer and one who feared God and loved his fellowmen. A very large concourse of friends gathered at the funeral, and the flowing the Hertzler home into the lawn and under the shade trees where seats were provided. Pastor Moser of the Lutheran church at Port Royal preached the funeral sermon, assisted by Pre. Spangier.

Schumacher.—On the 8th of Sept. 1905, near Hultont, Allen Co., Ohio, of consumption, Sarah, daughter of Jacob Schumacher, aged 21 Y. 8 M. 18 D. She was a member of the Swiss Mennonite church, and is survived by her father, two brothers and six sisters. The mother died some years ago. She was buried at the Ghenczer church, where services were conducted by the brethren John Moser, — Bear and — Hege.

Fretz.—On the 5th of Sept. 1905, at Jordan Harbor, Lincoln Co., Ont., Manassah Fretz, aged 76 Y. 11 M. He was a faithful member of the Mennonite church and was buried at the Cedar Grove burying-ground in York county. Services were conducted by S. F. Coffman at the Vineland M. H., and at Cedar Grove by S. R. Hoover and L. J. Burkholder, from 2 Tim. 4:6-8.

Thomas—Jesse Sylvester, son of Bro. Silas Thomas of Connor, Pa., died of consumption, Sept. 5, 1905, aged 17 Y. 10 M. Jesse was a kind-hearted boy in the family and among his associates. He was baptized and received into the church about four months before his death. He died with a bright hope of entering the glory world. Funeral services were conducted at the Thomas church on the 7th by S. D. Yoder, Jan. Saylor, S. Glinesberger and L. A. Blough. He leaves many friends, but they need not sorrow without hope.

McClintock.—On Sept. 4, 1905, at the home of her son-in-law, Frank Folk, near Grantsville, Md., of paralysis and dropsical affection, Fanny (Tressler) McClintock, aged 63 Y. 1 M. 5 D. Her life was in many ways an unfortunate one, but during her last illness she was made to feel the need of a Savior, she confessed her sins, accepted Christ, was baptized and received into the Mennonite church. Funeral services on the 5th, conducted by D. H. Bender, at Springs, Pa. Text, Rom. 14:12. Interment in cemetery near by.

Loux.—On the 5th of Sept. 1905, in Dublin, Bucks Co., Pa., Nancy Loux, aged 80 Y. 14 D. She was born Aug. 21, 1825. She was buried near the Deep Run Brick M. H. Services were conducted at the home by H. B. Rosenberger and at the meeting house by Allen Fretz. Text, 1 Pet. 1:24, 25.

Hartman.—On the 12th of Sept. 1905, at the home of Pre. Amos S. Cripe, near Emma, Lagrange

Co., Ind., of a lingering illness, Eliza Hartman, daughter of Pre. John Hartman; aged 63 Y. 10 M. 5 D. She was born Nov. 8, 1841, in Richland Co., Ohio, where she had her home until last spring, when she went to live with Bro. Cripe's Sister Cripe being her niece, where she remained to the time of her death. Funeral services were conducted at the Emma M. H. by John F. Funk and John Garber. Text, Prov. 27:1. Peace to her ashes. She is survived by two brothers, both residing in Ohio.

FINANCIAL REPORT
Of the Mennonite Evangelizing and Benevolent Board for the Month of August, 1905.

RECEIPTS.

Evangelizing.—Mrs. J. A. Hartzler, \$3; Cong. Dekalb Co., Ind., \$4.40; Rockton (Pa.) S. S., \$1; Loux, \$10; Pleasant Valley S. S., Kan., \$8.23; Chicago Mission.—A. R. Miller, 50c; an aged Sister, Elkhart, \$2; Mrs. Cooper, Goshen, 50c; L. S. Eash, 75c; Mrs. Isaac Yoder, \$1; Bro. and Sister Smith, Ill., \$10; a Friend, \$3; a Friend, \$2; Joel Reber, \$10; Joe Nebel, \$2; visiting friends, \$13.50; J. S. Yoder, \$3; rent, \$25; Elizabeth Yoder (workman), \$2. Total, \$78.25.

Chicago Mission Building Fund.—Forks Cong. Ind., \$14.17.

Indiana Mission.—John W. Weaver, part profit selling Hymnals, \$25.24; Shore Cong., Ind., \$17.25; John H. Hershey, \$2; West Liberty Cong., Kan., \$12; Long Green S. S., Md., \$6.34; Larned Cong., Kan., \$12.09; Vineland Cong., Ont., \$47.15; J. P. Cook, \$9; Martinsburg Dist., Pa., \$13.49; Diller S. S., Pa., \$10; Katie E. Ringenberg, \$10; a Sister, Kansas, \$1; Palmyra (Mo.) Cong., \$8.85; Enos B. Loux, \$10; Pleasant Valley S. S., Kan., \$8.23; S. S. Meeting, Mahoning Co., O., \$46.83; an aged Sister, Elkhart, \$1. Total, \$282.50.

Indiana Orphans.—Mrs. Peter Lehman, \$15; Daniel Obendorf, \$15; Fanny Tschants, \$15; C. D. Yoder and wife, \$15; Enos B. Loux, \$5; Allenville A. M. S. S., Pa., \$6.31. Total, \$73.31.

Old People's Home.—Enos B. Loux, \$5. Orphans' Home.—Enos B. Loux, \$5. Kansas City Mission.—An aged Sister, Elkhart, \$2.00.

Sent Direct to India (May, June and July reports, 1905).—Canton (Kan.) S. S., \$22.50; School grant from government, \$5; Ellen S. Delp, \$5; from village, \$10; Roseland (Pa.) S. S., \$13.44; A. R. Zook, \$5; Maple Grove Cong., Ind., \$25; Fanny Garber, \$15; A. M. S. S., Nappanee, Ind., \$13; A. M. Garber, \$5; Cedar Grove Cong., Ont., \$26.25; Old Sonnenberg Cong., O., \$36; request per A. B. Rosenberger, \$50; sale of watch guards, Blind School, O., \$1.25; National Bible Society, Scotland, \$25; from Cass Co., Mo., \$200; Mr. and Mrs. Samuel Guth, \$25; Government (for lepers), \$50; Henrietta Cooprider, \$1; Doylestown S. S., Pa., \$37.50; Valentine Strubhar, \$15; Frank Frink (for village), \$14.00; Christian Herald, \$5; Government (for lepers), \$50; Irvin and Bertha Detweiler, \$2.50; from Illinois, per John Schertz, \$75; A. M. Conf., Ohio, \$22; Mrs. S. A. Kurtz, \$15; Jos. St. Stauffer, \$15; S. S. Seward Co., Neb., \$12.58; Zion Cong., Ore., \$10; a Sister, Pa., \$1; Roanoke S. S., Ill., \$15; A. L. and A. E. Stoltzfus, \$15; Weaver's S. S. and Home S. S. Conf., Pa., \$37.50; Philadelphia Mission, \$18.96; Jacob Burky, \$25; Freeport (Ill.) Cong. and S. S., \$104; S. P. Zook, \$20; South Union and Walnut Grove Congs., O., \$50; A. Schiller, \$10; from Edinburgh, Scotland (for lepers), \$270; Government (for lepers), \$65. Total, \$1,619.63.

Wayne Mission.—Susie Gilmore, \$5; an aged Sister, Elkhart, \$2; Elkhart S. S., \$10.50; A. R. Miller, 50c; A. M. S. S., Belleville, Pa., \$18.72. Total, \$36.72.

PAID.

Evangelizing.—R. M. Weaver, for workers in Kansas, \$12.56.

Chicago Mission.—JULY. Domestic, \$6; railroad fare, \$6.45; street car fare, \$40; laundry, \$6.38; paint, \$3.05; water taxes, \$18.55; stationery, \$2; water sink, 60c; footwear, \$2.50; charity, \$1.10; clothing, \$12.75; telephone, \$5c; medicine, \$1; gas, \$5.30; ice, \$1.05; soap, 92c; express, 60c; living, \$32.43; repairing, 60c; contractor, \$10; lettering, \$2.00; painting window, \$7; sundries, \$2.52. Total, \$181.44.

AUGUST.—Domestic, \$6; stationery, \$6.72; gas, \$4.05; railroad fare, \$6; street paving, \$18.25; laundry, \$5.60; soap, 65c; ice, 55c; express, 70c; labor, \$1.50; hardware, \$1.16; gasoline, 60c; telegram, 25c; living, \$20.58; sundries, 97c. Total, \$237.58.

Gratefully acknowledged,

G. L. BENDER, Elkhart, Ind. Treas.

Mennonite Board of Charitable Homes.

Received for Fort Wayne Mission Building—Valley Cong., \$25; Cong. and S. S. in Mahoning and Columbiana Cos., Ohio, \$51.45. Total, \$73.45. G. L. BENDER, Elkhart, Ind. Financial Sec.

AN OLD BIBLE FOR SALE.

This Bible was printed in Zurich, Switzerland, by Christoffel Froscaner, in A. D. 1536. The New Testament part was completed the sixteenth day in the morning of 1539. The print is large and plain, in the old style German. It has numerous illustrations. The Bible is well preserved for its age. It was substantially re-bound in full leather some twenty years ago. It would be a rare relic for some person, society, library or archive. For further particulars and terms write to

S. D. GUENGERICH, Weillman, Iowa.

GOSHEN COLLEGE.

The fall term of Goshen College opens Sept. 27th and continues twelve weeks. \$24.50 pays for board and tuition one term. Send for catalogue. Goshen College, Goshen, Ind.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the Southern Railway and Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C.; Chas. S. Chase, Agent, 222 Commercial Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH, Colonization Agent, U. F. R. Omaha, Neb.

YOUNG PEOPLE'S PAPER.

Edited by A. B. Kolb, former editor of the Herald of Truth. A sixteen page, illustrated monthly. Size of paper, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind. Per JOHN F. FUNK, Pres.

TREES Fruit, Shade and Ornamental. of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

sionary work and for the education of the benighted heathen and the general amelioration of the human race, surely the angels would rejoice and the angelic host would again, as when the Prince of Peace was born, unite in the glorious song, "Glory to God in the highest, and on earth peace, good will to men."

Industrial Missions.—This is the age of missions, and a certain writer says, "an age of industrial missions." "We have talked," he says further, "with a number of missionaries of various missions recently, and find they are very tired of the ordinary methods of mission work. Yet they are committed to the system of their committees and are not free to speak out. If the home committees would investigate and ask for the true opinion of each of their missionaries they might learn something to their advantage." "This," as said above, "is the age of industrial missions, but if the spiritual is not made foremost there is great danger. It is putting new weapons—plenty and ease—into the devil's hands. When we took up this line, we knew it was about the most difficult of all kinds of mission work. We have the greatest difficulty in making our people understand that the primary object of the I. E. M. is not to bring ease to them, but to prepare them to be self-supporting Christian workers. To this end we are striving in every way possible to bring them to Christ. Industry is a handmaid of religion, but industry alone is not religion, as some seem to think. A lazy man will never make a good Christian, but an industrious man is not necessarily a saved man, though he stands a far better chance than the lazy man. Industrial missions, with salvation left out, are not worthy of the name of missions. Let us put God first in all things."—[From the Industrial Mis. Herald.]

Up the Stream.—It is very easy to go with the current, very easy to let the boat drift, and one peculiar fact about the drifting is that we never drift upwards, but always downward; we never drift against opposing forces, but are always drawn with these forces and in the direction which they take. That is the reason why the young man who throws himself into the current of ungodly companions is drawn along with them into the great whirlpool of destruction; that is the reason why the indolent student never attains to knowledge; and why the careless and indolent professor never makes progress in the divine life; he floats down the stream of time with the current, and his end is well illustrated in the character of "Ignorance," as given by John Bunyan in his Pilgrim's Progress.

To accomplish anything in any department of life, and especially in Christian life, we must be prepared to wrestle with difficulties, face the enemy, meet the opposing forces without shrinking, and overcome them; we must row up the stream even if the current is swift and strong; we must climb the mountain, though it be steep and

rough and to the inexperienced might seem like a hopeless task; we must not lose courage, but pressing forward toward the mark of the high calling, keep in view the motto, "Onward and upward," until we reach the goal and are able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, but not to me only, but unto all them also that love his appearing."

The law of Moses demands that when there is a controversy between men, and they come before the judges, the judges shall justify the righteous and condemn the wicked (Deut. 25:1). This is a grand lesson for everybody, especially for those who have upon them the responsibilities of passing judgment on others in cases of right and wrong, and we see that the command to justify the righteous is just as important, just as imperative and means just as much, and even more, than the command to condemn the wrong, and is therefore to be observed and carried out with the same care and the same regard to justice as the command to condemn the wicked and the unrighteous. When a man is found innocent of a charge he should be pronounced innocent just as well as a man found guilty is pronounced guilty, and the judge or court, whether civil or ecclesiastical, pronouncing the transgressor guilty and failing to declare the innocent **not guilty** is himself guilty of the grossest injustice. It is so natural for people to condemn each other that it is certainly more needful to command and admonish them to justify the right than to condemn the wrong, because we are naturally inclined to condemn rather than to justify; to speak evil of one another rather than good. We continually hear words of condemnation, even among the brethren, but, oh! so seldom a word of commendation or justification, and if this be true, what an awful responsibility some who assume to be judges over their brethren will have resting upon themselves in the day of judgment, when they will come to realize that they have had "respect of persons," and for selfish purposes wrested justice, condemned the innocent and justified the guilty. Let every one examine himself and seek after the wisdom which is from above, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (Jas. 3:17).

PERSONAL MENTION.

Bish. M. A. Mast and wife of Walnut Creek, Holmes Co., Ohio, left home a few days ago for a trip to Nebraska.

Bish. David Burkholder of Nappanee, Ind., has just returned from an extended trip among the churches in eastern Pennsylvania.

Bish. D. J. Johns of the A. M. congregation, east of Goshen, Elkhart Co., Ind., recently spent some time in Oscoda Co., Mich., visiting friends and doing some church work.

M. C. Lehman and wife visited the Martin's congregation near Orrville, Ohio, Sept. 15th. Their addresses were very much appreciated. May God's blessings rest upon them.

Among the visitors at the Publishing House on Thursday of last week were Sister Anna H. Kauffman and her mother, Sister J. S. Hartzler, and Sister Elizabeth Miller, all of Goshen.

Pre. Samuel Hostetter and his brother Joseph and David J. Kauffman of Brown Co., Ind., recently made a trip to Oscoda Co., Mich., for the purpose of visiting friends and seeing the country.

Bro. Henry Smith of Allen Co., Ohio, who has been spending some time at the Canton (Ohio) Mission, after enjoying a short vacation at home, left about the 15th of September for Kansas City, where he expects to assist in the work of the mission there.

Sister Anna L. Miller of Springs, Somerset Co., Pa., stopped over about two weeks, visiting among the brotherhood at Elkhart, on her way to Pasadena, California, where she expects to remain about a year and a half on account of her health. We hope she may have a pleasant trip and speedy recovery. She also ordered the Herald to her new address.

Bro. George Lapp of Adams Co., Neb., conducted meetings in the Mennonite meeting house at New Danville, Lancaster Co., Pa., on Wednesday, Sept. 20th, in the forenoon, and at Rohrerstown in the afternoon. He also conducted services in Mountville the same evening. He and his wife are on their way to New York, where they will be met by M. C. Lehman and wife, and together they expect to sail for India on the 4th of October, to take up their work as missionaries in that country.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyrighted 1905.)

By Oliver Olden.

PSALM XXII.

My God, my God, why dost thy Spirit leave me?
Why dost thou so neglect my suppliant cry,
As day and night for heavenly aid I sigh?
Why dost thou not in tender grace relieve me?

Thou God, who didst in sacred love conceive me,
Oh, do not in oppression pass me by,
Nor leave me strengthless 'mongst my foes to die,
But to thy kind and succoring heart receive me.

In midst of congregation will I praise
Thy holy name, the kingdom is thine own;
And all the kindred nations high shall raise
Their voices in a reverencing tone.

Thy love they shall declare throughout their days,
As through the generations it has grown,
New York City.

For the Herald of Truth.

THE RELATION OF THE SWISS BRETHREN TO THOMAS MUENZER.

By John Horsch.

(Conclusion.)

"Be strong. Thou hast the Bible for defense against the idolatrous caution of Luther.... against the deceitful, weak-kneed faith, against Christ as they should, although they have just opened the gospel for all the world that people may or should read for themselves; but not many do, for everybody follows their authority." "And if thou must suffer for it, thou knowest well that it can not be otherwise. Christ must suffer still more in his members. But he will strengthen and keep them steadfast to the end. May God give grace to thee and us." "We, too, shall in time see persecution come upon us through them (the leaders in the state-church reformation). Therefore pray to God for us. Once more we admonish thee.... do not act, teach or establish anything according to human opinion, your own or that of others, and abolish again what has been so established, but establish and teach only the clear word and practices of God, with the rule of Christ (on church discipline), the unadulterated baptism and unadulterated supper." "I think and believe they (the state-church reformers) propose to become true papists and popes." "Thus, unless God prevents, we mean to show up their deficiency and not fear what may happen to us on account of it."

Thus far the letter of the Brethren. Their well-meant monitions were wasted on Muenzer. On Sept. 28, 1524, he was expelled from Muehlhausen in Saxony, where he had come shortly before. He went to Nuremberg and wrote a book against Luther in which he advocated open rebellion. Thence he undertook a journey to Switzerland, having received word of the uprising of the peasants in the south. He did, however, not go to Zurich. It is unlikely that he entertained the hope to persuade the Swiss Brethren to unite with his party. If he had received their letter he knew more about their motives and purposes than they knew about his own. He went first to Basel, where he visited the Zwinglian reformer Oecolampad and stated to him his rebellious tenets. It is a remarkable fact that a few years later a revolution took place in Basel, Oecolampad's party rising in a revolt against the government and forcing it to accept the Zwinglian reformation.

From Basel Muenzer went to Griesheim, near Schaffhausen, hoping to spread his views among the peasants of that region. Those peasants, however, adhered to the famous Twelve Articles. Their aim was not the overthrow of the existing government. What they fought for was reasonable political reforms, including the abolishment of serfdom. All evidence we have goes to show that Muenzer had no success whatever in the attempt to propagate his peculiar teachings among them. Disappointed he returned to Muehlhausen about two months later. Doubtless he wished the southern peasants every success, although from his point of view their reform program did not go far enough.

Certain representatives of the Swiss Brethren, it is said, came to Griesheim to confer with Muenzer—only to learn that his aims were principally of a political nature and his principles differed radically from their own. Not one of the Brethren, as far

as is known, became an adherent of Muenzer. Nor is there any evidence that the Brethren were led to modify any of their principles and teachings through Muenzer's influence. Nor did Muenzer, on the other hand, permit himself to be influenced by the Brethren. He became one of the leaders of the rebellious peasants and was, as such, taken captive after the battle of Frankenhausen, and beheaded. Shortly before his death he again embraced the Roman Catholic faith.

The assertions that Thomas Muenzer was an Anabaptist and that he was of the same party as the Swiss Brethren and that the rise of the Anabaptists in Switzerland was due to his influence, are utterly unfounded. Although both Muenzer and the Brethren held the Lutheran and Zwinglian reformation to be not sufficiently thorough, they differed radically in their purpose and principles. Muenzer's aims were preeminently political. Proposing the overthrow of the existing form of civil government, he aimed at a political and social reformation; he was a revolutionist. The Brethren, on the other hand, took the word of God for their sole authority and hence could not sanction revolutionary tenets. They were not interested in political endeavors, being well contented with the existing government and asking of it nothing above toleration. All their endeavors were concentrated in the noble attempt to organize a true New Testament church. They were well aware that the primitive Christians had lived under a heathen government, by which they were even persecuted, and yet had held it their duty to honor and obey it, except in things which are contrary to God's word. Had the Lord aimed at a political reformation, "then would his servants fight," as he himself said before Pilate, but he enjoined the principle of non-resistance upon his followers. The Brethren held that only a carnal religion can be propagated or upheld by the carnal sword.

It is interesting to notice that Martin Luther, who was thoroughly acquainted with Muenzer's principles and aims, never held him to be an Anabaptist.

Cleveland, Ohio.

For the Herald of Truth.

A FULL SURRENDER.

By Hannah Hinkel.

In conversion God gives to us; in consecration we give to God. Every true child of God knows that a full surrender or consecration should immediately follow conversion. This is what Paul teaches (Rom. 12:1); "I beseech you, brethren (and sisters), by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We must give ourselves to God and his service. No half-way work will answer. The apostle writes to the Thessalonians (1 Thess. 5:23), "The very God of peace sanctify you wholly, and I pray God, your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." There are many professed Christians in this day and age of the world who would like to carry Christ on one shoulder and the world on the other. God cannot use such people as that. Every soul is commanded to give himself to God and to be his for time and eternity, with all his abilities, powers, talents, possessions and whatever gifts God may have bestowed upon him—the whole heart, the whole soul, all his strength and all his mind.

Reader, have you done this? Are you giving yourself fully and altogether to the service of God in this way? Is it your chief and only purpose to live for God, and his cause, for his glory and the welfare of your fellow-men? If you are a professed Christian and have not thus given yourself to God—why not? Alas! what spiritual losses we suffer because we hold back part of the price—some little pet thing that we are not willing to give up.

We must not expect to enjoy the blessings of the religion of Jesus, the full joys of a Christian life, unless we give ourselves fully and entirely into the hands of God and to the guidance of his Holy Spirit.

The following story may be used as an illustration to this subject: "A little child was one day playing with a vase; he put his little hand into the narrow opening and when he wanted to withdraw the hand the opening seemed too small, and he could not withdraw it. His father came to his assistance, but all in vain. It was proposed to break the vase, when the father said, 'Now, my son, make one more trial; open your hand, hold your fingers out straight and then pull.' To their astonishment the little fellow said, 'Oh, no, papa, I could not do that, for if I did I would drop my penny.' He had been holding on to a penny all the time. No wonder he could not withdraw his hand."

Now, many of us are like the little boy with the penny in his hand. Drop the copper; give up the hindrance whatever it may be, and God will give you gold, silver and precious stones instead of the wood, hay, stubble, etc., that you have been holding on to.

Many people of to-day lay some of their sins on the altar, thinking that God will be satisfied with that, but God cannot use us only when we are ready to give up all that is between him and us, and in this way only can we bring him acceptable service, receive the blessings of his grace and rejoice in the hope of the better life.

This will bring us true happiness, and we can rejoice in the promises of God, while the things we once loved we will hate and despise. Those who are only converted in part, will find the Christian life burdensome; they will have a continual desire after the things of this world and allowing themselves to be led along in this way they will soon grow cold and turn back to the ways of sin.

We need a clean heart, cleansed by virtue of the blood of Jesus, washed and cleansed from all our sins and from all unrighteousness. Cleansing is God's work and to look to him in faith believing is our part of the work, and it is alone through faith in him and obedience to his word that we can obtain the divine blessing. Let us remember that if the Spirit of God dwelleth in us we are the temple of God; and if any man defile the temple of God himself shall God destroy, for the temple of God is holy, which temple ye are (1 Cor. 3:16, 17).

PATIENCE AND TRUST.

You want to be true, and you are trying to be. Learn these two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruit. Trust to God to weave your thread into the great web, though the pattern shows it not yet.—[George McDonald.]

The Indiana and Michigan Mennonite Conference will be held at the Salem meeting house five miles west of New Paris, Elkhart Co., Ind., on Oct. 12th and 13th. Diskings will meet at 9 A. M. and conference commences at 10 o'clock. A cordial invitation is extended to all, especially to ministers. Send questions to Jonas Hartzer, Sec., Goshen, Ind., or David Burkholder, Napoleon, Ind.

The fifth annual Sunday School Conference for Wayne, Stark and Medina counties, Ohio, will be held at the Pleasant View M. H., near North Lawrence, Stark Co., Ohio, on Oct. 14th. Those coming by rail will stop at North Lawrence.

MARRIAGES.

Brubaker—Moore.—At the home of the bride, near Mount Joy, Lancaster Co., Pa., by Bish. Jacob N. Brubaker, Clayton Brubaker of Lantz, Lancaster county, and Florence A. Moore of near Mount Joy. The Lord bless the young couple and may prosperity attend them through the journey of life.

Markley—Rohrer.—On the 7th of Sept. 1905, Bro. John Markley and Sister Mary Rohrer, both of Wadsworth, Ohio, by L. J. Buchwalter, at his home near Dalton, Ohio.

DEATHS.

A Sad Death.

Parret.—John H. Parret, of Pre. Philip Parret, deceased, of Chambersburg, Pa., a brakeman on the Cumberland Valley Railway, lost his life on Saturday evening, Sept. 9th, by falling from a freight car to the track and three freight cars passing over him; he sustained fatal injuries and died on Sunday at 10:30, about twelve hours after the accident. He leaves a sorrowing wife, one daughter, mother and sister, to mourn his sad, untimely death. He was born Jan. 12, 1875, and died as above given, aged 30 Y., 7 M., 27 D. In his younger days he learned the printing trade and for some time was an employee in the office of the Mennonite Publishing Co. He filled a number of different positions in various places and about four weeks ago returned to the employ of the C. V. R. R. and remained there until death cut short his career. He was buried at the Mennonite graveyard adjoining the Chambersburg M. H., where services were held by — Strite of Maugansville and Samuel Hess of Shermansburg. A very large congregation attended the services, manifesting their high esteem for the departed and their deep sympathy and regard for the bereaved and sorrowing family.

Denlinger.—On the 18th of Sept. 1905, at St. Joseph's Hospital in Lancaster, Pa., of paralysis, Barbara Denlinger of Witmer; aged about 88 years. She had been an inmate of the hospital about two weeks. She was buried on the 20th near the Mellinger meeting house.

Herr.—Daniel S. Herr, residing near Lantz, Lancaster Co., Pa., died on the 15th of Sept. 1905, at the home of his son, Rudolph Herr, in the 77th year of his age. The funeral was held on the 19th at the Mennonite meeting house at E. Petersburg. Services were conducted by Bish. Jacob N. Brubaker and Pre. John and Christian Leffever. Prace to his ashes.

Wagner.—On Sept. 5, 1905, at her home near East Greenville, Ohio, of cholera infantum, Viola, daughter of Mr. and Mrs. Frank Wagner; aged 11 M., 29 D. Funeral services at the Pleasant View M. H. by L. J. Buchwalter.

Frey.—On the 16th of Sept. 1905, near Pettisville, Fulton Co., Ohio, of typhoid fever, Phoebe, daughter of Bro. Eli and Anna Frey; aged 13 Y., less three days. She was born Sept. 19, 1892. She leaves a sorrowing father, mother, three sisters, seven brothers and a host of relatives and friends to mourn her and an early death. She was a child that loved to learn of God's ways and was a worker in the Sunday school, and we need not mourn as those who have no hope. Before she died she sang the hymn "Ever will I pray. Blessed is the Lord that taketh; blessed is the Lord that giveth." Funeral services were conducted on Sept. 18th in the M. M. H. by D. L. Wye in German and H. Rychner in English. Text, Psal. 145:5, 6. May God comfort the bereaved family.

Kreider.—On the 16th of Sept. 1905, at the home of her parents, Adam and Margaret Kreider, near Gap, Lancaster Co., Pa., Annie Kreider, aged 15 years. She was laid to rest at the Hess' Mennonite burying-ground on the 19th inst., when appropriate services were conducted by the ministers present.

Stuckey.—On the 29th of Aug. 1905, in Lyon Co., Kan., after a ten days' illness with diabetes, J. P. Stuckey, aged 61 Y., 3 M., 22 D. Bro. Stuckey

was at once time chosen to the ministry, but did not serve his congregation in that capacity.

Folk.—Susannah Folk, nee Shultz, was born Aug. 7, 1839; died Sept. 18, 1905, aged 66 Y., 1 M., 11 d. She suffered from a tumorous affection of the stomach for about a year, in which time she was reduced to a mere skeleton in form. She endured her sufferings patiently and died in hope of eternal life. She was for many years a member of the Mennonite church. She is survived by a husband, 11 children, 35 grandchildren, two brothers, three sisters and a large number of relatives and friends. Funeral from her late residence near Granville, Md., on Sept. 20th. Services at the house by Ed Miller and at the Casselman M. H. by D. H. Bender. Text, Phil. 1:23. Interment in the Casselman cemetery.

Glick.—Samuel Glick was born near Mascot, Lancaster Co., Pa., May 18, 1835, and died at his home in Belleville, Pa., Sept. 13, 1905, aged 70 Y., 3 M., 25 D. When he was two years old his parents moved to near Vicksburg, Union Co., Pa., where he grew to manhood and lived until the spring of 1895, when he moved with his family to Kishacoquillas Valley, living near Allensville, several years and thereafter in Belleville. Sept. 27, 1859, he was united in marriage with Mary E. Yoder of Juniata county, who died April 13, 1864. To this union were born three children, one of whom died in infancy. March 2, 1868, he was married to Catharine Sharp of Belleville. To this union were born eight children, one of whom, a daughter, died at the age of nearly four years. Deceased was raised on a farm and was a farmer all his life until 1895, after which time he lived a retired life, yet he was of such an industrious disposition that he never seemed to be idle. In his early youth he united with the Amish church, of which he remained a member until his death. Aug. 31, 1860, he had a stroke of paralysis, which rendered him helpless on the left side, making it necessary for him to remain in an invalid chair almost the whole of the time, which he did without a murmur. He kept growing weaker until about five weeks ago, when he was confined to his bed and was altogether dependent on the help of others. He suffered very little from pain, except during several days about a week before his death. During the five weeks that he was confined to his bed he did not eat much and a couple of feet, although he drank a little milk at first. With a desire that he might go to his eternal home, he gradually grew weaker until an easy end. He is survived by his wife and nine children, all of whom except one were present at the funeral; also three brothers and nineteen grandchildren. Three sisters and two brothers preceded him to the spirit world. Funeral services were held in the Locust Grove M. H., Sept. 15, at 10 o'clock, conducted by S. T. Yoder and J. L. Mast, from the text, 2 Cor. 4:17, 18-5:1. The large crowd of sympathizing friends who showed their last tribute of respect by attending the services testified to the esteem in which he was held in the community.

AN OLD BIBLE FOR SALE.

This Bible was printed in Zurich, Switzerland, by Christoff Froscner, in A. D. 1526. The New Testament part was completed the sixteenth day in the morning of 1539. The print is large and plain, in the old style German. It has numerous illustrations. The Bible is well preserved for its age. It was substantially re-bound in full leather some twenty years ago. It would be a rare relic for a collector, or a society, library or archive. For further particulars and terms write to S. D. GUENGERICH, R. F. D. No. 3, Wellman, Iowa.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Motives, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to Mennonite Publishing Co., Elkhart, Ind.



BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, type line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPS CLOTHING COMPANY
390 State St., Chicago, Ill.

GOSHEN COLLEGE.

The fall term of Goshen College opens Sept. 27th and continues twelve weeks. \$34.50 pays for board and tuition one term. Send for catalogue. Goshen College, Goshen, Ind.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. MCRAUGH,
Colonization Agent, U. P. R. R., Omaha, Neb.

THE GROWING SOUTH.

No other section is forging ahead so fast as the Southeastern States, in agriculture, horticulture, factory building and general progress. Along the

Southern Railway and Mobile & Ohio Railroad

are most desirable locations for farmers, stock raisers and fruit growers. Lands are the cheapest and most profitable in the United States, the climate pleasant and healthy, rain fall abundant, markets good. Land in large or small tracts on easy terms. Home seekers' rates twice a month. The summer is a good time to investigate. Publications and special information furnished. Our department is a bureau of free information for all seeking locations or investments.

M. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C., Chas. S. Chase, Agent, 622 Chemical Building, St. Louis, Mo.; M. A. Hays, Agent, 225 Dearborn Street, Chicago, Ill.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents Per Year.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper to whom large commissions will be paid. Agents and workers can make good money. WRITE FOR TERMS. We want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind.
Per JOHN F. FUNK, Pres.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER, 5, 1905.

Vol. XLII. No. 40.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

"If you have a kindness shown,
Pass it on;
'Twas not given for you alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears;
Pass it on."

Consistency is a jewel of the rarest value and consequently seldom found among those who make great pretensions.

It is an old saying very applicable in many of the experiences of life, that "people who live in glass-houses should throw no stones."

Humility and charity are twin sisters. Where they dwell there is always perfect peace and harmony, for the reason that "love worketh no ill to his neighbor," and every true child of God possesses these virtues to a greater or less extent.

Many excuse themselves for doing certain questionable things, because their conscience does not condemn them. The true method of deciding questions of this kind is to see what the Bible says about it, and govern ourselves in accordance with its teachings.

Bro. B. B. King, superintendent of the Fort Wayne Mission, asks us to say to all his correspondents and all who wish to correspond with him in reference to the Mission, to kindly address all mail matter to No. 1408 Franklin Avenue, Fort Wayne, Ind., instead of the address formerly given. Correspondents will kindly take notice of the change.

The Right Idea.—We were pleased to read in Bro. Brunk's report of the Kansas City Mission the following: "We are not working for church members, but to save men and women from their sins." If all were working to this end there would be much more Christianity in the world and a great deal more charity. Let us all labor and pray that the people may be saved from their sins, and the pumber will take care of themselves.

Jesus taught by example as well as by precept. The apostle says (Rom. 2:21), "Thou that teachest another, dost thou not teach thyself? Thou that preachest a man should not steal, dost thou steal?" It is not very easy for an honest, conscientious Christian man to stand up before a congregation and condemn the sins he himself is constantly guilty of, and yet there are a good many that do. But how shall they escape condemnation in the day of judgment?

All announcements, as conference notices and church meetings, Bible schools and Sunday school meetings, should have a signature of some one who has the authority to make the announcements, and no announcement should be made by any one who is not properly authorized to do so. We have so far published everything of this kind as it came along, because we have the confidence in the brotherhood that no one would make any announcement of any kind that was not made in good faith, and yet we sometimes receive them with only the initials of a brother whose full name we are not able to make out from the initials. So it will be considered a favor to have a full name and address attached to every announcement of this kind.

Simplicity.—A writer in the "Christian Instructor," speaking of the simplicity of worship, says, "It is a remarkably general sentiment among religious people that the church should go back to the simple life and simple forms of worship of the Lord, in order to prosper. Voices are heard on all sides mourning the departures from the way of God. As a result of this departure most of the churches are gaining very slightly in numbers and power and some are going back. Is it not a little noteworthy that some of the most worldly churches have the smallest percentage of increase?" We hear, as the writer says, voices from different sources confirming the statement that a reformation is needed to get the churches out of the formalities of popularity and worldliness, and get them back into the spiritual simplicity of the gospel. What we most regret, however, is that so many of our Mennonite churches and their leaders, instead of holding fast to the old landmarks of our simple ways, are continually making efforts to get up and out into this same stream of formality and popularity so much deplored by many of those who are in it. Brethren and sisters, let us not remove the

ancient landmarks which our fathers have set, but rather hold fast to that which we have that no man take away our crown (Rev. 3:11).

Writing Articles.—In writing articles for the Herald or any other paper, the writer should always have a special point in view; that is, he should have some object to attain, some purpose to subserve. Benjamin Franklin, in his day and while he was quite young, once wrote an article for one of the periodicals, which after its publication was read by one of the eminent critics of the day, who said, "There was nothing in it." He meant to say, of course, that it had no point. It was simply a neat composition, a putting together of words which lacked thought and purpose. Franklin said, after reading these criticisms he made up his mind that no article or essay of his should ever go to the printer without something in it, and we think those who read his later writings found that he had well adhered to his resolution. This might be a kind of an object lesson for all who make their first attempts at writing for periodicals of any kind. Be sure you have something to say, and when you have said that something, then do not try to say any more on that subject. We remember many years ago when we were yet a novice in editorial work that from one of our dear correspondents we received an article, a very long one, and about each paragraph was sufficient for an article in itself. We did want to use it, but we could not use it at once, and so we took up a paragraph or two at a time, and by filling in, substituting and changing some of the expressions and arranging and rearranging we managed to get several very passable articles, each one short and on its own particular subject. In those days we were always glad for any article from which we could in any way gather a thought or an idea to help us along in the work (and we are just as thankful for them to-day as ever), but what we want especially to say here is this. Do not take up too many subjects in the same article. Another point we want to make is this. Before you take up your pen, be sure you understand your subject. Do not undertake to write on a subject you cannot grasp. Do not use too many hard words; put everything in plain, simple language. The observance of a few rules of this kind will help you to produce better articles, make it easier for the editor and more enjoyable for the reader.

PERSONAL MENTION.

Bro. A. B. Kolb, editor of the Young Peoples' Paper, has just returned from a week's sojourn in Austell, Georgia.

Pre. J. J. Bontrager of Vandalia, Fayette Co., Ill., is transferring his home from his present location to Glendive, Montana.

Bro. I. R. Detweiler of Topeka, Ind., spent Sunday, Sept. 24th, with the congregation at Howne, Kent Co., Mich., and conducted three meetings while in that locality.

Pre. Noah Metzler and wife of Nappanee are on a visit to Columbiana and Mahoning counties, Ohio, and several appointments have already been made for Bro. Metzler.

Bro. David Garber, who has been spending several years in northern Michigan, has returned to Elkhart for a short visit with his parents and friends and also to attend his sister's wedding.

M. S. Steiner of Pandora, Ohio, went to Iowa last week for a visit among the brethren in Iowa and to attend the Missouri and Iowa Conference at South English on the 28th and 29th of September.

Bish. A. P. Heatwole of Augusta Co., Va., visited the congregation in Norfolk Co., Va., and conducted an ordination service in the congregation there and as a result Joseph D. Wert was ordained to the ministry.

Bro. J. J. Eash, formerly of Elkhart, now residing in the vicinity of White Cloud, Mich., spent a number of days among the friends of his former home. He appears to be well pleased with his new home in Michigan.

Bro. Levi Brenneman of Elida, Allen Co., Ohio, who has been suffering for some time quite severely, had a second operation performed in the hospital at Lima, and he is recovering so rapidly that it is thought he will soon be able to return home.

Bro. Mahlon High and wife of Bucks Co., Pa., who are making a visiting tour through Michigan, Indiana and Ohio, called at the Publishing House on the 22d of September, and also made a short visit at the home of Bro. John F. Funk. They spent some time in visiting among the brotherhood in this vicinity during the week.

Sister Mary Means of Arkansas City, Kansas, unexpectedly arrived in Elkhart on the 29th of September. On the way she stopped a few days in Butler Co., Kan., with her daughter. She came to visit relatives and especially her brother-in-law, Abraham Moyer, who has been afflicted for some time. Sister Means formerly resided in this county.

Sister Anna Garber, who for a number of years has been a faithful employee in the Menomonee Publishing House book-binding, as will be noticed in another column, was

HERALD OF TRUTH.

married on the 27th to Henry Gehman of Pellston, Emmet Co., Mich., where the young people will make their future home. We wish them God's blessing and a happy, prosperous life.

The brethren Henry and Amos Weber and their companions of Waterloo, Ontario, are visiting with friends and relatives among the brotherhood in Elkhart Co., Ind. We were pleased to see them at the Publishing House on Friday of last week and enjoyed their pleasant call. Come again, brethren.

Bro. Schlabach and wife of Conway, Kan., who have been spending about five weeks visiting friends in Holmes Co., Ohio, and Howard, Lagrange and Elkhart counties, Ind., called for a brief visit at the Publishing House on the 29th of September, and purchased one of those fine large-print German Bibles which are so highly valued by people with weak eyes. They started for home on the same day.

Bro. Henry Martin and wife of Woolwich, Ontario, arrived in Elkhart on the 27th of September for a visit among their friends and relatives in Elkhart and the surrounding country. They made a pleasant call at the Publishing House and purchased a copy of the "Complete Works of Menno Simon." They visited among the brotherhood and friends in Elkhart county twenty years ago. We hope they may have a pleasant trip.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyrighted 1905.)

By Oliver Olden.

PSALM XXIII.

The Lord my shepherd is, I shall not want,
He maketh me to lie in pastures green,
He leadeth me beside the sacred haunt
Of waters pure and peaceful and serene.

He mitigates my soul's appealing cry,
In paths of righteousness he leadeth me,
When to death's shadowy valley I draw nigh,
No evil will I fear but trust in thee.

Thy rod and staff shall ever comfort be,
Within the presence of mine enemy
A sumptuous table thou prepar'st for me,

My head thou dost anoint; my cup o'erflows;
May kindness and thy goodness follow me,
May I in thee forever find repose.
New York City.

A SERMON.

By D. R. Workman.

"Then shall he say also to them on the left hand, Depart from me, ye cursed into the eternal fire, prepared for the devil and his angels" (Matt. 25:41).

Some of us have, no doubt, seen in secular papers and books efforts to ridicule some of the old-time preaching, with the statement that more liberal views are held in these latter days. It has been widely circulated that the belief in future punishment is one of these that is dying out. It is claimed that this doctrine has lost much of its influence it once held in the minds of sinners. If such is the case, the ministry must bear a considerable portion of the blame for the lack of faith in this Biblical doctrine. The charge could be successfully made against many ministers of the gospel that they do

not give this doctrine the prominence in their preaching that many of their fathers did.

A lack of belief in this or any other great truth of the Bible calls for its more frequent presentation from the pulpit. This is a theme that no minister would choose to present because of the personal pleasure its consideration gives him. To speak upon the love of God for sinners and other precious themes of the gospel, gives the speaker far more personal pleasure.

If the future, everlasting punishment of the wicked was uncertainly taught in the Bible or if people in general were deeply impressed with thoughts about lost souls, then the gospel minister might, with some propriety, refrain from frequent presentations of the theme. But since no truth of the Bible is more clearly set forth by Christ Jesus himself—since it is the most natural of tendencies in men to shut out of their minds all thought about the miseries of lost souls—since to adopt man's views in place of God's infallible utterances on this awful theme is more natural, how can the minister of Christ neglect to preach it and remain blameless? Every ambassador of Jesus Christ in presenting this solemn theme, does so with the full consciousness that he speaks from no vantage ground. It is with no other thought than that he is by nature a child of wrath and can escape the punishment due for sin only through the sovereign grace of God by Christ Jesus.

In studying this text we have three principal thoughts for our consideration:

First, the persons who will be punished. Second, the curse that will be visited upon them.

Third, the duration of the punishment. First, the persons to be punished are spoken of as "those on the left hand." Reference has been made in this chapter to the great day of the general judgment. The place occupied on that day at the right hand of the Judge is the place of honor—the place held by the acquitted—the approved of God. While the place on the left hand is that occupied by the condemned.

Who are these on the left hand who will hear the awful sentence of our text? Upon whom does the Bible tell us will be visited the miseries of the place of woe? It is presumptuous for man, of his own wisdom, to say who shall either enter heaven or hear the condemnations of the text. But the word of God is explicit and clear in describing the character of those who will stand on the left hand of the Judge. So far as God's word goes in defining the character of these, so far may we go, but no farther. If the character and life of those, as described in the Bible, is not the character and life of any of us here to-day, then none of us need to fear the sentence of the text.

The scriptures are plain and pointed in declaring that those who were open sinners and godless in this life shall stand on the left hand. There is more than one catalogue in which are enumerated the members of the left-hand company.

Turn with me to 1 Cor. 6:9. There Paul tells us, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Turn also to Gal. 5:19, where the apostle tells the Galatians, "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath,

strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God."

Also John says, "The fearful and unbelieving, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

What fearful catalogues of guilt! What variety in the shades of sin! From the high-handed sin of idolatry to the sins against our neighbor. From the overt act by which the sinfulness of the sin stands out before the world in some vile deed, as that of murder, to that malice which is cherished and kept alive in the heart.

Do any of these catalogues contain our sins? Are we guilty of habitually committing any of these? If so, then we are of the character of those who shall stand on the left hand of the Judge.

There are those who belong to that left-hand company besides the open high-handed sinner and the habitual transgressor by outward deeds. There are those who have an honorable repute before their fellows. They are upright in their dealings, moral and decent in their behavior; no charge can be made against them of injuring others. There are men who pride themselves upon their good name, yet many such as these are fearfully guilty before God. They are living "without God in the world." They are wholly concerned about living up to man's laws concerning what is just and right, but wholly unconcerned about God's requirements concerning our duties to him.

They are anxious and careful about doing right with their neighbor, but have no concern about serving God. Justice, morality, usefulness to our fellow-men, all of these are to be highly valued by us. But all of these combined in our practices will not save a man from standing among the left-hand company in the judgment. If all of these things which pertain to right living between man and man are done without regard to God, to his will and his glory, then the individual doing them has forgotten God.

Hear what the Bible tells us regarding those who forget God. "The wicked shall be turned into hell with all of the nations that forget God. The Lord Jesus shall be revealed from heaven with his angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

These words, my friends, are not man's opinions, but the word of God. We learn also from the context following our text that the character of some of that "left-hand company" is that of simple neglecters of Christ.

This is brought out in the reasons given by the Judge why he pronounces the sentence of the text: "For I was an hungry and ye gave me no meat. I was athirst and ye gave me no drink. I was a stranger and ye took me not in. Naked, and ye clothed me not. Sick and in prison, and ye visited me not." "Then shall they also answer him, saying, Lord, where saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as you did it not unto one of the least of these ye did it not unto me."

Sins of omission as well as commission will make many hear, "Depart from me, ye cursed."

HERALD OF TRUTH.

Men are constantly building their hopes of heaven on the fact that they have never been gross sinners. But Christ's words should drive every such groundless hope to the winds by plainly teaching that simply sins of not doing what men ought to do, will be the sin of their souls. They have neglected Christ if they have neglected his needy ones; or they have neglected to minister unto others for his sake.

(Conclusion in next number.)

For the Herald of Truth.

JERUSALEM LIETH WASTE.

By Silas Bauman.

"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach" (Neh. 2:17).

Jerusalem was the place where the Lord wanted to dwell and where the Jews went up to worship. But they became disobedient, not heeding God's command, and the Lord, let the enemy have power over them to teach them the consequences of disobedience, and the enemy broke down the walls, and burned the gates with fire. The walls were made to fortify them against the enemy. The gates were to let lawful things in and to keep them closed against hurtful things which the enemy might bring in.

Just as Jerusalem represented the true place of worship where God wanted to dwell, so the Christian church is the place where God dwelleth. He may not dwell in every professor, and, as the walls were a protection against the enemy so the wall of restriction is a protection, if it is kept up by the power of God.

The gates were to let lawful things take as the place to prove things which are lawful. Every true Christian is willing to put restrictions on the lusts of the flesh, the lusts of the eye, and the pride of life, but the carnal professor is seeking carnal liberty. Every one who has truly repented of his sins is willing to have the gates closed to carnal liberty which will help us to keep close to Christ, who is our power to overcome the flesh. But as there are so many carnal professors in the so-called churches (not Christ's churches), it seems hard to keep up the walls of restriction, and the enemy has already made many breaches in the wall, that we can see heaps of rubbish or broken restrictions in every church. The enemy first broke down the walls and then burned the gates. So, if we do not keep up the walls of restriction the enemy will kindle the fires of lust and burn the gates.

I sometimes wonder if we, as watchmen on the walls of Zion, are doing our duty in regard to the gates. When people have truly repented they are willing to lay aside carnality, and even promise it when they are baptized. Why should they resist when they are called upon to do so? John the Baptist did not receive all who came, but exhorted them to repentance.

Some say, if we are too strict other churches will draw away our children. Let us teach our children self-denial, and let us live a consecrated, self-denying life ourselves, and our children when they are converted will not want more liberty than they see us take. I believe we keep more true believers out of the church by our liberality, than we get sinners converted, and if we allow them to live on husks they will never return to the Father. The spiritual decline of the church is greatly due to the careless-

ness in regard to maintaining the restrictions. The Holy Spirit is a Reprover and if we are not willing to be reproved and held back by his convictions, he will depart from us, and we seek other guides of which Satan is very glad, such as can smooth off things so that it suits the carnal mind. But what does the Bible say? "When the blind lead the blind they both fall into the ditch."

God wants a separate people and if we are not separate our God cannot prosper us. This separation is not brought about by putting on plain clothing and a prayer head-covering, but by forsaking our carnal desires which may have a manifestation in plain clothing, but remember the carnal man loves fancy garments, while an humble sinner has no desire to make a show of himself. When we look over things in the present age we see that people want to be up with the times, and if they cannot keep up without it they mortgage their lands and borrow money from some big society which will soon bring them into bondage and slavery, just as in the time of Nehemiah. If Nehemiah would come to-day and say, "Come, let us build up the walls, that we be no more a reproach," how many of us would be willing to strengthen our hands for the work? Or would some of us take the side of the enemy and laugh those to scorn who would be willing to work? Let us remember the answer to those of old was, that they had no memorial in Jerusalem. We also read that some said that the strength of the bearers of burdens is decayed and there is much rubbish; so that we are not able to build the wall. Let us not look at the rubbish, but let us trust in God and go to work. Let us not get weary and say, Oh, well, others do not clean up; it is too tiresome to work alone, and run over the rubbish and stop the building. No; let us pray to God and work.

God asks us to clean up only as much as we can, for I must give an account of my work and not of yours. We read that they went to work and the wall went up. Let us have faith in God. Nehemiah advised them to lodge in Jerusalem. Let us lodge in Jerusalem till we receive power. I believe if all the workers would lodge in Jerusalem and have their minds centered on the work they would also be a guard in days of trial, and the building would go up.

They worked with one hand and held the weapon in the other. Here we might take the lesson that to prosper we need both precept and example. If we hold up only the precept and do not act accordingly the walls will not be built; and if we hold up only our good works we fail to defeat the enemy, for the enemy is accusing us day and night before God, but we overcome by the blood of the Lamb and by the word of testimony. And none of them put off their cloak, save for washing. We do not want to be overcome by the enemy when naked, neither does the Lord want a soiled garment. Therefore we want to be washed in the blood of the Lamb. Nehemiah's builders were mocked and scorned, but they worked. To-day people want to be praised for their work. May God bless all faithful workers. Floradale, Ont.

I know of no sweeter way to heaven than through free grace and hard trials together; and one of these can not well wait another. —[Rutherford.]

I am glad to think I am not bound to make the world go right, but only to discover and to do, with cheerful heart, the work that God appoints.—[Jean Ingelow.]

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—No. 1408 Franklin Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth

MISSION NOTES.

Mennonite Home Mission, Philadelphia, Pa., Amber & Dauphin Sts., Sept. 21, 1905.

Dear Herald Readers:—

Greeting in Jesus' name. Will try with God's help to write a few lines concerning the work at this place. We feel to say with David (Psa. 103:1, 2), "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Is it not true that oftentimes people forget to praise God for his protecting care over them, also for the blessings of health, strength and the right use of their minds? Even Christian professors fail many times to appreciate them in the right manner, and above all, we should not forget to praise God for our Christian privileges, viz.: attending all services possible, reading our Bibles, etc. It is alone by the grace of God that we are what we are. The work is going on nicely, and why should it not? For "with us is the Lord to help us, and to fight our battles" (2 Chron. 32:8).

The attendance has been good, with the exception of a few Sundays, but the Lord was present and we had a blessed time.

Sister Mary Denlinger has been called to her home on account of the serious illness of her father. We hope, if it is God's will, that he may be restored. However, above all, we want to learn the lesson that God would teach us.

We were glad to have with us the visiting brethren from the West. Bro. John Blosser of Ohio was here Aug. 24th and 25th. His text the first evening was taken from Dan. 5:27, "Thou art weighed in the balances, and art found wanting." One especially impressive question was asked, How many of us would dare to step on the scales alone and be weighed with the Bible on one side? The beautiful thought and comfort to the Christian was that we need not get on the scales alone; Jesus will step on with us, and then we will be heavy enough in God's sight. The second evening he spoke from John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Bro. Blosser left next day for Doylestown and neighboring places, and on his return stopped with us again, Friday evening, Sept. 1st, and preached from John 3:16. From here he went to Lancaster county.

On Aug. 28th and 29th Bro. David Burkholder of Indiana was with us. His text the first evening was Luke 18:1. There were many beautiful lessons drawn out by the brother, which we hope by the grace of God may profit us all. Second evening he spoke from Psa. 8:3, 4. We are glad for the admonition given and wish the brethren God's blessing in their work.

We were also glad to have with us Bro.

HERALD OF TRUTH.

John H. Melinger, Amos Ressler and his wife and child on Sunday, Sept. 10th. Bro. A. O. Heistand of Doylestown spent the day here at the Mission. In the afternoon he spoke from Dan. 4:5, "I saw a stream which made me afraid." In the evening he spoke from Mark 5:19. Also Bro. and Sister Cressman of Ontario and others spent a day here at the Mission.

Bro. George Lapp and wife, who are on their way to India, will be with us Friday evening, Sept. 22d. We have an appointment for him. We also expect to have Bro. M. C. Lehman and wife with us Sunday, Oct. 1st.

We acknowledge receipt of \$10.00 from the trustees of the Mennonite Farm, Mannheim, Pa.; also \$20.00 received from Ches-ter county congregations. We are thankful to the kind friends for these donations, and refer them to Heb. 6:10.

Pray for us in the work that God may use us as it pleaseth him and that many souls may be saved from the power of sin.

Yours in His Name,

B. L. NEFF.

For the Herald of Truth.

SACRIFICE—WHAT IT MEANS TO THE CHRISTIAN.

By Cora E. Miller.

In a primary sense, to sacrifice means to kill and offer to God in worship, to give up at a cost or loss. In the Old Testament readings we find how the people killed different kinds of animals or birds and offered them as burnt offerings in sacrifice to God. Idolaters also in like manner sacrificed to their idol gods; and even the children of Israel often turned away from the true and living God and worshipped and sacrificed to idols.

But now the question presents itself to us: What are the Christian sacrifices? What are the sacrifices which the Christian religion requires of us under the new or gospel dispensation?

Jesus says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Again (Luke 14:27), "And whosoever doth not bear his cross and come after me, cannot be my disciple." Then the apostle Paul gives us the pointed ad-mo-nition (Rom. 12:1), "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice to God, which is your reasonable service."

Now how can I present myself as a living sacrifice unto God? By bringing my carnal nature into subjection to the divine law. That is, by denying myself of all these carnal pleasures which war against the soul, and overcoming them. By examining ourselves and seeing what we have and what we do that is contrary to his law and his will and putting them away from us, so that we may not indulge ourselves in them any more.

Among these things may be named the pleasures, that is, the idle, sinful pleasures in which the carnal mind finds so much enjoyment; the wearing of apparel that is simply for vain show and to satisfy the carnal desires of pride; covetousness, which leads us to long for and desire the things that belong to another, and to be dissatisfied because our condition in life is less prosperous or less honorable than that of some others; jealousy, selfishness, hatred, envy, strife and a number of other things that might be named on this line, are all things that we must needs deny ourselves of, that we must overcome in giving ourselves in sacrifice to our heavenly Father.

October 5,

We must deny ourselves of many things and often of many friends and of going to many places where we might like to go, in order to give ourselves in full sacrifice to God. We may sometimes be subjected to scorn and abuse and even persecution for the Lord's sake, but all these the consecrated child of God bears cheerfully and willingly, and rejoices therein, because it is all for Jesus.

May I ask, What do we offer? What do we give? In a word, "Nothing," as compared to what God has done for us.

I cannot express my feelings in words as I desire, in order to impress the great need of giving ourselves to God. He loves us, all cares for us, and what are we doing for him? Oh, let us determine to be more devoted, to do more for Christ, and live lives that are useful and beneficial to others, that we may be bright and shining sacrifices for Jesus.

Dear reader, did you ever regret the time you spent and the efforts you made for the advancement of the cause of Christ? On the contrary, that we even regret the time spent in idle talk, in attending gatherings where only the fulfilling of the lusts of the flesh and sinful desires was the purpose sought after? Yes, you will answer, many a tear has been shed, many a sleepless night spent, many a grief endured because we did not sacrifice all these and give our time and our devotion to our heavenly Father.

Let us therefore, dear friends and fellow-pilgrims to the eternal world, give up sin and the world, and let us live for God alone; let us live for him now. The opportunities we let pass can never be recalled. It will be like the mill that will never grind with the water that is past.

It is indeed marvelous what our Father will do for us and what he has in store for us, if, as the psalmist tells us, we come with a broken heart and a contrite spirit, which are the sacrifices God loves, and he has an unlimited supply. Let us have constantly drawn from it. It is worth many times over, more than the whole world besides, if we give our all that we may obtain these heavenly blessings.

Middlebury, Ind.

For the Herald of Truth.

ACCEPTABLE SERVICE.

By F. B. P.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Beloved brethren and sisters, this text implies much to us and to all God's people. There is in these words a deep, far-reaching meaning which implies a deep-drawn-in-the-heart religion. Not alone that outward religion which consists in the "putting on of apparel," or that manifests itself in the outward appearance, or that exists in the mere confession of the lips, or a boasting of divine favor and grace, but a religion of the heart—a heart filled with the love of God and love towards our fellow-men.

This is one phase of religion to which I desire to refer, and that is a full submission to the will of God. This characteristic forms an important part of the religion of Jesus, and each individual person must have it to a greater or lesser degree. There are, however, a great many of the professed followers of Jesus who have only a very small portion of this grace, or they have what might properly be termed an unwilling submission to God and the teachings of his word. They

1905.

unite with the church, they observe the ordinances, but they do these things not with pleasure or because they love to do them, but simply from a sense of duty, a sort of slavish servitude, as if they were bound down by the rules and regulations of the church which they are compelled to obey. They do not rejoice in the doing of these things as in a pleasant service for the Lord or to honor and glorify his name, but much more from a sense of fear; but the Word teaches us that "perfect love casteth out fear."

There are many going on in this way, having no enjoyment in their religion, and are continually inclined to get away from observing and performing their religious duties. When they do perform them, it is a very hard and unpleasant task, and they would rather, like Jonah of old, go to some other place and do something more pleasing to the flesh and the natural inclinations.

This is a very unhappy condition of mind. This makes life a great burden and well might lead one to say with Paul, "Oh, wretched man that I am! Who shall deliver me from the body of this death?"

This is not the way that God wants us to be; this is not the form of religion that Jesus wants us to have. When we accept Jesus as our Savior, repent of our sins, submit ourselves to his will and obediently follow him in his footsteps we may have the assurance of his love and this should awaken in us joy and peace, and when we have this we should be glad and perform every service which his law demands of us with real rejoicing in our hearts.

In this condition of mind and as long as we thus remain in this highway of holiness, on the straight and narrow path of life, Satan cannot harm us. As Bunyan in his "Pilgrim's Progress" represents a narrow way on which Christian and his companion are traveling, and as they go along they see lions in the way; they are afraid, but they go on and as they come nearer they see the lions are chained, one on either side of the way, but so far apart that there remains a narrow path between where the Christian pilgrims, if they stay right in the middle of the road, can pass through and the lions cannot reach nor injure them, though they come so close that any one would pass with fear and trembling.

The idea we would impress upon the minds of our readers is this: That these Christian professors who are serving God with a form of godliness only, who find no pleasure in the service of the Lord, are, through their coldness, diffidence or indifference and fear, getting away from God and from Jesus and led to do wrong things, show a bad light, manifest the grossest inconsistencies and consequently are never happy themselves and bring sorrow of heart to every soul that is associated with them in the Lord's work. They are continually getting out on the enemy's ground, and as soon as they do this they get under the power and domination of the enemy, and there they are in danger. You will be very apt to become entangled in the enemy's snares; you are out of the middle of the path; you have gotten too far on one side and the lions can reach you. Some people get the idea: Oh, this is no harm, there is no danger. They feel they can indulge a little in the pleasures and vanities of the world, in their appetites and passions, in the theater, the dance, the saloon and the pool-room, and a whole lot of the bad things that our sinful nature would enjoy. But here you are in danger—you are on the devil's ground. He has his mighty giants there, and one of these may overpower you, bind you hand and foot and carry you away to his castle and you will

HERALD OF TRUTH.

319

be his prisoner until you are willing to come back, get near to Jesus in the middle of the way, pass between the lions, and never allow yourself to be led away from the Lord's consecrated ground.

When we love the world, the lust of the eye, the lust of the flesh and the pride of life, the love of the Father is not in us, and we need to repent and turn to the Lord, that he may cover us with the shadow of his wing, and to be to us our very present help in every time of need.

Let us judge ourselves by our own hearts and heed the promptings of the Spirit that is within us. When our hearts go out after the things that do not savor of God or of the purity of life which God would have us live, we will always find ourselves being led away from God and never nearer to him, and we need to go only a little way in that direction until we will despise holy things and enjoy the pleasures of sin. Our love for the cause of Christ will then become less continually and we will be led on and on until we forget God altogether and our enjoyments will be in the service of sin, and in the end our portion will be with the wicked forever. Lord, save us that we may not thus perish.

For the Herald of Truth.

COVETOUSNESS.

By Ella F. Swope.

They who covet riches fall into temptation and bring divers troubles upon themselves and their families (1 Tim. 6:9, 10; Prov. 15:27). The apostle tells us (1 Tim. 6:9, 10), "But they that will be rich, fall into temptation and a snare, and into many foolish and harmful lusts, which draw men into destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

How true this is! How was Judas tempted along this line? He betrayed his Master, Jesus, for thirty pieces of silver—One with whom he had been associated and with whom he had gone in and out, and who had chosen him as one of his disciples. He had been chosen to a good work and his Lord and Master should have been priceless in his sight, yet so great was his love for the filthy lucre that he betrayed him for thirty pieces of silver.

How many people to-day value money more than Christ! When the rich young ruler came to Jesus and asked him what he should do to inherit eternal life, Jesus asked him if he knew the commandments. He said he had kept them all from his youth up. Then Jesus said to him, "One thing thou lackest; if thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me." When he heard this, he was very sorrowful, because he was very rich. When Jesus saw that he was so sad because of what he had said to him, he said further, "How hardly shall they that have riches enter into the kingdom of God; for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

The wise man Solomon tells us (Prov. 22:1, 2), "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together and the Lord is the maker of them all."

The rich man at whose gate Lazarus lay, had the riches, but he took no notice of the poor man who desired to be fed with the crumbs that fell from his table. After a

while the poor man died and was carried by the angels into Abraham's bosom. But what became of the rich man? In hell, in everlasting torment, he desired that Lazarus might dip his finger in cold water and touch his parched tongue. Will thou set thine eyes upon that which is not? For riches certainly make themselves wings and fly away as an eagle toward heaven.

Harrisonburg, Va.

It is true that the heavenly Father cares for the birds and bears the young ravens when they cry. But he has taught the parent birds to skim over the meadow and orchard, searching for the food which the little ones must have. It is true that God cares for us, but if we are taught of God, we shall not neglect to do our part toward obtaining the daily bread which he has placed for us on the fruitful boughs and in the fertile fields. The order of the green fields are the hands of God, reaching out to us all the blessings of the physical life.

For the Herald of Truth.

THE LOVED ARE GOING!

By Mattie Herbruck.

From our homes our dear ones leave us day by day; Every year some loved one must go, away.

Part with us in sorrow as the days go by— Oh, the hearts of anguish! Oh, the long-drawn sigh!

Matters not which member of our household throng, Every one is treasured with affection strong.

Yes, 'tis true, we miss them, as they one by one Lay aside their earth robes when their work is done.

Still we know our Father garners them on high, And that heaven is filling as the days go by.

Faithful for a season, which may not be long, Ere we, too, must join them with the ransomed throng.

And ere long in heaven meet each loved one, dear, As our Father summons us from our sojourn here. Akron, Ohio.

CONFERENCE NOTICES.

Western District Conference.

The Amish Mennonite Church Conference for the Western District will be held with the Sycamore Grove church, Cass Co., Mo., Wednesday and Thursday, Oct. 11th and 12th. The Sunday School Conference will be held at the same place Friday, Oct. 13th. Ministers' meeting on the morning of the 11th, previous to the conference. All those coming from a distance will be met at Garden City or East Lynne, Mo. A cordial invitation is extended to all and especially to the ministers.

Sunday School Conference.

A Mennonite Sunday School Conference will be held at La Junta, Colo., on the 4th and 5th of November, 1905. As this is the first conference of the kind at this place we especially desire that the brethren and sisters who expect to attend the Oregon Conference will if possible arrange to stop with us on their return home, on the above mentioned dates. All are cordially invited to attend. J. M. B.

Semi-Annual Conference.

The fall session of the Virginia conference will be held at the Zion M. B. (Lower District) on the second Friday in October (Oct. 13, 1905). Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Rich, Lewis Shank, Broadway, Rockingham Co., Va.

C. H. BRUNK, Sec.

The annual church and Sunday school conferences for Kansas, Nebraska and the Western states will be held near Hubbard, Ore., Oct. 2-6. Ample space will be coming to Noah L. Hersberger or Daniel Stanifer, Hubbard, Ore. For special railroad rates apply to Bro. T. M. Erb, Newton, Kan. There will be a Bible conference held at Nampa, Idaho, Oct. 10-17. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference. COMMITTEE.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—No. 1408 Franklin Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa. Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Liechty, Supt., 2801 E. Tuscarawas St. Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth

MISSION NOTES.

Mennonite Home Mission, Philadelphia, Pa., Amber and Dauphin Sts., Sept. 21, 1905.
Dear Herald Readers:—

Greeting in Jesus' name. Will try with God's help to write a few lines concerning the work at this place. We feel to say with David (Psa. 103:1, 2), "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Is it not true that oftentimes people forget to praise God for his protecting care over them, also for the blessings of health, strength and the right use of their minds? Even Christian professors fail many times to appreciate them in the right manner, and, above all, we should not forget to praise God for our Christian privileges, viz.: attending all services possible, reading our Bibles, etc. It is alone by the grace of God that we are what we are. The work is going on nicely, and why should it not? For "with us is the Lord to help us, and to fight our battles" (2 Chron. 32:8).

The attendance has been good, with the exception of a few Sundays, but the Lord was present and we had a blessed time.

Sister Mary Deulinger has been called to her home on account of the serious illness of her father. We hope, if it is God's will, that he may be restored. However, above all, we want to learn the lesson that God would teach us.

We were glad to have with us the visiting brethren from the West. Bro. John Blosser of Ohio was here Aug. 24th and 25th. His text the first evening was taken from Dan. 5:27, "Thou art weighed in the balances, and art found wanting." One especially impressive question was asked, How many of us would dare to step on the scales alone and be weighed with the Bible on one side? The beautiful thought and comfort to the Christian was that we need not get on the scales alone; Jesus will step on with us, and then we will be heavy enough in God's sight. The second evening he spoke from John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Bro. Blosser left next day for Doylestown and neighboring places, and on his return stopped with us again, Friday evening, Sept. 1st, and preached from John 3:16. From here he went to Lancaster county.

On Aug. 28th and 29th Bro. David Burkholder of Indiana was with us. His text the first evening was Luke 18:1. There were many beautiful lessons drawn out by the brother, which we hope by the grace of God may profit us all. Second evening he spoke from Psa. 8:3, 4. We are glad for the admonition given and wish the brethren God's blessing in their work.

We were also glad to have with us Bro.

HERALD OF TRUTH.

John H. Melinger, Amos Ressler and his wife and child on Sunday, Sept. 10th. Bro. A. O. Heistand of Doylestown spent the day here at the Mission. In the afternoon he spoke from Dan. 4:5, "I saw a stream which made me afraid." In the evening he spoke from Mark 5:19. Also Bro. and Sister Cressman of Ontario and others spent a day here at the Mission.

Bro. George Lapp and wife, who are on their way to India, will be with us Friday evening, Sept. 22d. We have an appointment for him. We also expect to have Bro. M. C. Lehman and wife with us Sunday, Oct. 1st.

We acknowledge receipt of \$10.00 from the trustees of the Mennonite Farm, Mannheim, Pa.; also \$20.00 received from Chester county congregations. We are thankful to the kind friends for these donations, and refer them to Heb. 6:10.

Pray for us in the work that God may use us as it pleaseth him and that many souls may be saved from the power of sin.

Yours in His Name,

B. L. NEFF.

For the Herald of Truth.

SACRIFICE—WHAT IT MEANS TO THE CHRISTIAN.

By Cora E. Miller.

In a primary sense, to sacrifice means to kill and offer to God in worship, to give up at a cost or loss. In the Old Testament readings we find how the people killed different kinds of animals or birds and offered them as burnt offerings in sacrifice to God. Idolaters also in like manner sacrificed to their idol gods; and even the children of Israel often turned away from the true and living God and worshiped and sacrificed to idols.

But now the question presents itself to us, What are the Christian sacrifices? What are the sacrifices which the Christian religion requires of us under the new or gospel dispensation?

Jesus says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Again (Luke 14:27), "And whosoever doth not bear his cross and come after me, cannot be my disciple." Then the apostle Paul gives us the pointed admonition (Rom. 12:1), "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice to God, which is your reasonable service."

Now how can I present myself as a living sacrifice unto God? By bringing my carnal nature into subjection to the divine law. That is, by denying myself of all these carnal pleasures which war against the soul, and overcoming them. By examining ourselves and seeing what we have and what we do that is contrary to his law and his will and putting them away from us, so that we may not indulge ourselves in them any more.

Among these things may be named the pleasures, that is, the idle, sinful pleasures in which the carnal mind finds so much enjoyment; the wearing of apparel that is simply for vain show and to satisfy the carnal desires of pride; covetousness, which leads us to long for and desire the things that belong to another, and to be dissatisfied because our condition in life is less prosperous or less honorable than that of some others; jealousy, selfishness, hatred, envy, strife and a number of other things that might be named on this line, are all things that we must needs deny ourselves of, that we must overcome in giving ourselves in sacrifice to our heavenly Father.

October 5,

We must deny ourselves of many things and often of many friends and of going to many places where we might like to go, in order to give ourselves in full sacrifice to God. We may sometimes be subjected to scorn and abuse and even persecution for the Lord's sake, but all these the consecrated child of God bears cheerfully and willingly, and rejoices therein, because it is all for Jesus.

May I ask, What do we offer? What do we give? In a word, "Nothing," as compared to what God has done for us.

I cannot express my feelings in words as I desire, in order to impress the great need of giving ourselves to God. He loves us all, cares for us, and what are we doing for him? Oh, let us determine to be more devoted, to do more for Christ, and live lives that are useful and beneficial to others, that we may be bright and shining sacrifices for Jesus.

Dear reader, did you ever regret the time you spent and the efforts you made for the advancement of the cause of Christ? On the contrary, did you ever regret the time spent in idle talk, in attending gatherings where only the fulfilling of the lusts of the flesh and sinful desires was the purpose sought after? Yes, you will answer, many a tear has been shed, many a sleepless night spent, many a grief endured because we did not sacrifice all these and give our time and our devotion to our heavenly Father.

Let us therefore, dear friends and fellow-pilgrims, to the eternal world, give up sin and the world, and let us live for God alone; let us live for him now. The opportunities we let pass can never be recalled. It will be like the mill that will never grind with the water that is past.

It is indeed marvelous what our Father will do for us and what he has in store for us, if, as the psalmist tells us, we come with a broken heart and a contrite spirit, which are the sacrifices God loves, and he has an unlimited supply that we can constantly draw from. It is worth many times over, more than the whole world besides, if we give our all that we may obtain these heavenly blessings.

Middlebury, Ind.

For the Herald of Truth.

ACCEPTABLE SERVICE.

By F. B. P.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Beloved brethren and sisters, this text implies much to us and to all God's people. There is in these words a deep, far-reaching meaning which implies a deep-down-in-the-heart religion. Not alone that outward religion which consists in the "putting on of apparel," or that manifests itself in the outward appearance, or that exists in the mere confession of the lips, or a boasting of divine favor and grace, but a religion of the heart—a heart filled with the love of God and love towards our fellow-men.

These is one phase of religion to which I desire to refer, and that is a full submission to the will of God. The characteristic forms an important part of the religion of Jesus, and each individual person must have it to a greater or lesser degree. There are, however, a great many of the professed followers of Jesus who have only a very small portion of this grace, or they have what might properly be termed an unwilling submission to God and the teachings of His word. They

1905.

unite with the church, they observe the ordinances, but they do these things not with pleasure or because they love to do them, but simply from a sense of duty, a sort of a slavish servitude, as if they were bound down by the rules and regulations of the church which they are compelled to obey. They do not rejoice in the doing of these things as in a pleasant service for the Lord or to honor and glorify his name, but much more from a sense of fear; but the Word teaches us that "perfect love casteth out fear."

There are many going on in this way, having no enjoyment in their religion, and are continually inclined to get away from obligations and performing their religious duties. When they do perform them, it is a very hard and unpleasant task, and they would rather, like Jonah of old, go to some other place and do something more pleasing to the flesh and the natural inclinations.

This is a very unhappy condition of mind. This makes life a great burden and well might lead one to say with Paul, "Oh, wretched man that I am! Who shall deliver me from the body of this death?"

This is not the way that God wants us to be; this is not the form of religion that Jesus wants us to have. When we accept Jesus as our Savior, repent of our sins, submit ourselves to his will and obediently follow him in his footsteps we may have the assurance of his love and this should awaken in us joy and peace, and when we have this we should be glad and perform every service which his law demands of us with real rejoicing in our hearts.

In this condition of mind and as long as we thus remain in this highway of holiness, on the straight and narrow path of life, Satan cannot harm us. As Babylonians in the "Pilgrim's Progress" represents a narrow way which Christian and his companion are traveling, and as they go along they see lions in the way; they are afraid, but they go on and as they come nearer they see the lions are chained, one on either side of the way, but so far apart that there remains a narrow path between where the Christian pilgrims, if they stay right in the middle of the road, can pass through and the lions cannot reach nor injure them, though they come so close that any one would pass with fear and trembling.

The idea we would impress upon the minds of our readers is this: That these Christian professors who are serving God with a form of godliness only, who find no pleasure in the service of the Lord, are, through their coldness, diffidence or indifference and fear, getting away from God and from Jesus and led to do wrong things, show a bad light, manifest the grossest inconsistencies and consequently are never happy themselves and bring sorrow of heart to every soul that is associated with them in the Lord's work. They are continually getting out on the enemy's ground, and as soon as they do this they get under the power and domination of the enemy, and there they are in danger. You will be very apt to become entangled in the enemy's snares; you are out of the middle of the path; you have gotten too far on one side and the lions can reach you. Some people get the idea: Oh, this is no harm, there is no danger. They feel they can indulge a little in the pleasures and vanities of the world, in their appetites and passions, in the theater, the dance, the saloon and the pool-room, and a whole lot of the bad things that our sinful nature would enjoy. But here you are in danger—on the devil's ground. He has his mighty giants there, and one of these may overpower you, bind you hand and foot and carry you away to his castle and you will

HERALD OF TRUTH.

319

be his prisoner until you are willing to come back, get near to Jesus in the middle of the way, pass between the lions, and never allow yourself to be led away from the Lord's consecrated ground.

When we love the world, the lust of the eye, the lust of the flesh and the pride of life, the love of the Father is not in us, and we need to repent and turn to the Lord, that he may cover us with the shadow of his wing, and be to us our very present help in every time of need.

Let us judge ourselves by our own hearts and heed the promptings of the Spirit that is within us. When our hearts go out after the things that do not savor of God or of the purity of life which God would have us live, we will always find ourselves being led away from God and never nearer to him, and we need to go only a little way in this direction until we will despise holy things and enjoy the pleasures of sin. Our love for the cause of Christ will then become less continually, and we will be led on and on until we forget God altogether and our enjoyments will be in the service of sin, and in the end our portion will be with the wicked forever. Lord, save us that we may not thus perish.

For the Herald of Truth.

COVETOUSNESS.

By Ella F. Swope.

They who covet riches fall into temptation and bring divers troubles upon themselves and their families (1 Tim. 6:9, 10; Prov. 15:27). The apostle tell us (1 Tim. 6:9, 10), "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men into destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

How true this is! How was Judas tempted along this line? He betrayed his Master, Jesus, for thirty pieces of silver—One with whom he had been associated and with whom he had gone in and out, and who had chosen him as one of his disciples. He had been chosen to a good work and his Lord and Master should have been priceless in his sight, yet so great was his love for the filthy lure that he betrayed him for thirty pieces of silver.

How many people to-day value money more than Christ! When the rich young ruler came to Jesus and asked him what he should do to inherit eternal life, Jesus asked him if he knew the commandments. He said he had kept them all from his youth up. Then Jesus said to him, "One thing thou lackest; if thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me." When he heard this, he was very sorrowful, because he was very rich. When Jesus saw that he was so sad because of what he had said to him, he said further, "How hardly shall they that have riches enter into the kingdom of God; for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

The wise man Solomon tells us (Prov. 22:1, 2), "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together: and the Lord is the maker of them all."

The rich man at whose gate Lazarus lay, had the riches, but he took no notice of the poor man who desired to be fed with the crumbs that fell from his table. After a

while the poor man died and was carried by the angels into Abraham's bosom. But what became of the rich man? In hell, in everlasting torment, he desired that Lazarus might dip his finger in cold water and touch his parched tongue. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings and fly away as an eagle toward heaven.

Harrisonburg, Va.

It is true that the heavenly Father cares for the birds and hears the young ravens when they cry. But he has taught the parent birds to skim over the meadow and orchard, searching for the food which the little ones must have. It is true that God cares for us, but if we are taught of God, we shall not neglect to do our part toward obtaining the daily bread which he has placed for us on the fruitful boughs and in the fertile fields. The orchards and the green fields are the hands of God, reaching out to us all the blessings of the physical life.

For the Herald of Truth.

THE LOVED ARE GOING!

By Mattie Herbruck.

From our homes our loved ones leave us day by day; Every year some loved one must go, away.

Part with us in sorrow as they go by— Oh, the hearts of anguish! Oh, the long-drawn sigh!

Matters not which member of our household throng, Every one is treasured with affection strong.

Yes, 'tis true, we miss them, as they one by one Lay aside their earth robes when their work is done.

Still we know our Father gathers them on high, And that heaven is filling as the days go by.

Faithful for a season, which may not be long, Ere we, too, might join them with the ransomed throng.

And ere long in heaven meet each loved one, dear, As our Father summons us from our sojourn here, Akron, Ohio.

CONFERENCE NOTICES.

Western District Conference.

The Amish Mennonite Church Conference for the Western District will be held with the Synamore Grove church, Cass Co., Mo., Wednesday and Thursday, Oct. 11th and 12th. The Sunday School Conference will be held at the same place Friday, Oct. 13th. Ministers' meeting on the morning of the 11th, previous to the conference. All those coming from a distance will be met at Garden City or East Lynne, Mo. A cordial invitation is extended to all and especially to the ministers.

Sunday School Conference.

A Mennonite Sunday School Conference will be held at La Junta, Colo., on the 4th and 5th of November, 1905. As this is the first conference of the kind at this place we especially desire that the brethren and sisters who expect to attend the Oregon Conference will if possible arrange to stop with us on their return home, on the above mentioned dates. All are cordially invited to attend. J. M. B.

Semi-Annual Conference.

The fall session of the Virginia Conference will be held at the Zion M. H. (Lower District) on the second Friday in October (Oct. 13, 1905). Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Bish. Lewis Shank, Broadway, Rockingham Co., Va.

C. H. BRUNK, Sec.

The annual church and Sunday school conferences for Kansas, Nebraska and the Western states will be held at La Junta, Colo., Oct. 24. Announce your coming to Noah L. Hershberger or Daniel Stauffer, Hubbard, Ore. For special railroad rates apply to Bro. T. M. Erb, Newton, Kan. There will be a Bible conference held at Nampa, Idaho, Oct. 10-17. Those going to the Oregon conference should arrange to stop at Nampa on their return and attend the Bible conference. COMMITTEE.

The Indiana and Michigan Mennonite Conference will be held at the Salem meeting house five miles west of New Paris, Elkhart, Ind., on Oct. 12th and 13th. Bishops will meet at 9 a. m. and conference commences at 10 o'clock. A cordial invitation is extended to all, especially to ministers. Send questions to Jonas Harzler, Sec., Goshen, Ind., or David Burkholder, Nappanee, Ind.

General Conference.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 16, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Loucks.

The fifth annual Sunday School Conference for Wayne, Stark and Medina counties, Ohio, will be held at the Pleasant View M. H., near North Lawrence, Stark Co., Ohio, on Oct. 14th. Those coming by rail will stop at North Lawrence.

NOTICE.

According to the by-laws of the Mennonite home, the second annual meeting of the association will be held Oct. 9th, at 1:30 p. m., at the home at Oreville, Lancaster Co., Pa., for the purpose of electing four trustees and to consider the work of the board, audit the accounts, and notice the condition of the institution. All persons interested are invited to be present.

H. H. SNAVELY,
Cor. Secretary.

MARRIAGES.

Gehman—Garber.—On the evening of Sept. 27, 1905, at the residence of the bride's parents in Elkhart, Ind., by Pre. John Felthous, Henry Gehman of Pellston, Emmet Co., Mich., and Anna Garber of Elkhart, Ind.

Yoder—Lehman.—At the residence of the groom in Elkhart, Ind., on the evening of Sept. 27, 1905, by George Lambert, Pre. Samuel Yoder and Sister Susan Lehman of Cullum, Ill. Sister Lehman is the mother of Pre. L. J. Lehman.

DEATHS.

Lehman.—Near Chambersburg, Franklin Co., Pa., Catharine, daughter of Pre. Joseph E. and Sister Ella Lehman; was born June 16, 1905, and died Sept. 11, 1905; aged 23 years. Funeral services were held at the Chambersburg M. H. in the forenoon of Sept. 13th by the brethren Joseph Martin and Henry Bricker. Text, 2 Sam. 12:18-23.

Ebersole.—On the 22d of Sept. 1905, near Scotland, Franklin Co., Pa., of consumption, Elmer E. son of Henry and Lizzie Ebersole; aged 26 years, 8 months. He leaves a sorrowing father, mother and brother to mourn the loss of one whom they loved dearly. Funeral services were held at the Chambersburg M. H. by Pre. E. L. Hughes of the United Brethren denomination and Pre. Joseph Martin of the Mennonite church. May he rest in peace.

Hunsberger.—Peter Hunsberger was born in Montgomery Co., Pa., Aug. 20, 1826; died near Wakarusa, Ind., Sept. 13, 1905; aged 79 years, 1 M., 11 D. When he was eight years old he moved with his parents to Waterloo Co., Ontario, where he grew to manhood's years and was married to Sophronia Heinrich. To this union were born six children, one of whom died in infancy. In 1861 the family moved to Elkhart Co., Ind., where his first wife died in 1871. Later he was married to Barbara Myers, who survives him. He was buried on the 17th of Sept. at the Olive burying-ground. Funeral services were conducted by Bishop John Martin, assisted by the brethren Weaver and Henry Schrock, from Rev. 2:10, "Be thou faithful unto death and I will give thee a crown of life."

Greider.—On the 19th of September, at Landisville, Lancaster Co., Pa., of a complication of diseases, at the home of his son, John L. Greider, Joseph L. Greider, aged nearly 75 years. He is survived by three sons, John L., George and Henry. Funeral services were held at the Landisville M. H. Services were conducted by Henry Longenecker and O. O. Leidich.

Lefever.—On the 19th of Sept. 1905, in E. Lampeter Tw., Lancaster Co., Pa., of the infirmities of age, John N. Lefever, aged about 83 years. He leaves to mourn his death a wife, three sons, one brother and two sisters. The funeral was held on Saturday, the 23d. Burial near Mellinger's M. H., where appropriate services were held. He was a member of the Old Mennonite church.

Swar.—On the 19th of Sept. 1905, at the home of her grandson, Amos Swar, in E. Petersburg, Lancaster Co., Pa., of apoplexy, Elizabeth, widow of the late John H. Swar, aged 81 years. She was

HERALD OF TRUTH.

a faithful member of the Old Mennonite church and is survived by six children. Funeral, Friday, Sept. 22d, at the Old Mennonite church. Stutzman.—On the 21st of September, near Grabbill, Allen Co., Ind., Rosina Stalder, aged 67 years, 7 M., 14 D. She leaves to mourn her departure, two sons, one daughter and three grandchildren. Her husband and one child had gone before. The love and respect in which she was held were manifested by the very large concourse of people which gathered on the 24th to pay the last tribute of respect to her of whom it is said that she was ever faithful to her church and her God. Very seldom her seat was empty in the church services. Funeral services conducted by D. J. Johns of Goshen, Ind., from 1 John 5:12, assisted by Eli Yoder.

Herr.—On the 25th of Sept., 1905, in Lancaster Co., Pa., Sister Hetty L. Herr, aged 68 years. She was buried on the 26th near Mellinger's M. H. She is survived by six daughters, a brother and two sisters. She was a sister to Pre. John Landis.

Weber.—On the 25th of Sept. 1905 near Vogansville, Lancaster Co., Pa., of kidney trouble, Mary Weber, in her seventieth year. Funeral was held on Wednesday, Sept. 27th, at the Pike M. M. H. She suffered for several months.

Loux.—On the 4th of Sept. 1905, in Bucks Co., Pa., Anna Loux, widow of Pre. Enos Loux; aged 80 years, 4 M. Buried at Deep Run, where the services were held by H. B. Rosenberger and A. M. Fretz.

Leatherman.—On the 8th of Sept. 1905, in Bucks Co., Pa., Enos Leatherman, aged 80 years, 3 M., 1 D. Buried at Deep Run. Services by Jacob Rush, J. S. Moyer and A. M. Fretz.

Stutzman.—On the 21st of Sept. 1905, in West Liberty, Logan Co., Ohio, Daniel B. Stutzman, aged 70 years, 20 D. He was born in Millin Co., Pa., and married to Catharine Bontrager, Oct. 12, 1838. This union was blessed with one son and six daughters. There were also 19 grandchildren, three of whom have died. His father and mother have preceded their father to the world beyond. Funeral services were conducted by C. K. Yoder and J. J. Wraye, the former speaking in German, the latter in English. The interment took place near the South Union A. M. church.

Koch.—Mary Wideman, the beloved wife of John Koch, died of heart and kidney trouble, at her home in Markham, Ont., Sept. 20, 1905, in her 76th year. Buried on the 22d near the Wideman M. H. In the presence of a large gathering of friends and neighbors. The services at the house were conducted by Samuel R. Hoover and at the M. H. by John G. Hoover and L. J. Burkholder. Text, Rev. 22:14. Sister Koch is survived by a sorrowing husband, with whom she lived for 55 years, and an only brother. Deceased was a faithful member of the Mennonite church for many years, and during her prolonged illness she often expressed a simple trust in Jesus. L. J. B.

Hoover.—On the 15th of Sept. 1905, near Wakarusa, Ind., Susanna, widow of the late Abraham Hoover; aged 79 years, 10 M., 8 D. She was the daughter of Tobias and Mary Landess, and was born in Ind. Co., Pa., Nov. 7, 1825. She was married to Abram Hoover, May 16, 1857. To this union were born two children, a son and daughter. Isaiah died March 5, 1901. Mrs. Josiah Miller (old daughter), six grandchildren, one great-grandchild and a large circle of relatives and friends are left to mourn her death. She was a consistent member of the Mennonite church and lived such a devoted, conscientious Christian life, even to the wearing of the prayer head-covering, a long time before she had formally united with the church that when it was announced that her congregation that Susanna Hoover was to be received into church fellowship by water baptism, a great many persons of her acquaintance were surprised, because there was a general impression among the people that she was a member. There is in this simple incident, which no doubt many have forgotten, a great lesson for the members. Funeral services were conducted at Yellow Creek M. meeting house by George Lambert and E. Rooser. Her husband died a few months ago.

BIBLE NORMAL.

There will be a Bible Normal held at Harper, Kansas, in the Pleasant Valley meeting house, beginning Nov. 19, 1905. We extend a cordial invitation to all, especially to the neighboring churches. B. L. HORST.

Harper, Kansas.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

October 5, 1905.

BOOKS, BIBLES, ETC.

We have now on hands a fine assortment of Bibles, Testaments, Hymn books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Motives, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri river and the Pacific Coast can save money by corresponding with me before starting.

Geo. L. McDonaugh,
Colonization Agent, U. P. R.,
Omaha, Neb.

Cheap Excursion South

In order to give special opportunity to homeseekers and investors to investigate the territory of the Southern Railway and Mobile & Ohio Railroad in Virginia, Tennessee, North Carolina, South Carolina, Georgia, Alabama and Mississippi.

TWO LOW-PRICED EXCURSIONS

will be run, starting

TUESDAY, OCTOBER 17, 1905,

and

TUESDAY, NOVEMBER 7, 1905.

Tickets from the Ohio River gateways and St. Louis to nearly all points in the states mentioned will be sold at only 80 per cent. of the standard one-way fare for the round trip, and will be good for twenty-one days with stop-over privileges. Good rates from other points West and North-west. Regular homeseekers' tickets will be on sale the first and third Tuesdays of each month.

For list of lands, opportunities offered, rates of fare, etc., write Mr. V. Richards, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C. CHAS. S. CHASE, 622 Chicago Building, St. Louis, Mo. M. A. HAYS, 225 Dearborn Street, Chicago, Ill.

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper to whom large commissions will be given. Write for terms. We want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind.

Per JOHN F. FUNK, Pres.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 12, 1905.

Vol. XLII. No. 41.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Preach, teach, live, Christ.

★

From the beginning of life we are never more than a step from the grave. How necessary that we have with us always Him who conquered death and the grave.

★

Strange how many people, in some neighborhoods at least, can set up the sympathetic bark of Fido, Watch, Sport and Collie, when a suspicious Rover thinks he hears something up somebody's family or moral tree and begins to bark his suspicions.

★

A Question.—A correspondent in Pennsylvania writes us: "Our Mission Sunday school has raised \$25.00 for the support of a native Bible Woman in one of the foreign fields. Are you in a position to place such a one, or what had best be done, so that our school hear from the work once in a while?" This is a question that we will be able to answer when we hear from Bro. Ressler.

★

Our New Catalogue for 1906 has just been issued and is, no doubt, the best and most complete catalogue ever issued by the Mennonite Publishing Co. It contains about 90 pages, giving description and prices of 1,500 books, classified under some fifty heads, with a complete alphabetical index. This catalogue will be sent free on application, and those in need of books should write for a catalogue at once.

★

Correction.—Our correspondent in Johnstown, Pa., referring to the article, "Communion Season," by Levi Blaich, fears that a wrong impression may be taken from his remarks concerning the practice of the ordinance of feet-washing. He says, "I do not mean to say that feet-washing should be omitted by all, but only by such as are not able. If my brother is not able to wash my feet, I should, however, wash his feet on occasions of this kind."

★

Father, you go to a saloon keeper or any other man and tell him that by paying you twenty-five dollars a year he shall have the privilege of selling your son any liquor he has on hand. Is it a bargain? If not in the

case of your son, is it a bargain for any other man's son? A mad dog has little chance in any neighborhood, and yet statistics show that for every one person killed by a mad dog, 10,000 persons are killed by the sale of whisky and other intoxicating beverages.

★

True principle is built on rock and built with rock, and it is built to stay. The growth may be a bit slower than that which is constructed of pasteboard and paste, but the latter will do only for show, never for service. Every unselfish act for God and his cause is rock; every selfish aim and ambition, though the results thereof last thousands of years, is but pasteboard, for with the Lord a thousand years are but as one day, but he that doeth the will of the Lord abideth forever.

★

Reduced Rates.—We have just received a communication from Bro. C. K. Hostetler of Goshen, Ind., that the Eastern Canadian Passenger Association has granted reduced rates over the Canadian lines to all persons who will attend the Annual Meeting of the Mennonite Evangelizing and Benevolent Board and the General Conference at Berlin, Ontario, Nov. 14-18. Reduced rates will also be in effect to Nov. 28th to accommodate those who expect to attend the Bible Conference, which will immediately follow the General Conference. Full particulars will be given in a later number of the Herald.

★

Our missionaries, en route to India, are now (Oct. 6th) on the Atlantic Ocean, on their way to the foreign field, to take up the work to which they have consecrated themselves. As they boarded the steamer in New York, Bro. Lapp wrote and sent a postal card as follows:

S. S. Liguria, Oct. 4, 1905.—Safe on board "Liguria." We'll and happy and ready to go. Farewell to home land and dear brethren and sisters and loved ones. God bless you. Pray for us.

Per George J. Lapp.

We wish them a pleasant and prosperous voyage and God's blessing to the work of preaching Christ and him crucified to the benighted heathen.

★

Reminder.—We have still a few names on our lists that are in arrears for their papers, and with last week's issue we sent, enclosed in the papers to all those in arrears, a statement showing the amount of their indebtedness, and the date on which the subscription expired. We hope our friends interested in

this matter will take it kindly and try to meet the small amount. Do not consider this as a dun, but rather as a brotherly invitation to help us along in the good work and renew your subscription. We have also sent these same statements to those whose subscriptions have just recently expired, merely to remind them that their subscriptions have expired, and invite them to renew. We want to keep our business affairs in good condition and at the same time cultivate the best and most friendly relations with all our patrons. We thank all for their continued encouragement and support in our work through all these years of labor and trial and conflict; and we hope that as the year draws to its close we will hear from all of you again, as you send in the renewals of your papers for the coming year.

★

A Noble Example.—When Moses saw the obduracy and the continual inclination of his people to idolatry and disobedience he grieved over their sins and pleaded with God that he might spare and forgive them, and when God had determined to destroy the whole race of Israel, Moses prayed again that God might blot him out and take him away rather than destroy the people. In this Moses manifested the true spirit of meekness, love and forbearance, and every true child of God possessing the spirit and mind of Christ will feel toward the lost race of Adam as Moses felt toward the people of Israel. With much sadness of heart we see so many people who have turned their hearts away from the true and living God, and are following other gods, false gods, and fail to heed the blessed injunctions of the eternal Father, Israel's great Jehovah, which he declared to that people amid a terrible display of his mighty power from Mount Sinai, "And these words which I command thee this day shall be in thine heart, and thou shalt diligently teach them unto thy children" (Deut. 6:6, 7). Let us give heed to what the Lord would have us do, that we may not fall into temptation in the day of his coming.

★

Worthy of Consideration.—The workers in city missions and others interested in that line of work have long wrestled with the question of what to do to make the work of improving the conditions of the slum element in the large cities more practical and complete. With our own people it seems, so far at least, to be best and most practical, and in fact the only way out, to send children, single individuals and even families

out of the city into neighborhoods and congregations of our own people in the country, where they can find employment, receive proper spiritual instruction and be under good moral and religious influences, and where such as are not able to work can be cared for. Among other denominations there are a number of instances on record that the people have taken to the colonization plan and are building up prosperous colonies in different places, and it is a noteworthy fact that the people joining hands and fortunes in a properly conducted colonization plan, where the Bible idea of the co-operative plan is to any extent adhered to and preserved, it is a success and the people prosper. Several colonies are established and maintained by the Salvation Army, which seems at the present time the most effective working force in the city slums of the world. They have one of these colonies planted in the vicinity of Cleveland, Ohio, one at Holly, Colo., and a third at Romie, Cal. It is the purpose in these colonies to bring honest and industrious families from the slums of the great cities to these farming lands where they can secure homes and sufficient land to make a good, clean, honest living and bring up their children amidst healthful and hopeful surroundings. In these colonies a small tract of from ten to twenty acres, according to need and capacity, is allotted to each family and charged up to them at 100 dollars an acre. They are also provided with a team and farming implements as they may need; a house and other buildings are provided and the whole cost (which is kept within the most economical limits) is charged up to the family and they are given a chance to work and earn and pay for what they have received. And in this way as fast as they accumulate and pay off they become the owners of their homes and frequently become thrifty, self-sustaining and independent citizens.

This plan, we believe, is one that is worthy of consideration with all mission workers and in our judgment the only intelligent solution of the great question of lifting the poor of our cities as well as those under the demoralizing influence of heathenism the world over, from the sinks of vice and wretchedness to the higher and better plane of morality and Christian purity and prosperity.

PERSONAL MENTION.

Bro. J. S. Lehman left Elkhart to return to his home in Lancaster on the evening of October 1st.

Bro. I. R. Detweiler of Topeka, Ind., will leave home on the 7th inst. for a trip to Baldwin, Maryland, and other points in the East.

Bro. John Wert, recently ordained to the ministry in the congregation near Heary, Norfolk Co., Va., with his family is spending several weeks visiting friends in Pennsylvania.

Bish. David Plank of Logan Co., Ohio, has been suffering from an attack of sickness. Communion services will be held in the South Union congregation on Oct. 8th.

Bish. J. M. Shenk of Elida, Allen Co., Ohio, left home on the 25th of September for a trip to Oregon, to attend the Kansas and Nebraska Conference, which was held near Hubbard, Oregon, on Oct. 2-6.

Bro. A. H. Leaman, of the Chicago Home Mission, who is spending a vacation at his wife's home in Allen Co., Ohio, spent Sunday, Sept. 24th, in the neighborhood of Elida and conducted several meetings there.

Bro. S. G. Shetler is conducting a series of meetings in the Allensville A. M. church this week. Meetings will begin in the Belleville A. M. church on Saturday evening (Oct. 7th) and continue several evenings.—[Belleville Times of Oct. 5th.]

Pre. A. D. Wenger and wife and two children of Millersville, Pa., accompanied by Pre. John Moseman, wife and daughter, of the same vicinity, recently visited in Warwick Co., Va., and also held several meetings with the brethren and sisters there.

Bish. John Burkholder has moved from his farm to East Lewistown, where he expects to reside in the future, and in consequence changes his post office address from North Lima to Calla, Ohio. Those desiring to correspond with him will kindly notice the change.

Bish. Anthony Heatwole of Augusta Co., Va., on his recent trip to Warwick county was compelled on account of ill health to defer communion services there for a week and return home to recuperate. We hope he may have been fully restored before this and able to resume his duties.

Bro. D. H. Bender of Springs, Pa., late editor of the Herald of Truth, visited in Columbiana Co., Ohio, the last week in September. Bro. Bender, as it appears, finds plenty to do in the East as well as in the West. He has kindly consented to continue as editor of the Sunday School Lesson Helps.

Pre. N. E. Roth of Milford, Neb., accompanied by several brethren of that vicinity, recently went on a land exploring trip to Alberta, in northwestern Canada. They speak well of that country. We have also conversed with others who have recently visited those localities and returned with glowing accounts of the country and its productiveness.

Strength and beauty combine in the making of the truest manliness.—[J. R. Miller.]

"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home to-day
Than I have been before."

October 12,

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted 1905.)

By Oliver Olden.

PSALM XXIV.

The earth in its completeness is the Lord's,
The world and all they that in it happily dwell;
The sea its firm establishment affords,
Upon the floods it hath been founded well.

And who shall stand in God's high holy place?
The clean of hands and purified of heart,
Whose soul is not in vanity's disgrace,
And from whose lips deceitful words ne'er part.

Oh, lift ye up your heads, ye sacred gate!
The King of glory comes in priestly state.
Now be ye lifted up, ye ancient doors!

Who is this King of glory, consecrate?
Jehovah, God of Hosts, the strong and great!
So be ye lifted up, ye ancient doors!
New York City.

A SERMON.

By D. R. Workman.

(Conclusion.)

The second thought for our consideration in the development of this text, is the curse which shall be visited on that left-hand company. The expression, "Ye cursed," suggests things terrible. As has been said, "Every word of this sentence is full of awful meaning." Like the trumpet which resounded from Sinai, it waxes louder and louder, and every accent more and more doleful. In the 34th verse we have the contrasted expression addressed to the righteous, where they are called, "Ye blessed of my Father."

But those on the left hand are not called "Ye cursed of my Father." You will mark the significant omissions of the words in this sentence. Although cursed and sent to their own place, yet bear in mind that no sinner is cursed of God. Men are made blessed by God, but none are made to be accursed by him. Sin is its own curse. It is man's own disobedience that is the essence of the curse. God is free from all blame as to the curse that falls upon the left-hand company, both because he is not the author of their sins, and more because he has provided a way of escape and eutreated them to come to him and be blessed.

One fruitful element in the curse of the lost is their being driven from the presence of Christ. "In this life sinners are being called to come to Christ, and because they have turned a deaf ear to his call, they will, on the day of our text, justly hear him say, 'Depart from me.' Depart from me, the fountain of all good; from me, the only Savior, and hence the only hope of salvation. I will never more have anything to do with you."

One element in that curse will be the loss of all good. No sinner knows how much good, how much happiness, he gets in this life from the fact that he is ever in the presence of God, although acknowledging him not. In this life the cooling streams of God's grace still flow around the sinner; he is in some measure refreshed from these streams which he will not acknowledge. Sin does not, in this life, have complete power over his soul to parch, burn and consume it. The company of God's people is still within his reach. He may still hear almost heavenly strains. This world's evils are all alleviated for him, while the blessings of God's grace are in some measure enjoyed. But to be driven from the presence of Christ is hell.

Another element of the curse that falls on the left-hand company is the company to

1905.

which they must go. Hell was never made for men, no more than that God cursed men. It was prepared for the devil and his angels. And when men have proven themselves as no longer worthy to be in the presence of Christ, they are banished to be forever with those whose company they have prepared themselves for. Yes, God did prepare a place for devils, but not for men; because men refuse all means of escape, because they decline to fit themselves for the other company, they are sent to this place; the only place for which they are fitted.

The society of the glorious company of the apostles, the godly fellowship of the prophets, the triumph of the noble army of martyrs, and the glory of the church unapostles in the New Testament. The same terms used to describe the endlessness of the happiness of the redeemed are used to tell us that the misery of the lost will never cease. No man ever taught that the joys of the good in heaven will some day cease. No one ever believed that eternal life means anything less than unending happiness. The objectors to this doctrine of the endlessness of the punishment of the wicked have not been found among those who have sought to honor Jesus Christ. Those who deny the words of our blessed Lord, those who have neglected the claims of the gospel, have denied this doctrine. While this is the most solemn doctrine of the Bible, while it of itself brings the least pleasure to us when in the line of duty we contemplate it, yet there is no occasion for our stumbling over it.

No one who still remains on the shores of time need be found in the left-hand company. All who live may secure a place for themselves at the right hand of the great Judge and hear addressed to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Paradise, Pa.

For the Herald of Truth.

IS THE AGE OF MIRACLES PAST?

By Silas' Bauman.

"For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation" (Acts 2:39, 40).

The greatest miracle that ever happened was on Pentecost when the Holy Ghost came down upon the apostles, and Peter said, The promise is to those that are afar off. That means us. This promise is on condition, and the condition is, Repentance. What shall we repent of? Peter said, "Save yourselves from this untoward generation."

Could we not also say, Save yourselves from this generation that is continually conforming to the world, instead of conforming to the Bible, which is read and explained every Sunday and at Bible Conferences? I believe that the greatest miracle to the world to-day would be if the Christians would separate themselves from it and conform to the Bible. I believe the whole world would stand in awe, and say, What do those things mean? We sometimes sing in one of our hymns, praying that God might shower his blessings upon us, and say, "Come and now honor thy word," which the Lord would only be too ready to do if we would only meet the conditions. God would dishonor his word if he would pour down his blessings in showers upon a people who are not

willings to forsake the world and its lusts. The Lord said, "Him that honoreth me, him will I honor." If the Christian church would unite and put away their idols (so we may call them, because they rather have riches and vanities than the Holy Spirit), the Lord would pour down showers of blessings upon the people that there would be no room to hold them, and they would overflow like the wells in the time of the flood, and would drown the ungodly which Noah condemned by building the ark. Oh, how the sinners would cry for mercy! Let us honor God's word. Why do we cleave to this world which will soon pass away, or which we soon will leave, and then it will be eternal woe or eternal joy. "Follow peace with all men and holiness without which no man shall see the Lord" (Heb. 12:14).

Floradale, Ont., Canada.

For the Herald of Truth.

"JESUS WEPT."

By E. Rosa Balcer.

This is the shortest verse in the Bible. It contains only two words, but these two words have a great meaning and tell us so much—they speak a volume of love and sympathy to every sorrowing heart.

As Jesus wept with the sorrowing and grief-stricken family at Bethany, so will he weep with us to-day in the hour of distress and grief. Our loved ones are his loved ones; our sorrows are his sorrows. He weeps with us to-day, although knowing that he will bring to us joy out of the deepest sorrows we have.

We need to suffer in order that we may be saved, for He also suffered for our sakes. Joy is not expressed in smiles alone. There is often joy in tears. It was through tears that Mary Magdalene saw what the other women failed to see—her Christ. Even though our weeping be a weakness, Jesus weeps with us, for he knoweth our frame and remembereth that we are dust (1st Sa. 103:14).

But how careful should we be not to cause him needless weeping, needless sorrow by our weeping! Every blow that falls on us smites him; every arrow that pierces us must first pierce him. But the tears of Jesus are very different from those of ours. He often calls us with tears and weeps over the loss of human souls.

Let us then trust him and take everything to him in prayer, for he is our sympathizing friend and our lawgiver, who is able to save to the uttermost all that call upon his holy name.

John says, "These signs were done that ye might believe." Yes, that all might believe and be saved—that all might believe and be helped, even as were the sisters of Lazarus, so that to-day we might be led, you and I, to believe in him and trust him to the uttermost. His work is not to comfort one family alone; his love takes in all. The Bible teaches us that Jesus is the grand center of all love and joy and happiness in earth and in heaven. There may be some who have, in the night of bereavement, so truly clung to Jesus as the resurrection and the life that it was to them a night of rest. While some could not say, "Welcome, death," may we all be so filled with love to God and so hungering after righteousness that we can really say with Paul, "I have a desire to depart and be with Christ, which is far better." Yes, may we all truly learn to see in Jesus the glory of God until it brings to us the present resurrection of buried hopes and a life that is all joy in him.

Akron, Ohio.

HERALD OF TRUTH.

Thursday, October 12, 1905.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

A Birthday Present.—The custom of giving birthday presents to our children or friends is a beautiful one, and in giving these presents to our children or friends of proper age we can give them nothing better than a new Bible, the word of God, which is given to us as the great guide-book of life, a lamp to our feet and a light unto our path, as we journey through the dark wilderness of this life. The following order received by the Mennonite Publishing Co. explains itself:

"Enclosed you will find \$2.75, for which please send me a Red Letter Art Bible, No. B. The name to be put on front cover is ———. Please send as soon as possible, as it is intended for a birthday present."

We shall be glad to receive many orders of this kind for this same Bible or for any other that you may select from our catalogue. The Bibles will be promptly sent by mail.

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Newton, Kan., Sept. 29, 1905.—Dear Herald Readers, Greeting in Jesus' name.—The twenty-first quarterly Sunday School Conference of this place was held last Sunday evening. Quite a large number were present and a good interest was shown.

Question 1.—What effect has the absence of the teacher on the Sunday school? A teacher does little good for the Sunday school by being absent. If the teacher cares little about coming, how can we expect the pupils to be regular in attendance? A strange teacher can never do what the teacher can who is acquainted with the class.

Question 2.—What constitutes an ideal Christian character? Ideal means perfect. Christ was perfect, therefore is our pattern. An humble Christ-like spirit and obedience to God also constitute Christian character.

Question 3.—What things should we give up to advance the kingdom of Christ? Our will is one of the first things each one of us will have to give up. Give Christ loving, whole-hearted service and abstain from all appearance of evil.

Question 4.—Sociability and personal influence. Christ is an ideal example of sociability. Our influence goes out either for good or evil, even after we have passed away. How careful, then, each one of us should be that our influence may not go out for evil!

Question 5.—Individual responsibility of the teacher to the Sunday school. Each of us has a work to do and we are responsible if we do not do it. The teachers prepare the material for the church.

Question 5.—How may we determine our field work? We know there is plenty of

HERALD OF TRUTH.

October 12,

work to do, but the perplexing question is, What am I to do? If our consecration is complete we will let God choose for us, then our work will always be crowned with success. COR.

Columbia, Ohio, Oct. 2, 1905.—Greeting in the Master's name. We have recently been favored with visits by a number of brethren and sisters from Indiana. Bish. D. Burkholder of Nappanee stopped here on his return from eastern Pennsylvania. He gave us several helpful sermons while among us here—one on the 16th at North Lima, one at the Midway on Sunday, the 17th, and one at East Lewistown on Sunday evening. On the 22d of September a number of brethren and sisters arrived here with the excursion from Nappanee, among them Bro. Noah Metzler, wife and daughter Nettie, and also Sister Metzler, wife of Solomon Metzler of near Wakarusa, and Sister Burkholder, wife of Bish. D. Burkholder, who came to visit her sister, wife of Bro. David R. Witmer, who has been afflicted over two years with a stroke of paralysis, from the effects of which she has not been able to walk alone since, but was able occasionally to attend church services during the past summer, by her friends assisting her. Bro. Metzler preached a number of discourses while here, at the East Lewistown, North Lima, Midway and Leetonia meetings houses and he had also one meeting at the Wardsville schoolhouse. They intended to return home on Oct. 2d. We were earnestly admonished of our duties by these brethren during these meetings and we hope the seed sown may spring up and bear much fruit to the honor and glory of God, and the upbuilding of his kingdom. May the blessing of God go with and abide upon these brethren and enable them to do much in the building up of the Master's cause.

PETER METZLER.

Farmersville, Pa., Oct. 2, 1905.—Beloved in the Lord, Greeting.—Let us consider sincerely the benefits of the communion of saints as presented to us in 1 Pet. 1:3. Assuming that you are faithfully fighting the good fight of faith, steadily pressing onward and redeeming the time because the days are evil, "cry aloud and spare not; lift up thy voice and show my people their transgressions and the house of Jacob their sins, for the mouth of the Lord hath spoken it." Compare with Matt. 18:1-22 and 1 Cor. 5, for the benefit of our beloved church, that she may grow in grace and in the knowledge of the Lord, and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeeth not away (1 Pet. 5:4). Our examination services were conducted by the brethren Noah H. Mack and Bish. Benj. Wenger. We feel grateful to our heavenly Father for the strong admonitions given. There are now eight applicants for baptism; instructions will begin on Sunday, the 8th. Pray for them; also for those outside, that many may be turned from darkness into his marvelous light. We feel glad to report that the missionaries to India, Bro. and Sister Lapp were with us on Sept. 18th. Bro. Lapp read 1 Pet. 4:6 and based his thoughts on "Lead me to the rock that is higher than I," which were listened to with interest. The Lord willing, Bro. A. D. Wenger, of Millersville, Pa., will preach for us at Metzler, Oct. 15th. God bless us all. LIZZIE M. WENGER.

Stony Brook, Pa., October, 1905.—To the Readers of the Herald of Truth.—I will write a few lines this beautiful evening that may interest some poor wanderer through

this wilderness of woe. On the 7th of October we were favored with a visit from Pre. Peter Ebersole and wife, his son and wife and Sister Herr of Mountville. Bro. Ebersole spoke in Stricker's meeting house, from Rev. 22:13, 14. At York, in the evening, he had for his text John 15:20. Oh, that we may all take earnest heed to the admonitions that he presented and to all the teachings of God's word! On the 24th of September we had examination meeting and all expressed peace. It is indeed a blessed condition when the church of God is at peace—when we all have peace in the family, in the church and in the community. We were also richly blessed in this that Bish. Andrew Mack and his son, Pre. Noah H. Mack, came unexpectedly into our midst. On Sept. 18th we had meeting in the afternoon at Witmer's M. H.; the brethren spoke from 2 Tim. 2:19. In the evening we had meeting at the York M. H. and they again spoke from Mark 5:9. May the seed sown by these brethren and also the seed sown by our home ministers bear fruit a hundredfold; if not a hundred, at least sixty, fifty, or at least thirty-fold. Oh, that sinners may turn to the Lord before it is forever too late in his sincere prayer. COR.

For the Herald of Truth.

REPORT OF THE MISSOURI-IOWA CONFERENCE.

Conference opened Thursday, Sept. 28th, at a m. Devotional services led by John McCullough of Illinois, consisting of a lesson from Eph. 4 and prayer.

Organization.—Geo. R. Brunk, moderator; John Nice, assistant moderator; John R. Shank, assistant secretary.

The conference sermon was delivered by John Nice from Eph. 2:19, 20, of which the following is a brief outline: We as the children of God should come together to confer with one another, in order that we may maintain the unity of the body and that the work of the church may go on in the best way. Christ is the only foundation for our work and we must build upon him with the proper material. Though the material may be of various kinds, it must be of proper quality and fitted for its place in the building. Christ, the chief corner stone, holds the material together. The proper quality of material is found in those who have been prepared by a thorough conversion. Our lives must be pure and holy. "If any man defile the temple of God, him shall God destroy." Those who become defiled must be cut off lest the whole building be destroyed. We defile the temple by living unholiness, by conforming to the world in conversation, in business, in conduct and appearance, and in following after the lusts of the flesh. We should apply every known remedy to save and heal the defiled before they are cut off. The Spirit divides to every man as he will. If we are actuated by the Spirit we will work where the Lord places us. There must be unity among the workers if we would be a power for good in the world. Thus working together in obedience to the commands and ordinances we shall show forth the praises of God and advance his kingdom.

The principles set forth in the above were endorsed by five bishops, eighteen ministers and six deacons. A report from the various congregations shows a gain of eighty members during the year.

A preparatory talk for conference questions by the moderator brought forth the following thoughts: We are here to consider questions which touch underlying principles. As a body we will place our inter-

1905.

pretations upon them as they affect our outward life. We have three things that should "Thus saith the Lord," there is no doubt govern our conduct: (1) When we have a better than another's, unless our investigations and conclusions are based upon better backing. We want our opinions founded only on God's word when a divine principle is at stake; but in matters of expediency we may yield our plans to those of the majority.

Questions and Resolutions.

Ques. 1. How may we apply most effectually Gal. 6:1 to our Christian work?

Ans. 1. By entering into the spirit expressed in the words, "In the spirit of meekness."

2. By being alive to our opportunity.

3. By taking literally and obeying the succeeding verse.

There are three things which one must have to properly live out this scripture: 1. A fervent love for others. 2. A prayerful spirit. 3. A knowledge that we as weak mortals may also be tempted. We should at all times remember that this scripture is for us and not for a few church officials only.

Q. 2. Is it advisable for our members to be stockholders in grain and supply associations?

Ans. According to 2 Cor. 6:14 and other scripture passages, we believe it to be inconsistent and therefore advise our people to abstain from becoming partners in these associations.

Q. 3. What is the attitude of this conference toward the use of musical instruments?

Ans. 1. Musical instruments shall not be used in divine worship.

2. Before any of them are purchased for the home, our members should prayerfully consider their responsibility as the stewards of the Lord's money and settle it in the fear of God.

Q. 4. Shall the attendance at such places as circuses, fairs, picnics, theaters and like places of worldly amusement be made a test of church fellowship?

Ans. As set forth in former decisions of conference, we believe that gatherings for worldly amusement are contrary to the letter and spirit of the gospel. Knowing the tempting allurements which such gatherings throw out, and their power for drawing and corrupting those who have not been thoroughly grounded in the faith, we believe it the duty of the church to throw the line of protection around her members, by ruling out the gatherings mentioned in the question. We therefore decide that persons who attend such places cannot be recognized as members in full standing until they make proper amends for their conduct, but we recommend that thorough teaching precede radical action, and that when disciplining becomes necessary it be administered in love (1 Thess. 5:22; 1 Pet. 4:2-4; 2 Cor. 6:14-18; Eph. 4:30; Phil. 4:8; 1 Cor. 10:31; Col. 3:17).

Q. 5. Should we not arrange the conference questions and all matters for consideration far enough ahead so that they may be placed on a program and sent to our ministers and deacons before conference?

HERALD OF TRUTH.

325

Ans. Resolved, that we make no change in our present manner of consideration now, but that we prayerfully think over the matter during the conference year and consider it at the next conference.

Q. 6. What suggestions has this conference to offer which may be turned to good account during the coming year?

Ans. 1. That we who are in attendance make an attempt, by God's grace and guidance, to put into practice the things which have been taught at this meeting.

2. That we diligently teach the same to others.

3. That we submit to one another in the fear of God and that we yield to the wishes of our respective congregations.

4. That our ministers present the work of this conference to their respective congregations.

5. That our evangelists work as far as possible with untiring and untiring hearts, and deacons, Sunday school officers and teachers, etc., to make careful and prayerful preparation for their work.

6. That we urge all our workers, ministers and deacons, Sunday school officers and teachers, etc., to make careful and prayerful preparation for their work.

7. That we be careful that there is nothing about appearance, methods of work, manner of life, etc., that will interfere with the success of the work.

Miscellaneous.

1. It was moved that D. F. Driver, S. G. Lapp, C. S. Honder, Isaac Mast and J. M. Kreider be appointed as a committee to choose a committee of five to look into and adjust the condition of the Jasper county congregation and that their decision shall be final.

2. A report of the Mission Board was read and adopted.

3. The report of the Kansas City Mission was given by J. B. Brunk.

S. B. Wenger was elected trustee of the Kansas City Mission for the ensuing year, with J. M. Hershey as alternate.

5. I. S. Mast, D. F. Driver and J. M. Kreider were chosen as delegates to the General Conference.

6. It was moved and adopted that the expenses of the delegates be paid by the Mission Board.

7. The Berea church, of Shannon county, was chosen as the place of meeting for the next conference. The time of the meeting was fixed on Thursday and Friday before the fourth Sunday in September.

8. It was moved and adopted that the date of the Sunday school conference be fixed permanently on the two days preceding the church conference.

SECRETARIES.

For the Herald of Truth.

HELPING ONE ANOTHER.

By Mary Graybill.

The mission of our Savior on earth was to do good. He left his home in heaven to save a sinful world. God anointed him with the Holy Ghost and with power and he made the lame to walk, the blind to see, the deaf to hear. He also cleansed the lepers and healed all those possessed of devils, for God was with him.

The words, "He went about doing good," contain, as it were an epitome of the life of Christ. Great multitudes came unto him, bringing with them those who were lame, blind, dumb, maimed, etc., and laid them down at Jesus' feet and he healed them, inasmuch that the multitudes wondered and glorified God.

Jesus not only healed the physical or bodily maladies of the people, but he did some-

thing much greater and much more wonderful than this; he gave his life for the sins of the world, and thus became the Savior of men's souls, and was made the propitiation for our sins, and not for ours only, but for the sins of the whole world.

The offering up of his life on the cross on Calvary was only the completion of the great purpose for which he came into the world. From Bethlehem to Golgotha his life is one continued series of offerings made for the redemption of the human race.

The great work which he did for us could never have been done by any other. We could never have saved ourselves or others. We who were dead in trespasses and sins are too weak and sinful for anything of this kind. Jesus said to his disciples, "Without me ye can do nothing," but filled with his Spirit, prompted by his love, and strengthened by his grace we are able to do all that he demands of us, as the apostle Paul writes to the Philippians, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

We sometimes sing, "I want to be more like Jesus." This is a sentiment we all should cultivate. It is a desire every heart should possess above all else. Our motto should be, "Let me do what I can NOW." Opportunities once past will not return, and Jesus may never pass this way again. Let us not spend all our time in thinking how to be useful, or how we may be able to help others, but improve our opportunities now, as they come to us, one by one. Let us do what our hands find to do with our might. Our future usefulness depends upon how we improve the present. "Behold, now is the accepted time; now is the day of salvation"—now while we are enjoying health, strength and youthful vigor.

Do not wait for great opportunities, but cheerfully and willingly take hold of the little things that present themselves as you pass along the humble pathway of life. These are often neglected, despised, and left undone. It is the small things that make up the larger ones; the small things that make up the grand total, and if we do these little things well our lives will be well spent. The Lord will not say to us in the day of final account, "Come, ye blessed of my Father," etc., because we have done some great work, but he refers much more to the "little acts of kindness, the little deeds of love"; some little act that we perhaps never thought of as anything beyond our plainest duty, such as giving a cup of cold water, or a piece of bread to one of the Lord's little ones, or clothing to the naked, visiting the sick, etc.

God will abundantly reward us for all the good we do in the world, and besides this the happiness here on earth which we enjoy by relieving suffering and making some sad heart glad, will be a twofold reward.

Have you, dear reader, ever experienced the happy feeling that comes to us after we have visited some suffering ones, comforting and aiding them, and reading and praying with them? It is this sweet, consoling feeling in our hearts that makes us conscious of the fact that we have, to a small degree at least, tried to do our duty and encouraged and helped one of the Lord's suffering ones. It is indeed a blessed privilege that God gives us to encourage and strengthen our own spiritual lives while we are helping others.

Let us make use of every opportunity that presents itself, and lend a helping hand to suffering humanity, just as Jesus did, and with the eye of faith look forward, through sunshine and storm to the promise, "Be not weary in well-doing, for in due season we shall reap if we faint not."

DEATHS.

Frymier—On Oct. 1, 1905, at her home in Augusta Co., Va., of paralysis, Sister Susan Frymier, aged 67 Y., 4 M., 13 D. Her maiden name was Grove. She always lived in the community where she was born and brought up. Was long a member of the Mennonite church and a regular attendant at service, as long as health permitted. She leaves one son, a brother and sister with other relatives and friends to mourn her departure. Her husband died in 1902. The funeral was held at Spring Dale, Oct. 2. Services conducted by the brethren J. H. Martin, E. C. Shank and A. P. Heatwole. Text, Job 14:14.

Gindesberger—On Sept. 26, 1905, in Davisville, Somerset Co., Pa., Sarah, daughter of Joseph Gindesberger, aged 42 Y., 7 M., 14 D. The disease which caused her death was contracted about twenty years ago. She was helpless for about fourteen years, during which time she required faithful nursing by her father and friends. Her mother died nearly twenty years ago. She united with the Mennonite church while young and was a faithful member, attended services regularly as long as she was able, and though her body was helpless, she still desired to have services at her home, though she was hardly able to make known her wants. She leaves a father, two brothers and a sister, but they need not mourn as those who have no hope. Funeral services were conducted at the Blough M. H. on the 28th by L. A. Blough, J. S. Sayler and Simon Layman, from Rev. 7:14.

Weaver—Baby Esther, infant daughter of Pre. Samuel Weaver and wife, was born in Newbury Twp., Lagrange Co., Ind., June 3, 1905, and died Sept. 1, 1905, aged 2 M., 29 D. Funeral services on Sept. 3, at the Forks Amish church, conducted by A. S. Cripe in English and Y. C. Miller in German, from Psa. 16:5. A large and attentive congregation assembled to show sympathy to Bro. and Sister Weaver in this and hour of deep affliction and sorrow, but they mourn not as those who have no hope, for they know the promise is sure unto the children, and they can say with David of old, We shall go to her, but she shall not return to us. Little Esther was lent, but not given. She budded on earth, but blossomed in heaven.

Short—On the 1st of October, at her home near Stryker, Williams Co., Ohio, Gladys Anna, daughter of Simon and Short, aged 3 M., 28 D. She was born June 6, 1905, and leaves father, mother and two little sisters to mourn her death. This is an earnest call to the brethren to give themselves to the service of the Lord more earnestly than ever before, so that when God shall call them home they may meet their loved one again. Funeral services at Lockport meeting house by D. J. Wyse and H. Rycher. Budded on earth to bloom in heaven.

Miller—On Oct. 3, 1905, near Shipshewana, Ind., where they had been on a visit, Clayton Ray, son of Chauncey and Lydia Miller, aged 1 Y., 7 M., 26 D. Funeral services on the 5th at Pleasant Valley schoolhouse, near White Cloud, Mich., by J. C. Springer and Jacob P. Miller.

Gilmannaga—Sister Anna Gilmannaga was born April 28, 1859, in Ontario, Canada; when one year of age she came with her parents to Putnam Co., Ohio. In 1848 they removed from Ohio to Elkhart Co., Ind. She died Oct. 3, 1905, aged 56 Y., 5 M., 5 D. She leaves three sisters in feeble health to mourn her death. Five brothers and two sisters preceded her to the world beyond. She was a faithful member of the Mennonite church and a pious, devoted child of God. She was afflicted with palsy and had a desire to go home. Funeral services were conducted at the Yellow Creek M. H. on the 5th, by John F. Funk and Jonas Loucks, from 1 Cor. 15:54-57. The Lord comfort and sustain the bereaved sisters.

MENNONITE ORPHANS' HOME.

Report for September, 1905.

Mrs. Jessie Neuffer, Chicago, Ill., \$10; Elvie Miranda, Lippincott, O., \$2.55; B. F. Plank, Bellefontaine, O., \$14; A. Martin, Wakarusa, Ind., \$5; Mrs. Augsberger, West Liberty, O.; John Newcomer, Bloomville, O., \$2; Hannah Ostutsek, Akron, O., \$10; E. Falt, Dalton, O., \$1; Auditor Mercer Co., O., \$75; Weaver's S. S., Rockingham Co., Va., \$27.13; Joe Hartzler, Huntsville, O., \$1; Frank Hejna, Chicago, Ill., \$5; Clerk of Courts, Bellefontaine, O., \$6.15; milk (Aug.), \$12.28. Total, \$175.31.

Provisions, groceries, clothing, etc., contributed by the following persons: A. A. Geiger, Nan Hartzler, J. J. Bontrager, Bellefontaine, O.; Bri Yoder, Marion Woolf, Uricia, O.; Henry Culp, Columbian, O.; J. N. Spanabel, E. Palestine, O.; Mrs.

HERALD OF TRUTH.

October 12, 1905.

BRETHREN'S Plain Clothing

If you want
KELLY GOODS, made up
in a first-class manner and
at reasonable prices, we can
satisfy you.

When you buy from us
you GET what you want.
When you buy from your
local dealer, as a rule, you
TAKE what you can get.

We always
guarantee Satisfaction
and refer to our many patrons,
some of whom will be found in
nearly any community where the
Brethren reside. Samples of cloth
from which we make our clothing,
measuring blank, tape line and
rules for ordering will be sent on application.
Our rules for self-measurement are so simple, any-
one can understand them.

Contributions.—Weaverland S. S., \$9; D. N. Lehman, \$5; A. Nissley, \$5; H. E. Metzler, \$2; Martin B. Herr, \$5; Paradise Mission Meeting, \$28.31; Moses Hartz, \$5; a Sister, \$1; Rohrerstown S. S. Meeting, \$15.20; a Friend, \$1; a Brother, \$1; a Brother, Franklin Co., Pa., \$1; a Brother, York Co., Pa., \$1; a Brother, York Co., Pa., \$1; a Brother, Montg. Co., Pa., \$1; a Brother, 80c; B. E. Miller, \$2; Henry Hershey, \$4.75; Friends, \$7.64. Total, \$158.75.

Received for Mdse., \$1,302.77; total for quarter, \$1,421.50; previous receipts, \$4,455.00; total to Oct. 1, 1905, \$5,876.50.

EXPENDITURES.

Paid for Mdse., \$1,404.03; general expense, \$27.29; paid for labor, \$16.14; total for quarter, \$1,447.46; previous expenditures, \$4,418.71; total to Oct. 1, 1905, \$5,866.17.

Gratuities acknowledged,
NOAH H. MACK, Treas.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Millersville Sewing Circle, clothing (\$2.80); Mrs. Chambers Sewing, carpet rags (16c); C. N. Applebaugh, (40c); Paradise Sewing Circle, clothing (\$12.39); Jac. Kling, carpet rags (20c); A. N. Wolf, provisions (40c); Amos Hershey, provisions (50c); Henry Sencsleg, provisions (31); S. O. Martin, provisions (75c). Total, \$18.60.

Gratuities acknowledged,
NOAH H. MACK, Supt.

MENNONITE OLD PEOPLE'S HOME.

Report for September, 1905.

Rebecca Hartzler, Bellefontaine, Ohio, \$1; Catharine Hostetter, Mt. Pleasant, Ind., \$1; Bertha Hunnberger, Wadsworth, Ohio, 25c; Dr. F. L. Henry, Cleveland, Ohio, \$10; Peter Conrad, Treas. M. E. C. H. & M., Rittman, Ohio, \$200; sundries, 42c; Benjamin Yoder, Archbold, O., \$1; borrowed, \$16; Glendon Greaser, Wauseon, Ohio, \$1; Mr. and Mrs. J. F. Brunk, Kansas City, Kan., \$5; Friends, 16c; Mrs. Helen Nafziger, Narka, Kan., \$10. Total, \$245.77.

Articles contributed: Orville, Ohio—Jesse Good, grapes; A. M. Hoyle, peaches; Fannie Tschantz, crocks, peaches, lettuce, cookies, tomatoes, bread, bologna, fruit; Wm. Tschantz, tin cans.

Rittman, Ohio—D. C. Amstutz, cabbage, milk, cucumbers; B. M. Yoder, onion sets; H. W. Kaufman, horseradish; (Matt. 6:3), grapes, crab-apples, apples.

Wellersville, Ohio—D. P. Yoder, applebutter, soap, apples, crock; J. S. Yoder, apples, grapes. John Kauffman, Smithville, O., apples; H. R. Newcomer, Sterling, Ohio, pears, crab-apples; Mennonite Book & Tract Society, Scottsdale, Pa., copy Mennonite Church History.

Gratuities acknowledged,
Rittman, O. J. D. MININGER, Supt.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.
GEO. L. McDONAUUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

We want to hear from you.
PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

Cheap Excursion South

In order to give special opportunity to home-seekers and investors to investigate the territory of the Southern Railway and Mobile & Ohio Railroad in Virginia, Tennessee, North Carolina, South Carolina, Georgia, Alabama and Mississippi,

TWO LOW-PRICED EXCURSIONS

will be run, starting
TUESDAY, OCTOBER 17, 1905,
and
TUESDAY, NOVEMBER 7, 1905.

Tickets from the Ohio River gateways and St. Louis to nearly all points in the states mentioned will be sold at only 80 per cent. of the standard one-way fare for the round trip, and will be good for twenty-one days with stop-over privileges. Good rates from other points West and North-west. Regular home-seekers' tickets will be on sale the first and third Tuesdays of each month.

For list of lands, opportunities offered, rates of fare, etc., write M. V. RICHARDS, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C. CHAS. S. CHASE, 622 Commercial Building, St. Louis, Mo. M. A. HAYS, 225 Dearborn Street, Chicago, Ill.

YOUNG PEOPLE'S PAPER.

Edited by
A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year. Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.
Mennonite Publishing Co., Elkhart, Ind.
Per JOHN F. FUNK, Pres.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 19, 1905.

Vol. XLII. No. 42.

NOTICE—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Be honest with yourself if you would grow in grace.

If ye then be risen with Christ, seek those things which are above.

Communion services were held in the A. M. Cong. near Foosland, Ill., Sunday, Oct. 8.

Bro. Isaac Weaver of Elmhurst, Mich., attended the communion services in Newago, Co., Mich., Oct. 1st, and preached several times during his visit. The congregation felt thankful for his visit.

The things we seek, the thoughts we harbor, the plans we make, reveal to us, if not to others, the condition of the heart. A daily, prayerful study of the Word never leaves us long in ignorance of ourselves.

Perhaps some people would enjoy the spiritual food which the minister prepares for them more if they would exercise themselves more in Christian activity. In this case natural law holds good in the spiritual realm.

This is the advice Spurgeon gave to some young ministers, "Get amongst your people, or somebody may be saying of you as one old sister said of her minister, that he was invisible all the week and incomprehensible on Sundays."

Several articles that came too late for this week's issue had to be laid over for the next number, among them the report of the Western District A. M. S. S. Conference, the report of the Second Annual Meeting of the Mennonite Home at Lancaster, Pa., etc.

That the gambling evil is not confined to Christian (?) communities is evident from the announcement in the Bombay Guardian for Sept. 9th that on an express train from Poona over thirty gamblers were arrested, five being Parsces, nine Hindus and twenty-four Mahomedans.

God always expects us to do our best. "She hath done what she could," simply means that the noble woman so often referred to did her best. Nothing less is

worthy of us. Doing one's best continually means continued growth, and by our growth God is glorified.

Idleness, indifference, stagnation, disease, death—such is the record of the spiritual experience of those who become prayerless and careless. Paul prescribes a remedy in Eph. 5:14, but it must be taken in time, if the fatal consequences of that death would be avoided.

The Yellow Fever Scourge.—Ily reports from New Orleans and the yellow fever affected districts of the South we learn that the prevalence of that much-dreaded disease is about over. Everybody will be glad to know that with the cooler weather the scourge has disappeared.

Bishops J. S. Shoemaker, Freeport, Ill., Albrecht Schiffer of Roseland, Neb., J. M. Shenk, Elida, Ohio, D. Lilly, Nampa, Idaho, T. M. Erb, Newton, Kansas, and a number of ministers and brethren and sisters from points east of the mountains traveled together to the conference at Hubbard, Ore.

On page 325, first column, of last issue, for some cause after the paper was made up, lines 3 and 4 were misplaced. Read the lines in the following order: 2, 4, 3, 5, so that the sentence will read: "We have three things that should govern our conduct: (1) when we have a 'Thus saith the Lord,' there is no doubt about it."

Our daily duties are either stumbling-stones or stepping stones. It all depends on how we discharge our duties. If as a dignified act, becoming to a man or woman who doeth all things to the glory of God, then even the commonest duties become stepping stones to higher attainments.

Communion services were held at the Salem meeting house in Elkhart Co., Ind., on the 15th of October, and also at the Olive and the Clinton Brick M. H. on the same day. On the 22d of October communion services will be held at Yellow Creek and at the Shore M. H. in Lagrange county.

On the 29th communion services will be held in the Emma congregation in Lagrange county.

The balance of heart and soul against mere mentality can never be equal. The one has vital force in every fibre of its being, ready to sacrifice life and limb to prin-

ciple—the other mere elusive energy, begotten of baser metal with the hope of ultimate gain. He who preaches from a conviction as strong as life and sustained by his own experience may fail in rhetoric, geography and Greek, but he will not fail to reach hearts, while mere mentality may reach heads, but will fail to reach hearts. Acts 2:37.

At a meeting at Allahabad, India, of missionaries of various denominations on the 22d of August the opinion was expressed and not disputed, that within thirty years there would be as many missionaries working among natives in the English language as in any other medium, and possibly as many as in all others combined. The English language is being rapidly taken up by the natives throughout the empire, and this will greatly facilitate missionary effort, in that it will not be necessary for newly arrived missionaries to spend a year or more in the study of a foreign language before they are prepared to do active gospel work among the natives.

The Indiana and Michigan Conference was held at the Salem meeting house in Elkhart Co., Ind., on the 12th and 13th of October and was well attended. Thirty bishops, ministers and deacons were present and a number of important and interesting questions were discussed and resolutions passed, which we hope may have a beneficial effect on the congregations in this conference district. The conference was one of the most edifying we have ever attended, and apparently perfect harmony prevailed throughout the entire proceedings. The next conference will be held at the Clinton Mennonite meeting house at the regular time in October 1906.

One Hundred and One Years Old.—Sister Elizabeth Lehman of Mount Joy, Pa., more familiarly known in her home community as "Grandmother Lehman," celebrated her one hundred and first birthday on the 11th of October, 1905. She is said to be in possession of her faculties to a remarkable degree and is more active than the average person many years younger. Her memory is excellent and she can recall incidents that occurred during the war of 1812. Her parents were John and Lizzie Edwards. She was born in Lancaster county, and for some years resided with the family of David Brady, whose wife is her daughter, where the writer on several occasions had the privi-

lege of a visit with the aged sister. She has three daughters living, and is probably the oldest member of the Mennonite church in the state. May the Lord abide with her in her old age and be her hope and comfort until he shall be pleased to call her home to rejoice amidst the joys of a never-ending and glorious eternity. *

At a recent meeting of the East Pennsylvania Eldership (conference) of the Church of God the divorce question was fully discussed and the resolution, "That we as a body hereby express it as our judgment that ministers of the gospel should not under any circumstances, marry divorced persons," shows that there is in that body an element that takes what we believe to be a strictly scriptural attitude on the subject. Another resolution, "That it is the sense of this Eldership that none of its ministers are justified in performing the marriage ceremony for any divorced person, except for the innocent party in case of divorce when the cause is fornication or adultery," was presented, as the expression of the liberal view of the Eldership, but the vote was so close between the supporters of the two resolutions that neither was adopted at the time. No matter what the civil law may say on the question, the minister of the gospel must, if he is truly such, be under the administration of the gospel. His first duty is to administer the gospel; if he does not, he is in a spiritual sense himself an adulterer. Matt. 5:32 and Matt. 19:9 are plain enough for all. It does not suit an adulterous generation, hence the abomination that is perpetuated under the sanction of civil law, but the minister's duty is to know God's will concerning a matter and to stand firmly and fearlessly in the promulgation and administration of the same. *

Interesting.—We thought that a certain Martin, who has made considerable money, no doubt, writing silly love stories in magazines in which he caricatures the Mennonites, was the only one of his class in the matter of profound ignorance; real or assumed, regarding this "sect." But the Pittsburgh Times helps to keep his seat warm when it says:

"Breaking every tradition, the Mennonites, for the first time during their existence, sent two missionaries to foreign lands. Rev. George Lapp of Nebraska and Rev. M. C. Lehman of Ohio, accompanied by their wives, left for San Francisco, whence they will sail for India. Their destination is Dhamtari. The sect was established in this state, and about thirty years ago a few families went west to live. Mr. Lapp and Mr. Lehman recently returned and with difficulty succeeded in gaining permission to go to India as missionaries."

The Mennonite people should be real thankful to the Pittsburgh Times for breaking this piece of news to the world. It might be news to the Pittsburgh "Behind-the-Times" to know that there have been Mennonite missionaries on the continent of Asia for over forty years, that there are Mennonite missionaries of the various

branches to be found in India, China, Java, South Africa, South America and Turkey, that there is now, by the grace of God, one Mennonite congregation in India of over two hundred members. No, friend "Behind-the-Times," you are mistaken. The Mennonites do not need to break traditions to send out missionaries. *

Much is said of the humanitarian principles that governed the combatants in the late Russo-Japanese war. No doubt that it was, in the eyes of the world, as humane a war as ever was waged between two nations. But war itself is not humane. Can the fierce, determined, bloody attacks, the hand-to-hand conflicts in which butchery is the one object, be humane? If that is humane, then what is not humane? Think of the scenes of carnage in and around Port Arthur, the charges and counter-charges at Liao Yang, the fearful onslaughts and the frightful slaughter at Mukden, and the terrible butchery that accompanied the Russian retreat toward Tie Pass. What if the combatants on both sides distinguished themselves in caring for the wounded, friend and foe alike? After trying to kill as many as possible by all known means of treachery and butchery comes the effort to save those who, according to the Japanese idea, were so unfortunate as to survive. The killing of human beings does not point in the direction of civilization. It is true that among the barbarians battles were usually followed by nameless barbarities upon the wounded and prisoners, but those barbarities caused no greater suffering than do the battles of "civilized" warfare to many who are wounded in battle, and the humane treatment of the wounded in the battles of modern times is in no way an excuse for the terrible carnage that causes these wounds. The world has gained immeasurably more from peaceful methods than it has gained from war. Christianity has gained all her victories by patient suffering and martyr heroism, and not by force of arms. "Thou shalt not kill," has no qualifications nor modifications. The principle that underlies the use of carnal weapons is not the principle enunciated by Christ, but by Constantine, and the nations still choose Constantine rather than Christ. *

It now appears that the fearful persecutions to which the native Christians and missionaries in China passed during the Boxer uprising has but given the Protestant missionary movement in China a fresh impetus. The blood of martyrs is still the seed of the church. Harassed and humiliated by the disobedience-provoking French Catholic missionaries, back of whose insolent demands and alienating influences among the native converts was the French legation and, in turn, the French government, the mandarins in many sections, and other officials of more or less rank, without distinguishing between Catholic and Protestant, had nothing but hatred for missionaries and saw in them a grave danger of

having the people alienated from the Chinese to a foreign power as rapidly as they were converted to Christianity. But when the Boxer uprising gave opportunity to these long harassed and oft humiliated and coerced officials to wreak vengeance for all the insults they had suffered, and to clear the country of the danger that threatened the very national life of the empire, they persecuted and slaughtered all "Christians" indiscriminately. But the patient suffering of thousands of native Christians, and the magnificent display of courage and devotion under the terrible fire of persecution, won over hundreds of mandarins who had before been so bitter against them, and in this they learned to distinguish between Protestant and Catholic converts. Distrust of converts has changed into admiration. What prestige the French missionaries have lost the Protestants more than gained. When it came to settling for losses sustained during the uprising, the Protestant missionaries won increasing respect, confidence and esteem of many high officials by the honesty and modesty of their claims as against the extravagant claims of the French padres. All this has resulted to the immense advantage of the Protestant missionaries, and a larger degree of liberty is now willingly granted them than ever could have been obtained by force of arms. It is another triumph of the principle of nonresistance, and once more demonstrates the truth of the statement that "they that take the sword shall perish by the sword," and that even "the wrath of man shall praise thee," while at the same time "the meek shall inherit the earth."

PERSONAL MENTION.

Bro. Jacob Bucher, of Adams Co., Pa., preached at the Blooming Glen M. H. on Sunday the 8th of October.

Bro. Benjamin Herner of Cullom, Ill., attended the Indiana and Michigan Conference at Salem M. H. last week.

Pre. Noah Blosser of Hancock Co., Ohio, was present at the Indiana and Michigan Conference, preached the conference sermon and filled the position of assistant secretary.

Pre. Eli Stofor of Dekalb Co., Ind., came to Elkhart on the 11th inst., called at the Publishing House and then went to spend the night with his son, residing two miles west of town. He came to attend the conference at Salem M. H. on the 12th and 13th.

Pre. James Coyle of Dekalb Co., Ind., has been suffering for some time from the effects of a stroke of paralysis. At times he seems to be almost helpless. May the Lord comfort him in his afflictions, and help him to look forward with a hope both sure and steadfast, to the time of his redemption.

Pre. Joseph Gingerich of Kalona, Iowa, and Pre. John Zimmerman of Centralia, Mo., visited the Amish congregations in Canada and New York from Sept. 17th to Oct. 13th.

October 19,

1905.

On their way home on the 14th they called at the Herald office. We were glad to form their acquaintance.

Bro. Eli S. Hallman, who has been spending the summer in the Northwestern Canadian Territory, as will be seen by his correspondence in another column, is about to return to his home in Berlin, Ont. His correspondents will kindly notice the change in address. See correspondence column.

Bro. John F. Kolb and wife, of the congregation near Spring City, Chester Co., Pa., visited in Elkhart, Ind., during last week, the special guests of Bro. Kolb's aunt, Sister Sarah Crater. They visited a number of families in Elkhart and vicinity and also attended the conference at the Salem M. H. on the 12th and 13th of October. Bro. Kolb also called at the Publishing House and the editors enjoyed a very pleasant visit with Bro. and Sister Kolb as guests on the 9th inst. at their home. They left on Saturday morning for Wayne Co., Ohio, and after a short visit with friends there they will return to their home.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyrighted 1905.)

By Oliver Olden.

PSALM XXV.

Unto thee, Lord, do I lift up my soul,
Guide me and teach me in thy holy truth—
Show me thy paths, O God, and make me whole,
Remember not the sins of my lost youth.

According to thy goodness and thy grace
Purge my wrong and my affliction ease;
Preserve me as to thee I lift my face
And remedy my desolate disease.

Oh, pardon my profound iniquity,
And let me not be sorely put to shame;
Oh, keep my soul and safe deliver me—
Forever shall I wait upon thy name.

Thou, God, who hearest me in my extreme,
From all my troubles, Israel redeem.
New York City.

For the Herald of Truth.
WHAT IS HEAVEN?

By Levi Blauch.

Heaven is the place where God dwells, where Jesus reigns, where the angels are, where the saints have their mansions of bliss and where the little children find a home, where trials and temptations, sorrows, pain and death are felt and feared no more. It is a place where society is pure and holy, where the conversation is Christ-like, where they sing the songs of Moses and the Lamb: where there is perfect peace; where joy and pleasure fill every soul; where we can behold God on his throne, and see Jesus as he is and be like him and where we can behold the holy angels in their glory.

This great and beautiful city is called the New Jerusalem, the streets of which are of pure gold, and where we shall behold the temple, which is the Lord God Almighty, and the Lamb.

There we shall strike glad hands with the saints of God who have made their robes white in the blood of the Lamb. There we shall wear crowns on our heads and have palms of victory in our hands. We shall be permitted to walk the golden streets and to enjoy the pleasures of the heavenly country.

But in order to gain an entrance there, we need to conform ourselves to the will of God while we are here on the earth, and consecrate ourselves with all we have to his service. Whosoever will be a disciple of Jesus must deny himself, repent of his sins, separate himself from the world and follow closely in the footsteps of Jesus. We must needs separate ourselves from the world and be a separate people; we must rise above the world and live in an atmosphere that is pure and holy; between God and the world, having a hold of God with one hand, while with the other we reach down to help our fallen brethren into the way of life. Then the holy influences of divine love will flow through our souls and reach out to lost souls around us, and through our chaste walk and conversation we may be instrumental in leading them to the feet of Jesus where they may feast themselves upon the bread of life.

As long as we live as the world lives, do as the world does, talk as the world talks, go where the world goes, dress as the world dresses, and enjoy ourselves in the pleasures of the world—so long we are not fit subjects for heaven and its holy society. Oh, that God may indeed give us clean hearts and renew a right spirit within us, so that we may be fitted for that heavenly glory, for there they need not the light of the sun, nor the light of the moon, for the glory of God and the Lamb give abundant light to the beautiful city. Ah, it pays to let go of the world, take hold of Christ and finally enter with him into the glory he has so kindly prepared for all his children.

Johnstown, Pa.

For the Herald of Truth.
STANDING ALONE.

Sel. by Lillie M. Kauffman.

It is human to stand with the crowd; it is divine to stand alone. It is human to follow a multitude; to drift with the tide; but it is God-like to follow principle and face the multitude; to stem the tide and oppose the elements that come down upon us like an avalanche from the mountain to devour and swallow us up. It is natural to compromise conscience and follow social and religious fashions and customs for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty. "No man stood by me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life, for believing and teaching contrary to the accepted views of the Roman world.

Truth has been out of fashion since man changed his robe of fadless light for a garment of fading leavies.

Noah built and voyaged alone; his neighbors laughed at his singularity and strangeness, and perished in style.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd's simple and lonely way, and following the fashions were made food for the flames that destroyed their cities.

Daniel dined and prayed alone, while his enemies who sought to destroy his life in the lions' den, themselves became a prey to their voracity, while the God of Daniel preserved him alive.

Elijah sacrificed and testified of the living God alone and gained the victory over the enemies of God. Jeremiah prophesied and went alone, and God was with him.

Jesus trod the wine-press alone and lived and died when all his disciples forsook him and fled, and of the way in which his disciples should go, he said, "Strait is the gate.

and narrow is the way that leadeth unto life, and few there be that find it."

Of the treatment they should receive from the world he said, "If ye were of the world, the world would love her own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caiphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints, and multitudes to-day, both in the church and in the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as the stubbornness of foolishness the faithfulness of truth as it here and there manifests itself among the followers of Jesus in our day.

WANTED TO-DAY—Men and women, young and old, who will stand for the right, though they must stand alone, and obey their convictions of truth and duty as they find them in the word of God, at the cost of reputation, fortune, friends and even life itself.

Farnell, Iowa.

READ THIS SLOWLY AND THINK.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I cannot forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one-tenth of my income to the Lord?

Is the world being made better or worse by my living in it?

Am I doing anything I would condemn in others?—[Presbyterian Endeavorer.]

A PLEA FOR THE BIRDS.

God save the birds! Five million throats
Alas, are yearly stifled;
Five million homes made tenantless—
Once were nide babies filled;
Five million tiny choristers
In God's own temple, slain;
A world made tuneless since, but they
Know aught of heaven's refrain!

Refrain so sweet that oft it seems
A fair angelic choir—
Whose myriad choirs make the dawn,
With swelling voice and tyre,
The purring brook, the sylvan glade,
The forest, dim and old,
Within their tuncful herd of nearts
Our little songsters hold.

O, human mother! in whose breast
Love's message has been heard—
Know that the same sweet message comes
To every mother bird,
Then raise your standard nobly, with
A purpose true, intense,
Against the cruel slaughter of
God's little innocents.

And may the night of sorrow
That has darkened all their world
Be changed to glorious noonday
As that banner is unfurled:
Their notes of sad repining
Changed to jubilation free,
And "peace, good will," the watchword,
Rung from bloomy glade to tree.

[Margaret N. Goodnow.]

HERALD OF TRUTH.

Thursday, October 19, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of Mar. 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

Subscribe for the Herald of Truth for 1906. The paper will benefit both yourself and your children.

Our Family Almanac for 1906 is now ready. Do not fail to send in your orders. We have a nice almanac, and you will find, aside from the usual almanac matter so very useful to every housekeeper, a good selection of edifying and beneficial reading matter. Send orders at once. Prices as follows:

1 copy, postpaid	.....\$ .06
12 copies, postpaid	.....45
25 copies, postpaid	.....90
100 copies, postpaid	.....3.50
100 copies, by frt or exp., not prepaid	2.50
250 copies, by frt or exp., not prepaid	4.25
500 copies, by frt or exp., not prepaid	7.50
1000 copies, by frt or exp., not prepaid	12.50

CORRESPONDENCE.

From Hearing, Va.—Bish. A. P. Heatwole of Waynesboro arrived here on the 15th inst. (Sept.) to conduct a series of meetings in this vicinity, which were held Friday and Saturday evenings and Sunday morning and afternoon at the residence of Amos Swartz and Monday evening at the Centerville Baptist church. While here he held communion services and ordination services in which he was assisted by Bro. Daniel Shenk and Dea. Benj. Breuneman of Moheca, who arrived here Saturday night and remained over Sunday. Bishop Heatwole remained until Tuesday and then left for Keupsville, where he intended to stay until the following day when he went to Warwick county, where he is now holding services for the Warwick River Cong. at Moheca. While here Bro. Heatwole ordained Bro. John Wert of this place to the ministry to serve the church at this place. The ordination services were held Sunday at 3 p. m. [Exchange.]

* * *

Humbolt, Saskatchewan, Oct. 9, 1905.—I shall leave Saskatchewan for my eastern home at Berlin, Ontario, within a week, to remain for the winter. All my correspondents should from this date address me at that place instead of Humbolt, Sask. I intend, however, to return in the spring, if the Lord will, with my family. We have had an abundant harvest from our rye breaking and our brethren in the new Sharon Mennonite church district seem to enjoy this country and are satisfied. I am leaving for home

HERALD OF TRUTH.

October 19,

in a few days via Chicago on account of sickness at home. I have no time to stop on the way. E. S. HALLMAN.

For the Herald of Truth.

MINUTES

Of the Indiana-Michigan Conference (Fall) held at the Salem M. H., Elkhart Co., Ind., Oct. 12 and 13, 1905.

Friday Forenoon.—After a short session in the bishops' council, conference was opened by J. P. Miller, reading as an opening lesson Eph. 4:1-16. Noah Metzler led in prayer. The organization resulted as follows: Moderator, David Burkholder; assistant moderator, J. P. Miller; assistant secretary, N. O. Blosser; committee on resolutions, the brethren J. K. Bixler, N. S. Hoover, John F. Funk.

Bro. N. O. Blosser delivered the conference sermon. Text, Eph. 2:19-22. Jesus Christ is the true foundation. Our hearts should be open to every part of his teachings; not simply sin, repentance, love, etc., but these and all other teachings of the sacred word should find a place in the heart of every child of God. Let there be an awakening in the ministry and let the brotherhood be taught the whole will of God, and with hearts full of love let ministry and laity go forth in earnest prayer, not only knowing but doing the whole will of God. When we transgress God's word we as individuals and the church as a body must suffer some time. Not only the ministry, but every member should carefully study the word of God, so that they may be able to give an answer for the hope that is within them and at the same time live out the principles of God's word.

After the bishops had expressed their approval and added some remarks, the forenoon session was closed with prayer by Noah Metzler.

Afternoon Session.—The afternoon session was opened by Eli Stofer, reading Phil. 2:1-11, and leading in prayer. The ministers and deacons gave testimony to the conference sermon. The brotherhood then expressed their approval by rising.

Question 1.—Whose duty is it to enforce conference resolutions?

Resolved, That erring members be admonished in the spirit of love, and when refusing to comply with conference resolutions the matter be presented by the minister or bishop to the congregation, who shall enforce said resolution and decide the penalty.

Conference was closed with prayer by John F. Funk.

Friday Forenoon Session.—Services were opened by Oscar Hostetler, who read the 23d Psalm and led in prayer.

Ques. 2.—What are some of the essentials for successful personal work?

Ans.—1. A deep spiritual concern for the lost; 2. earnest prayer; 3. a proper way of approach; 4. exercise in the work; 5. divine guidance; 6. no respect of persons; 7. a pure life.

Ques. 3.—What should the church do in the way of establishing mission stations in connection with our home church?

Resolved, That each congregation having available workers appoint a committee of mission-filled members to find locations and conduct services there, and put forth all efforts to establish mission stations and congregations.

The forenoon session was closed with prayer by J. K. Bixler.

Afternoon Session.—The services were opened by Amos Cripe, who read 2 Cor. 4.

Ques. 4.—Does this conference favor the ordination of ministers at large?

Yes.

Ques. 5.—How shall congregations be dealt with that neglect to comply with conference rules and decisions?

Resolved, That for an answer to this question we refer to the answer to Ques. 1 of this conference.

RESOLUTIONS.

1.—Resolved, That the moderator appoint three brethren, who with the bishops shall constitute a committee to frame a constitution and by-laws for the Indiana-Michigan conference, and present the same to our next annual conference for consideration and adoption.

2.—Resolved, That a committee of three brethren be elected by ballot as delegates to our General Conference. J. K. Bixler, J. S. Hartzler and D. H. Coffman were elected.

3.—Resolved, That conference approve of the work of the Mennonite Evangelizing and Benevolent Board.

4.—Resolved, That the traveling expenses of the committee appointed to look after the needy congregations be paid out of the same fund as the bishop's expenses while ministering to such congregations.

5.—Resolved, That a committee be appointed to investigate the scriptural authority for ordaining and appointing deaconesses and also the time and occasion when this custom was originated or practiced in the history of the Christian church. The committee appointed was John F. Funk, J. S. Hartzler and Geo. Lambert.

A committee, consisting of John F. Funk, Jacob Christophel and N. S. Hoover with the bishops, was appointed to draw up a constitution and by-laws for the Indiana-Michigan conference and present the same to our next annual conference for consideration and adoption.

A motion was passed that the bishops act as a committee to appoint a brother to take the place of Bro. Shenk, whose term has expired as a member on the committee to supply ministers for the needy congregations. Bro. Jonas Loucks was appointed.

On motion the brethren Jacob Christophel, N. S. Hoover and Daniel Beery were empowered to sell and convey the Mennonite church property in Branch Co., Mich., to the highest bidder.

Moved and seconded that Bro. D. Burkholder be asked to write an article for the Herald of Truth showing the governmental relations of bishop and ministers to the congregation. Bro. John F. Funk consented to send a copy of the Herald containing said article to every family in the Indiana-Michigan conference, provided the ministers would furnish the names and addresses of the heads of the families in their congregations.

Bro. N. S. Hoover gave a report of the committee appointed to collect funds to pay the expenses of the bishops in visiting the weaker congregations to hold communion or baptismal services. Report was accepted.

Conference sanctioned the ordination of (1) a minister in the Salem congregation, (2) a deacon in the Elkhart congregation, and (3) a deacon in the Goshen congregation, provided the consent of the congregations can be obtained.

A collection was taken to defray the traveling expenses of the delegates to the General Conference. Amount collected, \$32.60.

Bro. J. S. Hartzler was appointed to preach the conference sermon at the next annual conference or to supply some one for that purpose.

Decided that our next conference be held at the Clinton Brick M. H. on Thursday

1905.

preceding the third Friday in October, 1906.

By a unanimous vote this conference sends its love and respect to the General Conference.

The afternoon session was closed with prayer by V. C. Miller. All went away with a seemingly good feeling at the harmony and good will that was manifested throughout the entire conference session.

The bishops, ministers and deacons present were:

Bishops.—David Burkholder, Nappanee, Ind.; J. P. Miller, Big Prairie, Mich.; John Garber, Goshen, Ind.

Ministers.—John F. Funk, Elkhart, Ind.; Samuel Yoder, Elkhart, Ind.; Henry Weldy, Wakarusa, Ind.; John Springer, Big Prairie, Mich.; N. O. Blosser, New Stark, Ohio; J. S. Hartzler, Goshen, Ind.; George Lambert, Elkhart, Ind.; Eli Stofer, Hudson, Ind.; Noah Metzler, Nappanee, Ind.; John Hygema, Wakarusa, Ind.; J. K. Bixler, Wakarusa, Ind.; Yost Miller, Shipshewana, Ind.; Samuel Honderich, Goshen, Ind.; Jonas Loucks, Goshen, Ind.; Jacob Christophel, Goshen, Ind.; Oscar Hostetler, Topeka, Ind.; Amos Cripe, Topeka, Ind.; Harvey Friesner, Vistula, Ind.; Jacob Shenk, Elkhart, Ind.; Silas Yoder, Goshen, Ind.

Deacons.—N. S. Hoover, Goshen, Ind.; John Baer, Nappanee, Ind.; Menno Yoder, Topeka, Ind.; Jacob Herschberger, Middlebury, Ind.; Jacob Smeltzer, Wakarusa, Ind.; D. H. Coffman, Goshen, Ind.; Jacob Wisler, Elkhart, Ind.

OLD AGE.

"Few people," said La Rochefoucauld, "know how to be old." If true, "the more's the pity," because the only escape from age is through the gates of the tomb. "I make no pretense of loving old age," said a venerable friend to us recently, "nor can I think like my sincere who professes to find it satisfying." Perhaps it is not expected by our heavenly Father that we should love it, but it certainly is not beyond the power of grace to help us carry it cheerfully.

No age, no condition of life, is without its trial; but, God be thanked, no age, no condition, is without its available compensations. Resilient though it be, youth is not without its restraints, its tasks, its tears; nor is manhood free from care-full days and troubled nights. There are more suicides upon the avenues than in the slums, and more broken hearts are buried in porphyry than buried in pine coffins. Only in our memory does "the light of other days" differ from the light of this. The child goes sobbing to his bed oftener than does his grand-sire, and the young girl whose face is as unfurrowed and unclouded as the face of a pictured angel, bears in her heart of hearts emotions too tender and fearful to expose to the gaze of nearest friends. Granted that age has its peculiar disabilities, vexations and pains, suffering is not peculiar to any period of life, but is the common lot of the universal race.

But among the consolations of old age which prevent it being all weakness and shadows, the Christian possesses, besides his memory, a hope, sure and steadfast, more precious as it comes nearer to its realization. Not even the most valiant saint would wish to remain forever in the field. Into each life, however sheltered it may be, "some rain must fall." Life is dear to the slave and to the master, but to neither is it ideal. The longing for immortality is bound up with the instinct of a different existence. No man would care to repeat life just as he has here experienced it. He has caught glimpses in some deep dream or solemn vision of life

HERALD OF TRUTH.

333

as it ought to be. As his years increase, this world satisfies him less and less. He has outgrown it as a child outgrows his toys. As the outer man weakens, the inner man grows stouter day by day; and when the time comes for his earthly old age to be exchanged for heavenly youth, the sunset hour finds him ready. He listens to the call with a glad heart. He puts his foot into the canoe as it sits lightly upon "the clear luminous water," and departs, not reluctantly, but rejoicingly.

"In the glory of the sunset,
In the purple mists of evening,
To the regions of the home-wind,
To the islands of the blessed,
To the kingdom of Pomegran,
To the land of the hereafter."

—[The Interior.]

For the Herald of Truth.

TO THE UNSAVED.

Through the Prophet Amos the Lord gives the admonition, "Prepare to meet thy God" (Amos 4:1). There are many reasons why we should prepare to meet our God. The word of God gives us the declaration that we know not what a day may bring forth; death may come when least expected, or by disease or accident we may be disabled, so that we cannot make the necessary preparation; therefore we should not delay the work, or it may be forever too late.

Again we are further admonished to give attention to this one thing needful, now, at once, without waiting for a more convenient season. "To-day if ye hear his voice harden not your hearts." He that is often reproved and hardeneth his heart and stiffeneth his neck shall be cut off suddenly and that without remedy. Unto the children of Israel the Lord said, "O Israel, return unto the Lord thy God, from whence thou art fallen into iniquity. I will heal thy backsliding; I will lead thee freely, for mine anger is turned away from him; I will redeem him and he shall grow up as the lily."

Dear reader, the only sure way to obtain favor with God and be prepared when the messenger of death shall call us hence, is, to repent of our sins and call upon the name of the Lord that he may be merciful to us and cleanse us from all our sins and receive us into the communion and fellowship of the saints, that when the time of our departure comes we may be able to say with Paul, "I am now ready to be offered and the time of my departure is at hand. I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me on that day, and not to me only, but to all them that love his appearing."

INFIDELITY CURED.

A young man was inclined toward infidelity, and, like others of his age who have imbibed such notions, he was more or less proud of his advanced ideas. He took occasion one day to go to the study of a minister of his acquaintance, and state to him his doubts and disbelief in Christianity. He expected, of course, that the minister would undertake an elaborate argument to prove the truth of the scriptures and the reality of the religion founded on them. This would give him just what he wanted—the opportunity to argue and combat.

But the pastor, with a wisdom not born of earth, after listening until he had concluded his harangue, said quietly, "Let us tell Jesus about it," and dropped on his knees. The young would-be infidel was surprised into following his example. As the

two knelt side by side, the man of God poured out his petition from a full heart for the young man beside him, but without any allusion to his condition of skeptical unbelief. He simply pleaded for him as a sinner needing salvation.

The prayer was answered. Before he rose from his knees, the doubter doubted no longer. Instead, he was convinced and converted, and ready to ask, with Paul, "Lord, what wilt thou have me to do?" The answer came, and that young man preaches the gospel he once sought to destroy with his infidel arguments. That quiet, "Let us tell Jesus," followed by the simple, earnest prayer, did what argument would have failed to do.

There is the lesson. Will soul-winners learn it? Go tell Jesus—alone, if need be, with those you would win if you can—but tell Jesus, and ask of him the needed grace. It is not argument with man that is needed so much as telling Jesus. Take him at his word, "Ask what ye will, and it shall be done unto you." Go and tell Jesus.—[Selected by M. B. S.]

NEVER KNEW HIM.

A touching story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist, in Paris, however, performed an operation on her eyes and restored her sight.

Her mother had long been dead, and her father had been her only friend and companion. When she was told that blindness could be cured, her one thought was that she could see him; and when the cure was complete and the bandages were removed, she ran to him, and tremblingly pored over his features, shutting her eyes now and then, and passing her fingers over his face, as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion was watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I had this father so many years and never knew him!"

How many of us are like the little blind girl? The heavenly Father is so near in Jesus Christ, but our "eyes are holden."—[Selected.]

IF YOU ARE WELL-BRED

You will be kind.
You will not use slang.
You will not be self-conscious.
You will try to make others happy.
You will never indulge in ill-natured gossip.

You will never forget the respect due to age.

You will not boast of your achievements.
You will think of others before you think of yourself.

You will be scrupulous in your regard of others.

You will not measure your civility by people's bank accounts.

You will not forget engagements or promises or obligations of any kind.

In conversation you will not be argumentative or contradictory.

You will never make fun of the peculiarities or idiosyncrasies of others.—[The Jewish Outlook.]

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th St., Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—No. 1408 Franklin Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

A COLONY FOR THE POOR.

By J. A. Reessler.

A contributor to the Herald of Aug. 10, 1905, suggests a plan for the beginning of an industrial home for the poor in the cheap but fertile lands of Northwest Canada. It was suggested that the poor of India and other places might be transported thither and become self-supporting. We are always interested in news of industrial missions, even if they are only in prospect, and the mention of the poor of India in this connection roused our special interest.

If the poor of the great cities of America can be gotten to go to a colony like that and can be cared for until they learn to support themselves and can be induced to be contented there, it will be one of the best ways of solving some very trying problems. You may remember the story of the woman who had been given a good home in the country and remained there only a few days to return to her hovel in the city and offered the explanation, "Peoples is better than stumps." Hence we offer the "ifs" above as qualifying the feasibility of the plan.

But as for India—poor India! How often has she been a victim of her well-meaning friends. Rajputana is threatened with famine this year again. That is far from here, but no doubt if the glowing beauties of Northwest Canada were shown the poor sufferers they would be willing to go all the way there in prospect of a better time.

Leaving aside the danger of a change from a warm climate like that of India to one like that of Canada and the utter ignorance of these people of the kind of life there would have to be lived there, let us look at the matter from a purely financial point of view. If the colonists from India should by some miraculous power become self-supporting as soon as they arrived in Canada let us see how it would work out. The lowest estimate of the cost of transportation, including the necessary outfit of clothing and food on the way, would be \$150.00 for each person sent to the new colony. In this Mission alone there are 500 persons who should go if one should go. Total cost of sending them, \$75,000. Pretty heavy investment to begin on.

And, again, the \$150 if used right here where the people already are would support a person, even if he earned nothing for himself for ten years. But persons helped in this way—in the way they are at this Mission—do earn something for themselves. As I write I hear the "rah" spinning thread for bed tape. A lot of happy boys are busy laying down the warp for a lot of new tape. This will afford them quite an income while here and a means of a livelihood when they marry and go away. The rice fields, the mango orchard, the vegetable gardens, the

several workshops, all tell the same story. Land is cheap here, too. Fifty acres cost us 2,000 rupees, or about thirteen and one-third dollars an acre. That speaks of self-support for an orphanage in a way hard to understand so far away.

Best of all, there are a group of earnest boys and girls whose highest aim is to please themselves, that they may go out among the millions right round about us and teach them the way of life. Some of them are already in this work. Those millions cannot go to Canada. Should we allow those who are to be their teachers to go away from them?

Success to the proposed colony! But do not expect too many recruits from India at once.

Dhamtari, C. P., India, Sept. 12, 1905.

CONFESSION AND FORGIVENESS.

It is a matter of astonishment that any sane man can deny his own sinfulness, says G. B. F. Halluck, in "Zion's Watchman." And yet such denial is common. Some claim an absolute exemption from sin, as the Pharisees of old. Some say they have no sin by claiming a relative exemption from sin. They lay stress upon their religious observances, their morality, generosity and fair dealing as compared with others. They have exalted views of their own goodness. Full of self-love and complacency they rejoice in their superiority over the rest of mankind. "I fast twice in the week; I pay tithes." "I thank thee I am no extortioner." With these the external is everything. But how ignorant they are of their own hearts, how entirely strangers to the intensive and extensive purity of God's law.

The consequences of the denial of sin is that we deceive ourselves. In worldly matters to be deceived is a grave consideration. In spiritual matters it is much more grave. To deny our sin is to deny indisputable facts of life. To deny our sin is to deny the infallible testimony of the Word of God. To deny our sins is to deny the moral propriety of the whole plan of redemption, for the well need not a physician. No, "if we say we have no sin we deceive ourselves." We have all sinned against God, against our fellow men, against our own souls; we have sinned in thought, word and in deed, and in numberless instances. A denial of our sinfulness would be manifest self-deception.

It is a fact that all are sinners, but it is also a fact that all may be forgiven. "If we confess our sins he is faithful and just to forgive us." Now, confession is something more than mere admission; it is more than the repetition of a form of words. True confession implies, first, a conscious knowledge of our sins. It implies also some knowledge of the law and word of God. The confession must contain in it also sincere sorrow and contrition. "Against thee, thee only have I sinned." "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."

The late Charles H. Spurgeon once told a sick man's confession of which he had knowledge. He says: "Pastor R., of Elberfeld, was once sent for to see a dying man. He found the patient really very ill, and entered at once into an earnest conversation about the state of his soul." The patient began, in the strongest terms, to describe himself as the chief of sinners, and declared that his past life filled him with abhorrence. He continued so long in this strain that the pastor

could scarcely find an opportunity to speak. At last, taking advantage of a pause, he remarked gently, "It was really true what I heard of you?" The patient raised himself in the bed, stared in astonishment at the pastor, and demanded: "What, then, have you heard? No one, in truth, can say anything against me," and continued in a strain of unbounded self-satisfaction, to tell of his virtues, and recount all his good deeds, pouring out at the same time a torrent of execrations against the slanderers who had tried to injure his character. "It was not from foes or slanderers," said the pastor, "that I heard it, but from yourself; and now it grieves me to hear that you do not believe what you said." Confession must be sincere, contrite, accompanied with faith in Christ and a resolution in his strength to live in newness of life.

What are some of the consequences of sincere confession? One is pardon. If we confess he forgives. That is what we want—pardon. With the sense of pardon comes also peace. We have with pardon, peace with God, peace with our fellows, peace with our own soul. With pardon and peace comes power—power to resist evil; power to do work for God; power over our fellowmen.

Another result of confession of sin and God's pardon is cleansing. "He is faithful and just to forgive, and to cleanse from all unrighteousness." Christ is of sin the "double cure," cleansing from its "guilt and power." Pardon is one result of confession. Power is another result.

What is the certainty that these blessings shall follow confession? Two words give the full guarantee—"Faithful" and "Just"; God's fidelity. "He is faithful." God has engaged to forgive. His promises are full and explicit. Some of these are made to Christ and some to us. But they are made. God cannot lie. Because he is faithful we may be sure of the blessing. God's justice. "And just." God can forgive sin justly. With Christ and the satisfaction he has given the sinner can be justly forgiven. God can be just and the justifier of every one that believeth, and every sinner's pardon be as just as it is merciful.

THE TENTH MAN.

The chief value of the unguided opinion of the majority on any subject is as a warning rather than as a guide. The majority of persons will not agree with this statement of truth: which is only additional evidence of its truth. But a careful investigation of the facts as they are to-day, and as they have been throughout history, back to the time when error so overbalanced truth that only a flood could give Eden a fair start again, and to the Garden of Eden itself, when there were two to one against Adam, will reveal, not to the majority, but to the few who are willing to know and to live the truth at any cost, that in such striving they must not expect sympathy or approval from the many.

The recognition of this truth shows a clean-cut line of division between two great classes of persons in the world, and on one or the other side of that line every individual stands. It is the line that divides those who take their marching orders from the crowd, as over against those who deliberately and of set purpose intend to do differently from the crowd. The former class finds its recruits in nine men of every ten. The tenth man stands by himself in the latter class: somewhat lonely, sure to be sneered at and condemned as "different," but as sure to win in the long run rewards that are utterly beyond the reach of the crowd, as the trained athlete is reordained to distance the aver-

age man in feats that call for skill and endurance.

Therefore it is no small matter that one should make a life-choice in this thing; and, having made the choice that puts him in the minority, prayerfully bring that decision to bear upon every debatable course of action, by day, that confronts him. For until one has squarely faced this particular truth, he is not likely to realize its daily bearing upon his life. Its greatest value, indeed, is likely to come from its application to what the wrong majority call the trifles of life. It is harder to be "different," when we ought to be, in some of the smaller details of business and social and home life, than in a crisis which, by its very challenge, summons into action the best there is in us. But the principle is as big in the one case as in the other, and the effect of its observance or ignoring is in inverse ratio to the majority's opinion of that effect.

Entirely apart from the matter of religious belief or Christian living, men are divided according to their likeness to, or difference from, the average man. Perhaps it makes the importance of the distinction clearer to say that men are divided according to their descending to the dead level of the majority average, or their rising above that level to the prominence attained only by a few. In every profession and occupation there are the ordinary individuals who take their cue from the crowd, and the extraordinary individuals who refuse to remain with the crowd by accepting its standards, and who in consequence rise above the crowd. Such refusal to do the expected and thing is never easy, and must invariably be carried out in the face of earnest majority-counsel to the contrary. But such refusal marks the difference between nine men out of ten, and the tenth man.

A young man who was highly esteemed by his employers left his attractive position with them, acting under their advice, to take a position in another city in a business in which they were interested, where he had good reason to believe a bright future lay ahead. The new position to which he was assigned proved to be not the one that he had expected, that having been filled by a relative of the local manager. The work given him was drudgery of the most exhausting sort; his remuneration remained what it had been; and the general treatment he received was apparently intended to discourage the idea of promotion. The firm at the home office could not well interfere, just then, with the local management. What should he do?

His majority acquaintances and friends and relatives were prolific in advice as to what they would do. They wouldn't stand it. It was unfair, outrageous. He had no backbone if he submitted to such treatment. Better no work at all than slavish oppression of that sort.

Yet this young fellow was not of the ordinary sort, and he got the idea into his head that it took more backbone to stay in that difficult position than it would to resign from it because it was hard. He was earning enough to support himself comfortably, he was in good health, and he was young. He believed that the local managers were, perhaps, trying to tire him out for reasons of their own; but he had entered upon the work under good advice, and he had as yet been called to no other position. So he quietly ignored the sympathy and advice of the many who urged him to "be a man and quit," and he unconsciously controlled himself as a "tenth man" by going contrary to the opinion of nine men out of ten.

Of course it is easy for one looking disinterestedly at that case to forecast the inevitable result. "If the exceptional grit and perseverance of that young man are maintained, the day will come when some employer, perhaps even his present employers, looking about for a man to fill a place of exceptional difficulty and responsibility, will turn to this 'tenth man' as one who could not be 'tired out' or beaten down merely by hardship and oppression. The other nine, who urged his yielding, will not be candidates for the new place.

It is important to know that it is not mere cynicism or pessimism that finds its interest in the opinion of the majority chiefly that it may avoid following that opinion. It is simple acceptance of Christ's teachings and warnings that brings one to this attitude. Whether the majority will always be wrong in this world we may not know; that it is so to-day, as it was in Christ's day, would seem to be beyond question. To the few disciples who had left the crowd to follow him Christ said, in urging this truth which he so clearly foresaw their and our need of, "We unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets." In other words, Christ would have us know that the opinion of the "all men"—that is, the majority in this world—is in approval of the false, while he was constantly showing that only the few would understand and follow him. If you would be blessed, you must let men in general "separate you from their company," he said. "Many are called, but few are chosen"—because only few choose to see the right. "Narrow is the gate, and strait the way, that leadeth unto life, and few are they that find it." Are we willing to be numbered among those few?—[Sunday School Times.]

A SERMON WITHOUT A TEXT.

While at a station recently I had a little sermon preached in the way I like, and I'll report it for your benefit, because it taught me one of the lessons which we all should learn, and taught in such a natural, simple way that no one could forget it.

It was a bleak, cold day. The train was late; the ladies' room dark and smoky, and the dozen women, old and young, who sat impatiently, all looked cross, low-spirited or stupid. I felt all three, and thought, as I looked around, that my fellow-beings were a very unamiable, uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the storm again.

She returned presently, and poked about the room as if trying to find somebody; and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm lookin' for the heatin'-place to have a warm 'fore I goes out again. My eyes is poor, and I don't seem to find the furnace anywhere."

"Here it is," and the lady led her to the steam-radiator, placed a chair, and showed her how to warm her feet.

"Well, now, is not that nice?" said the old woman, spreading her ragged mitten to dry. "Thank you, dear; this is comfortable, isn't it? I'm mos' froze to-day, bein' lame and wimble, and not sellin' much makes me kind of down-hearted."

The lady smiled, went to the counter,

bought a cup of tea and some sort of food, carried it herself to the old woman, and said as respectfully and kindly as if the poor woman had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive! do they give tea in this depot?" cried the old lady in a tone of innocent surprise that made a smile go around the room, touching the gloomiest face like a streak of sunshine. "Well, now, this is jest lovely," said the old lady, sipping away with a relish. "This does warm me heart."

Whilst she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoestrings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her quite plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me, and as I saw the look of interest, sympathy and kindness come into the dismal faces all around me, I did wish that I had been the magician to call it out.

It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old lady got up to go, several persons beckoned to her and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic, neither are cups of tea, bootlaces and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it except the ungrammatical thanks of the ragged old woman.

But that simple little charity was as good as a sermon to those who saw it, and I think each traveler went on her way better for that half-hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse prevented her from "comforting the heart" of every forlorn old woman she met for a week later.—[Louisa M. Alcott.]

ASHAMED OF FATHER AND MOTHER.

Parents sacrifice themselves through life for their children. Many parents live for their children, giving them better advantages of education, travel and in society, than they themselves received. Then as the children grow up, there is a suspicion that they are ashamed of the good father and mother who have done so much for them; ashamed of their defects in grammar, ashamed of their style of clothing, or ashamed of their old-fashioned ways. Then comes a sad awakening in the minds and hearts of those kind fathers and mothers who have done so much for the good of their offspring. Nothing displays so plainly shallowness of character and coarseness of mental fiber as the ungrateful conduct of children. Ashamed of father and mother who, doubtless, have more good sense and general ability ten times over, than the vain and frivolous children who criticize them. Suppose the father and mother do not use the best of grammar or do not wear the best clothing. Those who meet them, if they have good sense, can appreciate the many good qualities of the old people that have been built up through their hardships and privations.

CONFERENCE NOTICES.

General Conference.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 16, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Loucks.

Sunday School Conference.

A Mennonite Sunday School Conference will be held at La Junta, Colo., on the 4th and 5th of November, 1905. As this is the first conference of the kind at this place we especially desire that the brethren and sisters who expect to attend the Oregon Conference will if possible arrange to stop with us on their return home, on the above mentioned dates. All are cordially invited to attend. J. M. B.

NOTICE.

At the General Conference held near Elda, O., in 1902, a committee was appointed to investigate church institutions and report at next General Conference. All institutions desiring such investigation please at once notify Bish. John Nic, Morrison, Ill.

John Nic, D. D. Miller, S. G. Shetler, Committee.

MARRIAGES.

Erb-Snyder.—On the 27th of September 1905, near Waterloo, Ont., by Rev. Jonas Snyder, Anson Erb to Melinda Snyder, all of Waterloo Co., Ont.
Gresser-Becher.—On the 5th of October 1905, at the residence of the bride's parents, in Champaign Co., Ill., by Peter Zehr, Henry Gresser to Emma Becher.

DEATHS.

Kreider.—Near Intercourse, Lancaster Co., Pa., of dysentery, Anna C., oldest daughter of Bro. Adam and Sister Maggie Kreider. She was born March 22, 1891; died Sept. 16, 1905; aged 14 Y., 5 M., 24 D. She leaves to mourn her death, father, mother, one brother, four sisters and two grandmothers. Little Anna had been almost a constant sufferer with kidney and appendicitis troubles for over two years. Her last words that could be understood were, "Oh, my heavenly home is bright and fair." When both she and her little sister were very sick, she said, "Oh, Maggie, I wish I would help us." She was a reader of the "Words of Cheer" and could scarcely wait from week to week until it came, and now that the Lord took her and she is relieved from all pain let us calmly say, "Thy will be done." Services at the house were conducted by the brethren Isaac Eby and Amos Hoover. At Hershey's meeting house, where the services were held, the same ministers talked to the assembled congregation from the text in 1 Thess. 4:13, 14. She was buried in the graveyard adjoining, where one little sister and four little brothers have been laid before. A FRIEND.

Stutzman.—Daniel B. Stutzman was born in Mifflin Co., Pa., Aug. 1, 1835, and died at his home in West Liberty, Ohio, Sept. 21, 1905; aged 70 Y., 21 D. He was married to Catharine Bontrager, Oct. 12, 1858. Of the family of one son and six daughters, the son and four daughters, beside his companion, 16 grandchildren and one great-grandchild survive him. Funeral services at the South Union M. H. on the 23d of C. K. Yoder in German and J. J. Warner in English. Interment in the South Union burying-ground.

Zook.—Bro. John Zook died at his home with his son-in-law, Rev. Levi Miller, in Cass Co., Mo., on Sept. 29, 1905; aged 86 Y., 10 M., 28 D. Being feeble he had a fall about three weeks before his death, hurting his hip and causing pain and a complication of diseases of which he died. He united with the Amish Men. church when a young man and kept the faith to his end and often expressed a desire to go to his home. He was born in Mifflin Co., Pa., in 1818, married to Fannie Lantz in 1851, moved to Champaign Co., Ohio, in 1856, and to Cass Co., Mo., in 1885. His wife died in 1892. He was the father of eight children, one of whom died in infancy. Of the seven remaining, one lives in Ohio, two in Nebraska and the other four in Cass county, and these four were present at his funeral. Services were conducted by J. J. Harzler in German and B. F. Harzler in English. Text, Psal. 121:1-7 and 1 Tim. 4:7, 8.

Ranck.—On the night of Oct. 7, 1905, in Paradise, Lancaster Co., Pa., suddenly of heart disease, Martha, wife of John M. Ranck, aged about 65 years. She was in her usual health on Saturday and when she retired for the night, but shortly afterwards became very ill and died about midnight. She was the daughter of the late Samuel Groff. She was a faithful member of the Men-

nite church and highly esteemed. She leaves a sorrowing husband, three sons, one daughter and three brothers to mourn her death. Funeral on the 10th at the Strasburg Mennonite M. H.
Longenecker.—On the 9th of October 1905, at Lareville, Lancaster Co., Pa., Maria Longenecker, suddenly of heart disease, having been found dead in bed by a member of the family. A week ago she complained of a dizzy feeling and a slight pain at her heart. She is survived by two sisters and a brother. She was a faithful member of the Mennonite church and was buried on the 12th inst. Services were held at Hershey's Mennonite M. H.

ITEMS.

Gospels for the Island of Guam.—The American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by Mr. Price, a missionary of the American Board, and the edition will be printed in Japan. The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred scriptures.

Dismissal of Malcontents.—The National Cash Register Company of Dayton, Ohio, is reputed as being one of the nearest ideal equitable employers known. It shares profits with its employees and grants a generous vacation at full pay and this last summer it bore the larger share of the expenses while its employees were off on their vacation trip. Those in the typographical department demanded an eight-hour day, and September 30th they were called to meet the management to hear the decision. Three hundred refused to attend and these were promptly discharged October 2d. The company refused the demand.—[Chr. Conservator.]

YOUNG PEOPLE'S PAPER.

Edited by

A. B. Kolb, former editor of the Herald of Truth. A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Price, 75 Cents per Year.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.

Mennonite Publishing Co., Elkhart, Ind.

Per JOHN F. FUNK, Pres.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH,
Colonization Agent, U. S. P. R.,
Omaha, Neb.

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author, Joseph H. Wenger, South English, Iowa. Also agent for the Wenger History, \$1.25 postpaid, etc.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

We Solicit Your Order

FOR THE

FAMILY ALMANAC

For 1906

The new Family Almanac is fully equal, if not superior to any former issue. It is without question, the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy postpaid	..	..	\$ .04
12 copies ..	..	..	.75
25 ..	..	..	.90
100 ..	..	..	3.50
100 ..	..	..	2.50
250 ..	..	..	1.25
500 ..	..	..	7.50
1000 ..	..	..	12.50

Send your order at once enclosing the proper amount with same to insure prompt attention. BE SURE TO STATE WHETHER YOU WANT ENGLISH OR GERMAN ALMANACS. Address all orders to

Mennonite Publishing Company
Elkhart, Indiana.

Cheap Excursion South

To home-seekers and investors to investigate the territory of the Southern Railway and Mobile & Ohio Railroad in Virginia, Tennessee, North Carolina, South Carolina, Georgia, Alabama and Mississippi.

TWO LOW-PRICED EXCURSIONS

will be run, starting

TUESDAY, OCTOBER 17, 1905,

and

TUESDAY, NOVEMBER 7, 1905.

Tickets from the Ohio River gateways and St. Louis to nearly all points in the states mentioned will be sold at only 80 per cent. of the standard one-way fare for the round trip, and will be good for twenty-one days with stop-over privileges. Good rates from other points West and Northwest. Regular home-seekers' tickets will be on sale the first and third Tuesdays of each month.

For list of lands, opportunities offered, rates of fare, etc., write M. V. RICHARDS, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C. CHAS. S. CHASE, 622 Chemical Building, St. Louis, Mo. M. A. HAYS, 225 Dearborn Street, Chicago, Ill.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

TREES
Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 26, 1905.

Vol. XLII. No. 43.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

And the greatest of these is charity.

The Christ-life is the cross-life, but it is also the crown-life, and the crown comes last.

A number of persons were received into the A. M. Cong. in Montgomery Co., Ind., by baptism, Oct. 1st.

A number of interesting conference reports in this issue. Do not pass them by. Read every one of them.

Owing to the numerous conference reports in this issue, a number of excellent articles will have to be held over until next week.

The love of God passeth understanding. So do the hatred and wicked devices of some men. But the wicked devices of men shall come to naught, while God's love and mercy endure forever.

Choose the best that is offered. The greatest offer of all is eternal life. It costs self, but self is a small thing in the merchandise of heaven. The wise choice gains more than the world can give; it gains all that God can give.

The meetings held at Belleville, Mifflin Co., Pa., were well attended, and nine persons confessed Christ. Bro. S. G. Shetler of Johnstown, Pa., held the meetings, assisted several evenings by Bish. J. N. Durr of Martinsburg.

The annual conference of the Swiss Mennonite brethren was held Oct. 13-14 at Langman, Switzerland. A new house of worship was formally opened for services on the 1st of October at Bonatt, Switzerland.

Communion services were held in the North Salem A. M. Cong. in Logan Co., Ohio, Wednesday, Oct. 11th. Bish. Fred Mast of Holmes county officiating. He also held a meeting the same evening at the home of Eric Detweiler.

If you would have a pleasant journey through life, make the great Burden-Bearer your partner and companion. He will pay

some duties and responsibilities upon you, but his yoke is easy, and his burden is light, and "ye shall find rest unto your souls."

Thursday, Oct. 26th, has been announced by the Governor-General of Canada as Thanksgiving Day for the Dominion. The practice of the brotherhood of holding meetings in their various houses of worship on that day is highly commendable.

In union there is strength, only when union is for worthy ends. Union for unrighteousness, injustice, oppression becomes in due time an element of weakness instead of strength, and those who place their trust in it will be disappointed. The greatest, strongest union is that which has Christ for its Head.

At his Business.—A minister who spoke to a young man about his soul's salvation was sharply upbraided by the father of the young man for doing so. The minister replied, "That is my business; if I did not do so I should not be doing my duty." That minister was simply attending to his business (Ezek. 33:2-6; 2 Tim. 4:2; Luke 14:23, etc.) A minister is more than a pulpit orator. His great Example preached at well and wayside, and he sends his ambassadors out into the highways and hedges. The main part of a gospel minister's work is outside of the pulpit. Whatever he may do for a living, preaching the gospel is his business. If preaching occupies only his leisure hours, then he is not a faithful servant of the Lord, and is not worthy of the name. The minister is called to an office which demands "a word in season," but not out of season; and his scope of operation is limited only by the Word, from whence his instructions for service are obtained, and to the Author of which he is accountable for all his time. There are plenty of sinners who, with the demons of old, want to be let alone, but the minister must obey God rather than man in the matter of choosing time, place and audience and leave all results with Him who has called him to the work.

Our Trade with Russia.—Many years ago, before the Mennonite Publishing Company, under its present name, had an existence, when it was still conducted under the firm name of John F. Funk & Brother, we printed at one time 20,000 copies of the German Herald of Truth and shipped them all to Russia to be distributed free among

the Mennonite brethren there. This was our first experience in sending reading matter to Russia. Since then we have shipped different kinds of books and other reading matter to that country and have also received different books from there. One book especially, of which we have imported quite a large number, is a book of musical notation or tunes printed in figures, which has had an extensive circulation in Russia and also in this country. The demand reached such an extent that we felt justified in having matrices made and type or figures manufactured, so that we could print an edition in this country; after the first edition was exhausted, we printed a second edition from photo-engraved plates of the pages, which also had a good sale.

We have now for a number of years had a considerable patronage for the "Mennonitische Rundschau," a sixteen-page German weekly, of which we are now sending many hundred copies weekly to Russia by mail.

We have now orders from Russia for more than 250 dozen "Wunschschlaege," or as the name is sometimes written, "Wunschschlecke," and also for Memo Simon's Complete Works and Teachers' Bibles.

But the first question that our American people will ask, is, What are "Wunschschlecke"? We will try and explain briefly.

Russian children are taught on Christmas, New Year's, birthdays, etc., to give or write good wishes to their parents, grandparents, teachers, elder brothers and sisters, etc. These good wishes are usually taken from some book and written on paper of a special size, and the "Wunschschlecke" (covers for this paper) are made to cover these sheets of paper upon which the good wishes are written, just like the cover of a copy book covers the paper in it, and hence the name, "Wunschschlecke" or Wunsch-cover. The good wishes written on these sheets of white paper are verses very similar to the verses often written in a friend's autograph album.

These covers are gotten up in different styles; some are on cheap paper and very ordinary, while others are very fine and quite expensive. Some are printed with nice colored pictures, and gold letters, usually with some nice, suitable verse or text printed on them.

From the above we believe that our friends everywhere will be able to form some idea of what these Wunschschlecke are, and we will here add that large num-

bers of these covers are sold both in this country and in Russia.

We are glad for all these favors from our brethren in far away Russia, and we feel sure that if our Russian friends from across the great water can buy to good advantage here in Elkhart and have the goods sent to their country, our friends here in America can "set it down" that for them, too, Elkhart is the place to obtain good and satisfactory religious books and other good reading material.

This is the time when many books are purchased for presents, for Sunday schools, and also in the home. Our new catalogue for 1900 is just out, 90 pages, with a full alphabetical index. This catalogue has been sent to all our customers, and if any should have failed in obtaining one, send us your name and address, and we will gladly supply you with a copy. We have a large and excellent assortment of all kinds of Sunday school cards, illustrated books and Sunday school supplies in stock, and very cheap. We ask you for your patronage; write to us for prices; we want your trade and if you will only write us what you may need we will certainly be able to give you prices that will interest you.

PERSONAL MENTION.

Pre. David Schlabach of Oscoda Co., Mich., is visiting the A. M. brotherhood in Holmes Co., Ohio.

Bish. J. P. Miller of White Cloud, Mich., preached at the Shore M. H. on Sunday, Oct. 15th. He returned to his home on Monday.

Bro. S. G. Shetler of Johnstown, Pa., spent Saturday and Sunday, Oct. 15th, with the church at Belleville, Pa., and preached three times during his brief visit.

Pre. Noah Z. Yoder of Richland, Tenn., is making an extended visit among relatives in Colorado, California, Washington and Oregon, and expects to visit in Ohio before returning home.

We regret to learn that Bish. Michael Slonecker, of the A. M. Cong. near Louisville, Ohio, is afflicted with cancer of the face. At his advanced age an operation is hardly advisable.

The brethren John F. Funk and D. S. Weddy left last Wednesday noon for Hillsboro, Kansas, to attend the meeting of the Mennonite Aid Plan. They expect to be gone about a week.

Pre. D. Kauffman of Baden, N. D., stopped at Surrey, N. D., on his way to the conference in Iowa and preached a helpful sermon. He was accompanied from Surrey by Bro. Isaac Mast.

Pre. John C. Springer of White Cloud, Mich., preached at the Mennonite church in Elkhart, Ind., on Sunday evening, Oct. 15th,

HERALD OF TRUTH.

and left for home on Monday morning. He attended conference at Salem.

The brethren of the Markham District, Ont., will hold a union Sunday school conference in the Wideman M. H. near Markham on the 26th. The program at hand presents a number of very interesting topics for discussion.

Bro. Samuel Rupp and wife of Archbold, Ohio, have been visiting relatives and friends in Illinois. On their return they stopped off between trains at Elkhart and gave us a very pleasant call, also purchasing a number of Bibles.

Bro. Daniel Miller, of the West Side Cong., Oscoda Co., Mich., was ordained to the ministry on the 1st of October. May God endue him with wisdom and grace for all the needs connected with the faithful discharge of every duty associated with his calling.

Bro. Noah Metzler and wife, who spent some time visiting among the brethren in Ohio, returned to their home at Nappanee, shortly before the Indiana-Michigan Conference. Pre. H. McGowen and wife of Nappanee expect to make a visit to the brotherhood in Kansas during this next month.

Stephen J. Miller of Douglass Co., Ill., who has been visiting friends in Elkhart and adjoining counties, called with the brethren William Yoder and Mullet of the vicinity of Nappanee, at the Publishing House on the 16th, to have an order for a number of "Anshmid" filled.

Bro. Allen Reed of Columbiana, Ohio, accompanied by his wife, his mother, and a younger brother and sister, visited Elkhart on the 17th inst. They visited a number of friends in the vicinity and attended conference on the 12th and 13th at Salem. The mother, in her younger days, resided for a time in Elkhart.

Bro. C. M. Bender, of the Amish Mennonite congregation near New Hamburg, and Bro. Solomon Bender of Tavistock, Ont., accompanied by their brother, Noah Bender of Elkhart county, visited the Publishing House on Tuesday of last week. The first two were on their return home from a visit to Iowa, Nebraska and Illinois.

Pre. N. B. Grubb of Philadelphia, Pa., and A. R. Shelley of Ounkertown, Pa., spent a few days in Elkhart and Goshen on their return from their General Conference at Mountain Lake, Minn., the former preaching at Elkhart Sunday morning, the latter at Silverstreet, near Goshen. They left for home Sunday night. They report the addition of fourteen congregations to their branch of the church and a total membership of about 12,000.

Bro. I. K. Hartzler of McVestown, Pa., who has been a reader of the Herald since

1864, and for many years a correspondent and subscription collector for his church district, informs us that on account of failing strength he is obliged to give up the work. We realize that men cannot always remain young in years, and that the evening of life must come some time, and while we deeply regret to lose Bro. Hartzler's active help in the work—and our readers, we are sure, join us in this regret—yet we are glad for the evidences of his interest by offering to find one to take his place. And we would yet take this occasion to publicly thank our dear brother for his long years of faithful, helpful service; may God abundantly bless him and make the evening of his busy life one of serene pleasure and holy joy, and grant that the sunset may prove the most beautiful part of life's day.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyright, 1905.)

By Oliver Olden.

PSALM XXVI.

Thy loving kindness is before mine eyes
And I have walked in thine integrity;
I have not sat with false men nor unwise,
The vain and evil shall my hatred see.

My hands I wash of all iniquity,
Thy altar, O Jehovah, I surround
That I may give thanksgiving unto thee—
Thy place of habitation I have found.

Let not my life with men of blood be bound,
Redeem me and be merciful to me.
In congregations shall thy praise resound;
My foot in thy paths finds security.

Oh, Judge me, Lord, in thy severity—
Examine my full heart's sincerity.
New York City.

For the Herald of Truth.

NUGGETS OF GOLD.

Gathered by A. C. Kolb.

Beware of talkative professors; they are generally dangerous. Wise Christians are "swift to hear, slow to speak."

Take every doctrine you hear to the word of God; receive nothing without trial. "Prove all things."

Private prayer is your chief preservative from sin, temptation and error.

You are always welcome to call upon God. Over the throne of grace is written, "Behold, now is the accepted time."

Every promise in God's book which refers to spiritual things, is yours, if you are Christ's.

God is always inviting you to his throne. He says, "Let me hear thy voice; come near unto me that I may bless thee."

Grace thrives by frequent meditation on portions of God's word. "Let the word of Christ dwell in you richly."

Meditation feeds devotion; it endears Christ. "My meditation of him shall be sweet."

Every circumstance and situation has its peculiar temptations, therefore watch and pray.

Expect troubles from every quarter; you are born to them.

Trials and crosses are part of your daily portion, but God promises you strength according to your day, therefore expect strength in every trying season.

A memory well stored with scripture, and sanctified by grace, is the best library. Elkhart, Ind.

October 26,

1905.

For the Herald of Truth.

THE TEACHER'S GAIN.

By Samuel S. Hershberger.

The gain that comes to the faithful teacher in a Sunday school through his work is perhaps no less than that which comes to the members of his class. Where the teacher derives no benefit, the pupil is not likely to be helped. When an individual steps out of the class to become a teacher he soon realizes his weakness, ignorance and need. No teacher knows too much of the Bible; few of us indeed know as much of it as we should know. Realizing this, and our responsibility should be a strong incentive to prayerful study. If we would teach, the Word must first teach us. We cannot impart to others what is not in us. So we gain by diligent study. More than this, the knowledge of our own ignorance and of our constant need of divine wisdom keeps us humble. We feel that Heb. 5:12 is applicable to us. Count that knowledge of your weakness gain. The proud, self-sufficient teacher is a loss to himself, to his class and to the school, and even the help which a good example is to a class is wanting in him, for the teacher's example wields a great influence one way or the other (Rom. 2:21).

As a teacher, and for the good he can do, a knowledge of the characteristics and individual needs of the members of his class is great gain. You do not catch all fish with the same bait, nor in the same part of the stream. No two minds are just alike, no two individuals have needs exactly alike, though all may have one great need, and to show each one his needs in a manner that will make him long to have those needs supplied, requires the wisdom that is born of real love for the souls of the members of the class.

The teacher who gains the confidence of his class has gained much. The pupil who says a thing is so "because teacher said so," is in a place where the teacher can wield a telling influence. Then, "teach the Word" so that that pupil may never find reason to doubt your word. By "rightly dividing the word of truth," and thereby leading your class to Christ, you are a workman that "needeth not to be ashamed" on the day when the Lord shall come to make up his jewels, for with the opportunities afforded us of teaching children the way of salvation come responsibilities which, if faithfully discharged, bring us gains that reach beyond this life. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever" (Dan. 12:3).

Harrisonville, Mo.

For the Herald of Truth.

THE MENNONITE HOME, LANCASTER, PA.

The second annual meeting of the Mennonite Home Association was called to order Oct. 9, 1905, by Jacob Kreider, chairman of the board of trustees, who gave it into the hands of John B. Senger, chairman of the association, who called upon Bro. Peter L. Ebersole to lead in prayer.

The minutes of the previous meeting were read by the secretary and approved. The term of office of four trustees having expired, nominations to fill these vacancies were then received. The brethren A. N. Wolf, Henry D. Heller, Landis Hershey and C. C. Ebersole, whose term of office had just expired, were nominated and unanimously re-elected.

HERALD OF TRUTH.

339

In the absence of the auditors, H. H. Snavely read their report, which was approved, as follows:

Moneys received to Sept. 1, 1905.—Total amount contributed, \$11,324.85; centesimal sacks, etc., sold, \$14.82; money borrowed during year, \$6,800.00; money received for boarding and nursing, \$392.71. Total receipts, \$18,532.38.

Expenditures.—For books, charter, writing and recording deeds, telephone, etc., \$70.05; total cost of buildings, \$12,807.39; borrowed money returned, \$3,500.00; interest on borrowed money, \$6.67; furniture, carpets, utensils, etc., \$997.73; implements, harness, wagon, etc., \$111.70; horse and cow, \$144.95; fertilizer, \$12.58; labor for conducting Home, \$141.00; to steward for current expenses, \$140.00; groceries, \$144.69; meat bill, \$76.24; medicine, toll, \$19.75; cash on hand, \$269.63. Total, \$18,532.38.

Note.—The above report includes all funds used since the opening of work at the Home.

John H. Mellinger, Lancaster, Pa.; M. G. Weaver, Spring Grove, Pa.; Henry S. Miller, Litzitz, Pa., were elected auditors. John B. Senger was re-elected chairman, and Noah H. Mack, secretary of the association.

A resolution was then passed to add the following clause to the by-laws, viz.: That the books of the secretary and treasurer be open for inspection to all contributors of the association.

The association, by a second resolution, instructed the trustees to place the above clause before the members of the association in such a way as they might see proper.

Jacob H. Mellinger, steward of the Home, gave a brief report, viz.: There are now thirteen female and seven male inmates in the Home, while permission has been given to three others. The Home is almost filled now, while some have already been refused admission to give room to such as were more especially in need of a home. Bro. Peter Ebersole was the first inmate that died in the Home. Breaching services are at the Home every two weeks, on Sunday afternoon; Sunday school every Sunday morning. Devotional exercises every morning. There are eight persons, including the steward and his wife, to take care of the Home and inmates. This number is to be reduced to seven before long.

Quite a discussion was raised in reference to enlarging the Home to provide room for more inmates. Some advocated that the work should be pushed ahead at once, but the trustees, not yet having sufficient means at hand to cover all expenditures, thought better to move slowly.

The following resolution was finally passed: Whereas, more room is needed at the Home; Be it Resolved, That this meeting would especially urge the brotherhood to contribute liberally toward the extension and usefulness of the Home.

The meeting was adjourned after prayer and song, to meet on the first Monday after the first Friday in October 1906.

NOAH H. MACK,
Secretary.

THE POWER OF THE TONGUE.

"Death and life are in the power of the tongue" (Prov. 18:21).

In considering some of the hindrances to a holy life, we are constrained to warn God's people, from his own Word against the awful danger of an unbridled tongue. Not only have we seen people lose their own spiritual power through the wrong use of the tongue, but we have known of poisoned ar-

rows sent to many other hearts through one unbridled tongue. Surely, "death and life are in the power of the tongue," and it is well for us to realize the solemnity of the truth.

The unsanctified tongue is called a "fire," which is able to defile the whole body and to set on fire the whole course of nature, and the awful words are added: "It is set on fire of hell" (James 3:6), so that one such tongue, burning with hell fire, keeps on lighting more such fires until the extent of the conflagration can never be estimated.

Again it is said "the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). Now, when it has been necessary to have in our homes any "deadly poison," we have had the bottle labeled with large letters and often a skull and cross-bones have been printed on the label, that all coming near that bottle should be warned in time. We have set the bottle on the highest shelf in the closet, out of the possible reach of children and ignorant people, and even then, perhaps we have hardly rested with this "deadly poison" in the house. And just to think that this deadly poison that we have such horror of is used by the Word of God as the very name for this unbridled tongue! Not merely poison, but "deadly poison."

If we could only have such tongues thoroughly labeled, as the bottle of poison is, perhaps so much harm would not be done; but people possessing such tongues are often supposed to be earnest Christians, and those who listen to them are unaware of their terrible danger. Thus, the evil is communicated. The "deadly poison" does its work in a soul, the hell fire spreads, and awful indeed are the results.

We can all remember when we have come in contact with such a tongue, and perhaps we can remember when we possessed such a tongue ourselves. In either case, we have a vivid remembrance of the fiery sting, the pain and the deadly wound caused by it until we fled to Jesus Christ for the antidote—his own precious cleansing blood. We found out the truth of those words, "The tongue can no man tame," but when we took Jesus Christ as our sanctifier, we also found out that he was quite able to tame that untamable tongue, and to make it filled with life instead of death, sweetness instead of bitterness, blessing instead of cursing.

If any man among you seem to be religious, and brideth not his tongue but deceiveth his own heart, this man's religion is vain" (James 1:26). These are words of solemn import. Does it mean that if you and I do not bridle our tongues we only seem to be religious, is it only a pretense in God's sight and not a reality, and we are only deceiving our own hearts by thinking that we belong to God at all? May these words search the hearts of those who read!

There is one who hears all the unkind criticisms, the unloving remarks, the harsh judgments often uttered in whispers behind the backs of those who are thus attacked. He knows it all, for the Psalmist has said, "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Ps. 139:4). That dear Christian worker, whose influence for good you have thus tried to weaken, does not hear you perhaps, but his God hears. He who has promised to keep him from the "scourge of the tongue." He who has said, "Touch not mine anointed, and do my prophets no harm," is listening to your words against his servants and perhaps you will soon hear him saying in a voice of judgment, what shall be done unto thee, thou false tongue?" (Psa. 120:3).—[C. J. Montgomery.]

HERALD OF TRUTH.

Thursday, October 26, 1905.

Entered March 4, 1883, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia, one dollar and a half per year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Churches:

1. Lancaster, Pa.
2. Eastern District (Franklin Co.).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

Subscribe for the Herald of Truth for 1906. The paper will benefit both yourself and your children.

Our Family Almanac for 1906 is now ready. Do not fail to send in your orders. We have a nice almanac, and you will find, aside from the usual almanac matter so very useful to every housekeeper, a good selection of edifying and beneficial reading matter. Send orders at once. Prices as follows:

1 copy, postpaid	\$.60
12 copies, postpaid .....	.45
25 copies, postpaid .....	.30
100 copies, postpaid	3.50
100 copies, by fr't or exp., not prepaid ..	2.50
250 copies, by fr't or exp., not prepaid ..	4.25
500 copies, by fr't or exp., not prepaid ..	7.50
1000 copies, by fr't or exp., not prepaid ..	12.50

Death Traps. By Anthony Comstock, author of "Facts Exposed." With an introduction by J. M. Buckley, D. D. Fourth edition. Funk & Wagnalls. 253 pages, 12mo, cloth. Price, \$1.00. We used to think that the boys and girls in the country were measurably safe against these traps of the devil, set for the young, until one day, by mere accident, we met a man who had the oversight and care of a boy, who for a reason was asked to show all that he had in his pocket, and when on another occasion we were quietly driving along the country road we found something we would not put into our pocket and which we could not risk to leave in our buggy; so we destroyed it, and began to think that nowhere in all this world is there a place where Satan has not his emissaries, and where a young man and woman could be safe. Hence we would advise the reading of this book, and show the boys what dangers are constantly around them and teach them how to avoid and resist them.

Mennonite Publishing Co., Elkhart, Ind.

BOOK NOTICES.

Letters From Heaven.—Translated from the fourth German edition, published by Funk & Wagnalls. 12mo, 260 pages, cloth. We have seen Sermons by the Devil and read letters purporting to have been written from hell and things of that kind which awaken a feeling of sorrow and horror from which the sensitive heart shrinks and turns away, but how much better and sweeter, how much more grand and noble, cheering

HERALD OF TRUTH.

and encouraging is the voice that speaks from heaven about heavenly things! While this book is written in representative form and the incidents are drawn from nature, the Bible and revelation, the reading of this book is that of a sweet, pleasant story, telling about death-bed experiences of the Christian and scenes of glory in the world of light. While we may not fully agree with all the book contains, yet it gives us lessons of joy and peace to the soul. Price, \$1.00 by mail, and may be ordered from the Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

From the Salem Congregation, New Paris, Ind.—We have recently enjoyed a rich spiritual feast. For the first time the church conference was held at this place, and as the weather was so favorable, the attendance, as well as the interest, was good. On Saturday following, preparatory services were held and Sunday the communion of the Lord's supper was observed. Our congregation is not so large, yet there were sixty-six who partook of the sacred emblems. On account of sickness a few could not be present. May the Lord have all the praise. COR.

McVeytown, Pa., Oct. 17, 1905.—We greatly appreciated the visit and the earnest words of our missionaries, M. C. Lehman and wife, some time ago, followed on Oct. 5th and 6th by a call from Bro. Irvin R. Detweiler, on his way to the church at Haldwin, Md. May the Lord richly bless the labors of these his servants in their fields of labor. COR.

Woodsie, Fayette Co., Pa., Oct. 11, 1905.—Dear Readers of the Herald, Greeting:—Sunday morning, Oct. 8th, Bro. Aaron Lox of Scottdale, Pa., preached a very instructive sermon at the Masontown M. H. on the duties of ministers and deacons. After the sermon the congregation presented four brethren, from which one is to be chosen for the ministry by lot on the 21st or 22d inst. May God's will be done in the selection for the important office. Preparatory service will be held Oct. 21st and communion on the 22d, at which time Bro. Metzler of Blair Co., Pa., is to be with us. JUSTUS B. BARE.

Cherry Box, Mo., Oct. 16, 1905.—I wish God's blessing to every reader of the Herald. Our little flock was greatly encouraged by a visit from Bro. J. C. Hartzler on the 15th of September. He was with us over a week. His stay seemed short, but we can feel that the Lord was with us. The saints were edified and sinners warned of the tempter's snare. May God abundantly bless the brother in his efforts to spread the glad message of salvation. Remember us at the throne of grace. COR.

Birch Tree, Mo., Oct. 18, 1905.—Bro. I. P. Berkey of Oronogo, Mo., has come to labor among us for a few months at least. We expect a series of meetings in the near future, but do not know as yet who will be to labor with us. Bro. Detweiler's, who are visiting their old home in Shelby county, have not yet returned. Bro. Cowin's, who moved to Idaho about a year ago, have come back to make this their home. We rejoice to have them with us again. We ask an interest in the prayers of God's people that the work of the Lord may prosper here and that many souls may be saved from sin. May sinners everywhere be aroused to active work and sinners be warned. May we realize that our God is a God of love and power. COR.

October 26,

Ephrata, Pa., Oct. 18, 1905.—Grace unto you and peace of God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because your faith growth exceedingly and the charity of every one of you all toward each other abundantly, so we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulation that ye endure. Sept. 29th we had our council meeting, in which (praise the Lord!) peace was confessed by all and a desire for communion was unanimously expressed. Bro. Mack from Welsh Mountain preached from Matt. 18. Oct. 14th and 15th Bro. A. D. Wenger filled evening appointments for the brotherhood, speaking on Gen. 3:9 and Matt. 16:26. Through these meetings three precious souls have come out on the Lord's side. Our brother faithfully warned sinners to flee from the wrath to come and many were deeply convicted. May God through his divine Spirit give them no rest until they yield to their convictions. Yours for the cause of Christ, LIZZIE D. WITWER.

For the Herald of Truth.

REPORT

Of the Western District, A. M. Sunday School Conference.

The conference met in the Sycamore M. H., Cass Co., Mo., on Friday, Oct. 13th, at 9 a. m. After a short song service and scripture reading and prayer by Bro. John Smith of Matamor, Ill., the organization resulted as follows: Moderators, Samuel Garber and D. D. Miller; secretaries, Daniel Graber and Daniel Kauffman.

The report of Sunday schools was called for and twenty-three schools reported, all evergreen except two, there being a total average of about 2,300 pupils.

1. Our Sunday school conferences. Their uses and objects. What objectionable features have come in and what improvements would you suggest?

This question was discussed at some length. Uses: (1) Bring workers together, and encourage and unify the workers. (2) Have been a means of starting missionary work. (3) They enable the workers to learn from one another. (4) They are a means of producing better methods of work which lead to better results. (5) Arouses interest on the part of children. Objectionable features: (1) Too much visiting. (2) Long speeches. (3) Crowded programs.

2. The necessity of consecration for Sunday school work.

This question was opened by Bro. Andrew Kramer, followed by a number of brethren in general discussion. The necessity of officers and teachers being the right kind of examples was dwelt upon at great length. We should all be consecrated in the home, in the school, in business, in society, in preparation, wherever and in what ever position we may be placed.

3. What are the teachers' week-day duties to their classes?

Bro. Samuel Yoder opened the discussion of this question, after which Bro. C. T. Kauffman read an essay on the subject; followed by a spirited discussion. Following are some of the duties pointed out: (1) Prayer for the success of the work; (2) faithful preparation for the lesson; (3) frequent visits; (4) sociability; (5) setting the right kind of example in daily life.

Song. Benediction by C. K. Yoder. A collection for mission work was taken for the India and Kansas City Missions, which amounted to \$46.51.

1905.

The afternoon session was opened with a song service. Scripture reading and prayer by Jacob Zimmerman. Bro. D. D. Miller, the assistant moderator, being called home, Bro. D. W. Slagel was chosen to fill his place.

4. What do I gain by attending Sunday school?

This question was divided into five topics, as follows: (1) As a young pupil, discussed by Willie Kropf and others; (2) As an old member, discussed by G. J. Yoder and others; (3) As a teacher, discussed by Elmer Hartzler and Sam Hersberger; (4) As a superintendent, considered briefly by Joseph Bachman, I. G. Hartzler and others; (5) As a minister, discussed by Sebastian Gerig, Daniel Graber, Ben Hartzler and others. Many helpful thoughts were presented, during which all were impressed and convinced that in the Sunday school there is something for us all.

5. What can we do to get more of the church members to attend and take part in Sunday school?

The brethren Samuel Garber and Ben Schertz opened the discussion on this question, which was further considered by others. The following suggestions were brought forth: (1) That people be taught the importance of Sunday school work. (2) That those who are active show by their lives that they are not worldly. (3) That there be much prayer and personal work. (4) That sociability and love for all people shall be in evidence at all times. (5) That an effort be made to get more of God's word into the minds and hearts of people.

6. What are some of the hindrances to successful Sunday school work, and how can they be removed?

This question was discussed by Chris. Martin and J. B. Brunk, followed by others in general discussion. Among the hindrances and remedies brought out were the following: Hindrances—(a) Lack of preparation; lack of unity in teaching; lack of consecrated workers; too many teachers not in line with the church; lack of punctuality; irregular attendance. How overcome—(a) Be filled with the Spirit; have teachers' meetings; encourage the missionary spirit; keep in touch with church associations, institutions, literature, etc.; always begin on time; encourage every one to stand at his post.

7. Explain lecturing and questioning methods of teaching. State which is the better, and why?

This question was assigned to Samuel Smith, who favored a combination of both methods. If one or the other had to be chosen, he preferred the latter method. Others followed, confirming the thoughts already brought out. That method is best which is best adapted to the teacher and the class.

The afternoon session closed with song and benediction by J. C. Birkey.

The evening session opened at 6 o'clock with a song service, followed by a number of impressive talks to the children. Scripture reading and prayer by Benj. Gerig; followed by interesting talks to the children by Joseph Smith and Daniel Graber.

8. State definitely the duties of the superintendent during the Sunday school hour.

This subject was discussed at some length by J. B. Brunk, after which a number of pointed remarks were made by other brethren.

The last feature of the evening's program was a number of volunteer addresses by those who felt so impressed. Many were thoughts presented on humility, prayer, obedience, consecration, love, Bible study, and other subjects.

All the discussions throughout the con-

HERALD OF TRUTH.

341

ference were marked for their earnestness, directness, calmness, and feeling of brotherly love. The consideration of questions was interspersed with singing. After closing remarks by the moderators and prayer by Bro. John Smith, the conference adjourned. THE SECRETARIES.

For the Herald of Truth.

REPORT

Of Sunday School Conference for Kansas-Nebraska (Western) District.

The Sunday School Conference of the Kansas-Nebraska (Western) District was held Oct. 2, 3, 4, 1905, at the Hopewell M. H. near Hubbard, Oregon. Notwithstanding the frequent rains the meetings were well attended, there being about sixty present from other districts and some of these were from the Eastern states. The interest seemed to increase throughout the meetings, and every Christian seemingly enjoyed a rich spiritual feast.

Opening services conducted by T. M. Erb, who acted as chairman. Address of welcome, by J. D. Mishler. Response, by S. C. Miller.

Organization resulted as follows: Moderators, J. S. Shoemaker, T. M. Erb; secretaries, F. H. Hosteler, Lydia B. Stutzman; chorists, M. H. Hosteler, Sarah Kurtz, R. M. Weaver.

Reports were read from most of the Sunday school districts. The average attendance is about fifty.

T. M. Erb was elected to supply speakers. Short talks were given by David Garber and J. M. Shenk.

Evening session closed with prayer. Tuesday Forenoon.—Devotional exercises conducted by David Garber.

Subject, "What is the object of the Sunday school?" J. King and Sarah Kurtz.

(1) To study the word of God. (2) It places children under the influence of God's people; (a) they learn religious songs; (b) learn to give. (3) It implants the love of Jesus. (4) The Sunday school gathers in children that have no opportunities to learn the gospel otherwise. (5) It should teach against the evils of the world. Open discussion by J. M. Shenk, David Garber, J. F. Brunk.

"Individual responsibility in the Sunday school."—R. M. Weaver and J. A. Hilly. (Open discussion by S. C. Miller, T. M. Erb and J. M. Shenk. (1) Each one is responsible for the study of the Word. (2) We are all responsible for the life we live. (3) Teachers are responsible for the way they talk, dress and act before the children of their classes; also responsible for the way their pupils grasp the intellectual and spiritual truths of the lesson. (4) Parents should be present with children and show a deep interest in the work.

Subject, "How to promote the lesson study at home."—J. G. Weaver and essay by Katie Whidmer. Open discussion by J. King and M. H. Hosteler. The teacher was encouraged to be interested and spiritual himself. The following means were then suggested as helps in interesting a class: Giving questions which will promote study at home; encourage the learning of golden texts and Bible verses; having parents study Sunday school lesson with their children.

Forenoon session closed with prayer. Afternoon session opened with song service. Devotional exercises, conducted by Bro. Schiffer of Rosedale, Neb. Subject, "Divinely ordained methods of soul winning."

1. Preaching.—J. M. Shenk. (1) Preaching must be attended with the Spirit and

with the understanding of God's word. (2) The preacher should live a holy, sanctified life, free from levity, in order to be able to help others.

2. Prayer.—J. F. Brunk. (1) Essential for life of Christian. (2) Bro. Brunk emphasized the power of prevailing prayer by giving examples from the lives of Daniel, Hezekiah, Gideon and David. He also gave illustrations from his own life. "If ye ask anything in my name, I will do it."

3. Personal work.—A paper written by T. J. Cooprier was read by Viola Yoder. Subject, "Child training in the home."—David Garber. Open discussion by Bros. Lind, Hershey, Hamilton, P. A. Troyer, J. P. Bontrager and Sister Hilly.

1. Need. (a) If parents did their duty in the home, not so much outside work would be needed. Child training precedes preaching and personal work. (b) We cannot change the course of a river, but only that of a small stream; we cannot change an oak, but we can bend a small twig. "Train up a child in the way he should go; and when he is old he will not depart from it." (2) Manner. (a) Parents teach by example. (b) Different children require different training. (c) When parents get right with God, then it is easier to get children saved.

Children's Meeting.—Fannie Landes and Lydia B. Stutzman. The exercises consisted of singing, prayer and talks. An object lesson was given by Sister Landes on "Blessed are the pure in heart." Sister Stutzman dwelt on the promise, "for they shall see God."

Afternoon session closed with prayer. Wednesday Forenoon.—Devotional exercises, conducted by Bro. Schiffer.

Subject, "The Sunday School." (1) Officers.—J. P. Bontrager. (a) Care and prayer are needed in choice of superintendent as well as of minister. (b) The officers need to be spiritual and able to co-operate with each other and with the rest of the school. All should be on one common level. The superintendent should know what the teachers are teaching to their classes.

(2) Teachers.—Sarah Kurtz. (a) Examples (2 Tim. 2:15). Not blind leaders of the blind. (b) Be spiritually qualified. (c) Outward manifestations—such as simplicity of attire—humility, prepared lessons.

(3) Pupils.—Rachel Mishler. (a) Pupils should not depend too much upon their teachers.

(4) The Recitation.—Bro. Hershey. (a) Teachers must win confidence of pupils. (b) Personal work is necessary.

Subject, "Literature."—T. M. Erb. (1) Material is needed to study Sunday school lesson. Bible and such helps which are as near Mennonite faith as possible. Charts and cards are necessary. (2) Good libraries in Sunday schools are to be recommended. (3) Home literature should be such that gives information rather than fascination. Minds of reading boys and girls must be satisfied.

Subject, "Music in Sunday School."—M. H. Hosteler. Open discussion by R. M. Weaver, Jonas Wenger, Joseph King and J. M. Shenk. Bro. Hosteler showed the need and power of good music in our Sunday school. It is the life of a meeting. A study of the spiritual life of a place. Several scripture passages were quoted to show that we are to sing as unto the Lord.

Forenoon session closed with prayer by David Hilly.

Wednesday Afternoon Session.—Devotional services by S. C. Miller. Subject, "Christian Enjoyment vs. Worldly Amusement."—John Hilly and Lydia B. Stutzman. The effects of Christian enjoy-

ment and worldly amusements were contrasted. Examples given of those who preferred Christian enjoyment to worldly amusement, e. g., Moses, Daniel.

Subject, "Traps for the Young."—Frank Hostetter. Essays by Ellice Shiraz and Orpha Mischler. Open discussion by David Hilly, David Garber, John Hilly, J. P. Brink, Bro. Shelby, J. S. Shoemaker, J. F. Bontrager, S. C. Miller, Sarah Kurtz. A number of things were mentioned which are traps for the young, such as social dances, playing parties, gambling dens, love of money, tobacco, strong drink, pride, evil associates.

The question was asked if we were in any way setting bait for the devil's traps. The devil has stool pigeons within the church. If we are in his trap no one but God can release us.

Subject, "Mission Sunday Schools as a Factor in Church Extension."—A paper by J. F. Bressler was read by T. M. Erb. Address by J. F. Brunk. Essay by Sarah Voder. Mission Sunday schools have sprung up into churches. The need of mission Sunday schools being established and the young put to work was forcibly impressed.

Afternoon session closed with prayer by Andrew Good.

The evening session consisted of song service, query box and preaching. During the meetings one soul confessed Christ.

THE SECRETARIES.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Arch and Dauphin Sts., Philadelphia, Pa.
Fort Wayne.—108 Franklin Ave., Fort Wayne, Ind.
Lancaster.—162 Rockland St., Lancaster, Pa.
Canton.—1839 E. Tuscarawas St., Canton, Ohio.
J. A. Leitch, Supt., 2801 E. Tuscarawas St., Kansas City.—201 Pacific St., Kansas City, Kan.

For the Herald of Truth.

LETTER FROM AFRICA.

Dear Friend:—The proposed journey into the interior of Africa in quest of a site for a new mission station, mentioned in my letter of last August, has been accomplished.

About four hundred years ago a powerful tribe called the Ayaka or Mayaka from the interior, swept over the Cataract and lower Congo districts unchecked, until they reached the shores of the southern Atlantic. Even the fortified city of San Salvador, which at that time had reached its highest degree of civilization under the Portuguese, surrendered before this savage horde. They afterwards returned to their own country in the valley of the Kuangu River. More than twenty years ago Charles E. Ingham, one of our early missionaries, attempted to reach this people, but after covering less than one-third the distance his carriers deserted and left him with no alternative but return, since which time no attempt had been made to reach this neglected district until we started last August with a small caravan of ten men and two native evangelists.

Four years ago while in a district some five days east of here, I met a large caravan bringing the infamous rubber tax to the State post. They had come from the borders of the Mayaka country. They were so interested in the gospel that they begged me to come and make it known among their people.

HERALD OF TRUTH.

I left home about Aug. 18th. The missionary on whose company I had counted was compelled to go alone. Sept. 1st found me at Tumba Mani, the State post on the western boundary of the Kuangu district. Wishing to leave the through caravan route to the east so that I might visit the country to the north, I obtained a guide from Kinzamba, the State post two days east of Tumba Mani, where I was received with warm hospitality invariably shown by the government officials. At Kinzamba I found a punitive expedition of about one hundred soldiers drawn from all Central Africa. They were in command of a white officer, enroute to the district of the turbulent Mayaka chief who had recently murdered two State carriers. Warned against entering this chief's territory, we traveled two and a half days northeast of Kinzamba, when we reached the most easterly outstation of Kifun, one of our A. B. M. U. mission centers. Thence returning through the fertile valley of the Nhombo, we passed through numerous small villages, telling to all who would listen the simple gospel story. In the evening, after the day's weary march through the tropical heat, the Christian carriers gathered about the camp-fire, and we sang the sweet old gospel songs. The more fearless villagers drew near into the circle of light, the timid remaining in the outer circle of gloom, but quite near enough to catch every word spoken or sung, and often when our invitations were unheeded the singing lured them from their hiding places.

Among all the people in whose country we journeyed the name of Mayaka was spoken with fear. Nothing seemed to be known of their language or customs, although at times we were within a few hours of their borders. Wonderful stories of their numbers and prowess were told us. An abrupt descent of about one thousand feet brought us again to the main caravan road which we followed two days to the east. No villages were seen, but numerous well-beaten cross paths indicated a considerable population in that region, which is occupied by a tribe called the Zombos, said to be no less fierce than the Mayakas themselves. A Mayaka chief not long since, wishing one of our missionaries to visit his territory, sent as a pledge of safety (?) his tall hat, the sign of his chieftainship, among other decorations on which were eleven human ears, grim symbols of his power and glory.

Many towns in this district had been entirely deserted, the people having crossed the Portuguese boundary a few hours to the south. At one place about forty grass huts, recently deserted, were seen, hideous fetiches solemnly guarding their doors. Some petty palaver with the Congo State official was responsible for this exodus, the people said to be houseless, homeless and hungry in preference to the justice (?) they would probably have received.

The beginning of the fourth week found us really on the border of the coveted country, and we camped just beyond the spot where the State carriers had been murdered, freshly cut young trees used in blocking the path indicating the place. For several days we had brought no food owing to the absence of people along our road, so, when the guide told us of a Mayaka village only an hour ahead, we sent him with one of the evangelists to purchase needed supplies. Comparative safety exists along the caravan route, but danger awaits the stranger who leaves it in this district. The people were in the alert, having heard of the coming of the punitive expedition, so, as we afterwards learned, every path was guarded by armed men secreted in the tall grass and jungle.

When the evangelist and guide turned aside to enter the village, they were surrounded by an angry mob of armed savages, and detained while the women hastily carried what provisions they could gather into the large baskets on their backs to places of safety in the jungle, dragging pigs and babies with them in their flight. When my men tried to explain that they were of a peaceful expedition enroute to explore the territory south of the Portuguese territory, they were decidedly and charged with being State spies. They tried to buy food, but it was refused, and they were hurried back to the main path.

All that night we heard the beating of the alarm drums far and near, calling the warriors to arms, to resist the invasion. To retrace our steps would have confirmed their suspicions of us, so we decided to go forward, although our guide utterly refused to accompany us and some of our own men were trembling with fear. With orders to march in close file without sign of fear, we left the State path for the one where the men had been hostilely received the night before. All was deathly still, not a sign of human occupation appeared till we turned to cross the ravine beyond which, hidden among the trees, lay the village of the great chief, when a band of naked warriors from behind us called loudly to those before who were guarding the village, warning them of our approach. Leaving the carriers, I returned, unarmed, to parley with these fellows, while others came thronging up from the ravine, armed with fearful looking knives, spears, bows and arrows and guns. I explained to them that I was not a State officer, but a traveler, passing through their country to the south. They were finally convinced that we were not government people when they found that we did not speak the "Pidgin" Fote used everywhere by State men. To our delight these people spoke a dialect so similar to our own that we found no difficulty in communicating with another. They volunteered to show us the way, and conducted us to a then deserted village some distance farther on. They sold us some food and gave us much more. We passed on through other villages, encountering the same armed opposition, but usually receiving overtures of peace and friendship before leaving.

After following a path to the southeast some distance, we retraced our steps to the village where we were first received, since the route we wished to follow lay to the southwest. Here we pitched the tent. The women were slowly returning to their deserted homes with their possessions. That night the people gathered and listened most attentively to the gospel message as told by the native evangelist and myself, and were greatly interested in the wonderful salvation of which they were hearing for the first time. A remarkable degree of confidence was manifested by their taking medicine internally, a thing we have never known a Congo tribe to do until a white man has been among them many months, sometimes years. The following morning, after traveling some distance toward the southwest, we came to the village of the great chief Niele, who received us in a friendly manner, exchanged presents and afterwards took medicine, as did also such of his wives and children as were needing medical attention. He sent guides to take us to the confines of his territory, beyond the Portuguese boundary. This great tribe, ruled over by a number of powerful chiefs, extends at least seven days from north to south. The Kuangu River still lay four days to the east of us, beyond which this tribe extends for an unknown distance.

We had just crossed the Benga River, which divides the Mayaka from the Zomo country, and were climbing its almost perpendicular bank, when an angry mob began to gather at the top, some of whom came down to interrupt our ascent. Many of them were too intoxicated to listen to reason and declared that we were "bula matadi" (Congo Government), coming to enslave them and carry off their goats and pigs. Already they were hindering the heavily loaded carriers, so the evangelists and myself pushed on ahead to clear the way. When we reached the top the storm burst upon us in all its fury, for we were in the midst of a howling mob of two hundred demoniacal savages. To try to talk with them was like talking to a tornado; our voices were utterly lost in the uproar. They tried to turn us back, but we persisted in going ahead, so they crowded us from the path, compelling us to push through the tall grass to a point beyond the town. After having held the mob at bay until the carriers had passed the evangelists and myself found ourselves isolated and forcibly detained. But for the bravery of two of their number who made way for us, literally dragging us by the wrists through the infuriated crowd, we do not know what might have occurred. They said that the Portuguese government had advised them that they were at liberty to kill "bula matadi" men if they came to their villages.

Messengers hurried ahead by another road, alarming all of the villages that lay in front of us, so we were driven from village to village until evening, when, utterly worn out with the weary march of more than ten hours, we sought a quiet spot for the camp, hoping for rest after the nerve-racking experiences of the day, when an other large town vomited forth its mob of drunken savages, more bent on plunder than on journey. I had personally seen the hands of the stalwart young chief who was taking them from a carrier; he struck me, but gave up the articles. I had several times to rescue our one precious bale of trade cloth, the only thing that stood between us and starvation. They harassed the caravan on every side; the carriers, weak and weary after the long hard day, were beaten with cruel blows. When they began to fall and lose their load, I gave the order to halt, pile the loads in a heap and surround it. I then insisted that the chief withdraw his men in order that we might "talk the palaver," which he did. Unable to come to a satisfactory understanding, he and his advisers withdrew to summon the adjacent villages. Realizing that darkness would add to the confusion, the carriers were hastily dispatched for firewood, and we had a great fire blazing, when in greater numbers than ever they began to return. On the one side was our little band, on the other a horde of glaring savages. Humanely speaking, our chances seemed rather small, but the presence of the Christ was very real and we knew we could trust the outcome to him. After a time a fine-looking boy of about seventeen came with two older men and stood near us, joining the crowd in their talks and threats. As we sat unmoved in the midst of this danger, "writing up" the day's experiences, the youth's heart seemed drawn to us and he came and discussed the situation. Becoming convinced of our harmlessness, he was tried to convince the crowd, but his voice was drowned in the howl of derision that greeted his efforts. We then learned that he was the son of the great Zombo chief Saka. At the command of a leader who stood near with a drawn blade (a long, cruel-looking knife), the

crowd fell back, enlarging the circle sufficiently to admit the presentation of all the guns. The chief's son spoke: "Sika! Vondal! (Shoot! Kill!) The white man has no fear. See, he laughs at you. Kill the white man, then kill me, me—the son of the great chief Saka." I sat smiling back at the fierce glare of a hundred eyes glittering behind the guns, but feeling serious enough and wondering which of them would first discharge its load of small stones and iron scraps at me and where it would strike, and almost imagining the pain, as one fellow foaming with rage and drink came a step nearer with his gun leveled at my chest, his right hand making the gripping motion of pulling the trigger. Several times it seemed as if the end had come, but the Unseen Power restrained.

Afterwards there came a lull in the storm and we had our regular evening service. The singing brought silence and attention, after which we read and expounded a passage from Luke, prayed, then sang again. It was nearing midnight, and many of the mob had left, after assuring us that there was no way of escape; so we lay down utterly exhausted, some to sleep for a few hours, others of us to toss and turn, starting up at every strange sound. I was aroused shortly after four o'clock by the chief's son, who, with some other men, had stayed to guard us through the remainder of the night. They had promised to put us on the through caravan route the next morning. The carriers tried to get away before the crowd should gather, but before I had swallowed a cup of coffee they had again surrounded us and were still in a very ugly humor. One rather venerable old chief came to me and said in no very peaceable manner that white men were not allowed to pass that way, and insisted that I should return to my camp, where we showed our determination to continue our journey. He said that they had a law that if a stranger came into their country he must give them a handful of powder and a few bullets, as a pledge that he would never return, and if he did return they were at liberty to kill him. As the pledge demanded was not forthcoming, the chief's son took the powder horn from his belt and a few round pellets from his wallet and gave them to the old man, but in spite of this gift, the crowd still blocked the path and sought to plunder the caravan. With the help of a few of the more friendly, we protected the caravan and forced our way slowly along the path until at last we left the mob behind us. Our young protector and one of his men accompanied us an hour or two till we came to a deserted market, beyond which they could not be induced to go. Giving them as large a present as we could afford, we were pressing forward alone when we were challenged by two sentries who hurried forward to alarm the towns in front. We soon found these two in the midst of a mob more furious than the last. Coming up close to us they threw sand and dirt into our faces with such force that we were almost blinded. They beat and ill-treated the carriers until the poor fellows staggered along half insensible under their loads. No overtures of peace would they accept, and all further progress seemed quite impossible and our delay at an end. Just then a trader from Makala, the hopeless native trader from Makala, the Portuguese Resident, six days distant, came up and addressed us in Portuguese. One of our men understood a little of that language, and was thus able to explain to him our difficulty. His explanation could have been made much better in his own language, but the trader preferred the foreign tongue, and it gave the trader an interest in us, so that soon he was advocat-

ing our cause and so far prevailed that the mob agreed to allow us to return unmolested. But our refusal to retrace our steps further infuriated them, and they now seemed determined to kill us. We sat down on our loads and waited for their wrath to vent itself on our devoted heads or to cool down, while the native trader and the evangelists had further conference with the chiefs. Finally some of them consented to our being allowed to pass, and again we moved forward through opposing forces. Once, when four men stood shoulder to shoulder across our path with guns raised and fingers tightening on the triggers, vowing that if we sought to pass them they would instantly kill us, their savage, determined faces looking as if they would probably do as they said, my boy Mavambu ran in front of me to protect me from their guns. I wished to photograph some of these mobs, but my carriers begged me not to attempt it, so I desisted.

This was the last armed opposition we met, but so great had been the strain upon our nerves that the beating of a drum, the firing of a gun or any unusual noise in the villages through which we passed, brought back the anxious looks to the faces of the men, and great was our relief when five days later we reached the English Baptist mission station at Kibokolo.

From Kibokolo I made another attempt to penetrate the Mayaka country, this time at a point three or four days south of that section which we had already visited, but only half of my carriers could be induced to make the attempt. Other carriers were obtained in the neighborhood, but when ready to start, the chiefs of that district forbade their taking the white man into that region, fearing that it might disturb their rubber trade. We had seen many caravans daily going in to trade for the root rubber, which is very abundant in that section. Each man carried under his arm a fetich to help him drive a sharp bargain as well as to protect him from "the terror by night, and the arrow that flieth by day." This elict left us no alternative but to return to Banza Matankwa and await the next dry season (for already the rains had begun), when we hope to return to the Mayaka country, with all that is necessary for the opening of a permanent work among that people.

One more week and we were at home, thin, tattered and torn, but "not much the worse for wear." The carriers were sure that they had never again seen home and families but for the heavenly Father's protecting care. Very sincerely yours,

W. H. LESLIE,
Moanza Manteke, Matadi, Congo, West Africa.

CONFERENCE NOTICES.

General Conference.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 16, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Loucks.

Sunday School Conference.

A Mennonite Sunday School Conference will be held at La Junta, Colo., on the 4th and 5th of November, 1905. As this is the first conference of the kind at this place, we especially desire that the brethren and sisters who expect to attend the Oregon Conference will if possible arrange to stop with us on their return home, on the above mentioned dates. All are cordially invited to attend. J. M. B.

Notice.—To intending delegates and visitors to the General Conference, We, the undersigned, in behalf of the brotherhood in Canada extend a cordial invitation to you to attend. We also invite you to attend the "four days' jubilee" conference which follows immediately after the General Con-

forever. We are looking forward to a rich spiritual feast. Come and enjoy with us the blessings which follow devotion and service to the blessed Master. Ample provision will be made for all bodily wants and comforts.

Signed—Bish. Elias Weber, S. S. Bowman, Noah Stauffer, Ilenj. Shoemaker, M. C. Cressman.

MARRIAGES.

Snively—Mumaw.—On Thursday, Oct. 1st, at the home of Levi Blersode, in Elizabethtown, Lancaster Co., Pa., by Bish. Martin Rutt, Edward H. Snively and Annie E. Mumaw, both of Middletown, Pa.

Grove—Brubaker.—On Oct. 11th, at the home of the bride's parents, near Rohrerstown, Lancaster Co., Pa., by Bish. Martin Rutt, Edward H. Grove of Maytown and Anna Brubaker of the first mentioned place.

DEATHS.

Detweiler.—Baby Amanda, infant daughter of J. C. and — Detweiler, was born in New Washington, Lawrence Co., Pa., May 29, 1905; died Sept. 25, 1905; aged 1 M., 5 D. Funeral services were conducted by J. L. Zook and J. Lantz. A large congregation had assembled to show their sympathy and regard for the afflicted family in their hour of sorrow, but they need not mourn as those who have no hope, and they can say with full assurance of the promises of God's Word: She will not return to us, but we will arise and go to her. The Lord bless and comfort the sorrowing parents.

Young.—On the 10th of October, at Paradise, Lancaster Co., Pa., Rebecca F. Young, aged 73 years. She was a member of the Old Mennonite church, and was buried on Friday, Oct. 13th, at the Paradise Mennonite cemetery. She is survived by four sons, two daughters and many friends.

Johnson.—On the 5th of October 1905, after a protracted illness, Sister Mary (Lands), wife of Charles T. Johnson, of Skipjack, Montgomery Co., Pa., aged 62 years. She leaves her husband, one daughter and two sons, also four sisters and three brothers, to mourn her death. Funeral services at the home by H. H. Johnson and Jesse Mack and at the Skipjack M. H. (of which congregation she was a member) by Warren G. Bean and Chr. Aliebach.

Shoemaker.—Catherine Weihe was born in Prussia, Feb. 3, 1825, and came to Canada in her childhood. She united with the Mennonite church in her early youth and lived a consistent life. On the 15th of January 1884 she was married to Bro. George H. Clemens of near Breslau, Ont., who died June 8, 1892. A little over six years ago she was married to Bro. Benjamin Shoemaker of Berlin, Ont. About two years ago growth appeared (which proved to be of a cancerous nature). About a year ago an operation was performed, but the relief obtained was only temporary, and the growth, soon reappearing, gradually encroached upon the system until she was finally forced to take her bed, and, notwithstanding all that loving care and medical skill could do, she gradually sank, and after about two weeks of suffering she passed away on the 1st of October 1905, aged 60 Y., 8 M., 6 D. She bore her affliction with true Christian fortitude, yet she longed for the hour that would release her from this mortal clay and bear her soul to the mansions of eternal rest. Her end was peace. Her husband and a host of friends survive her. The funeral on the 11th was largely attended. Funeral services at the Berlin Mennonite M. H. by Jonas Snyder and Noah Stauffer. The family, the church and the community deeply mourn the loss of one who was dearly loved by all.

Single.—Oct. 1, 1905, at the Lancaster Mennonite Mission, Bro. Simon Single, Sr., aged 82 Y., 11 M., 2 D. Bro. Single had been janitor of the Mission for about seven years, and had been a faithful member of the Mennonite church, he having united with us shortly after becoming janitor. His motto was, "For me to live is Christ." His ardent desire in the last year was to "depart and be with Christ, which is far better." Funeral services at the Lancaster Mennonite M. H. by Abram Witmer and John H. Mosemann from Phil. 1:21, 23. Interment at Millersville. JOHN H. MOSEMAN.

Zook.—On the 5th of Oct. 1905, near Allensville, Mifflin Co., Pa., of cancer of the intestines, Eli S. Zook, who was born in Kishacoquillas Valley and was a son of Samuel Zook, who was a son of Bish. "Long" Christian Zook. He was a farmer and lived in the Valley all his life. In 1873 he was married to Eliza Kauffman. He was the father of ten children, two of whom died before the father. Funeral services were held in the Allensville A. M. church on Saturday and were conducted by Samuel Yoder and John Mast.

HERALD OF TRUTH.

October 26, 1905.

We Solicit Your Order FOR THE FAMILY ALMANAC For 1906

The new Family Almanac is fully equal, if not superior to any former issue. It is without question, the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy postpaid	"	\$.06
12 copies "	"	1.15
25 "	"	.90
100 "	"	3.50
100 " by freight or express, not prepaid	"	2.50
250 "	"	7.25
500 "	"	7.50
1000 "	"	12.50

Send your order at once enclosing the proper amount with same to insure prompt attention. BE SURE TO STATE WHETHER YOU WANT ENGLISH OR GERMAN ALMANACS. Address all orders to

Mennonite Publishing Company
Elkhart, Indiana.

Cheap Excursion South

In order to give special opportunity to homeseekers and investors to investigate the territory of the *Southern Railway and Mobile & Ohio Railroad in Virginia, Tennessee, North Carolina, South Carolina, Georgia, Alabama and Mississippi.*

TWO LOW-PRICED EXCURSIONS

will be run, starting
TUESDAY, OCTOBER 17, 1905,
and
TUESDAY, NOVEMBER 7, 1905.

Tickets from the Ohio River gateways and St. Louis to nearly all points in the states mentioned will be sold at only 30 per cent. of the standard one-way fare for the round trip, and will be good for twenty-one days with stop-over privileges. Good rates from other points West and North-west. Regular homeseekers' tickets will be on sale the first and third Tuesdays of each month.

For list of lands, opportunities offered, rates of fare, etc., write M. V. RICHARDS, Land and Industrial Agent, Southern Railway and Mobile & Ohio Railroad, Washington, D. C. CHAS. S. CHASE, 622 Chemical Building, St. Louis, Mo. M. A. HAYS, 225 Dearborn Street, Chicago, Ill.

BONDS FOR SALE.

The Mennonite Publishing Company has just some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 2, 1905.

Vol. XLII. No. 44.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MEMNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

The word of love, supplemented by the deed of kindness, alone makes profession practical.

The man who would do wrong for you would do wrong to you. It depends entirely upon conditions, and they may easily change.

Some one has said that a storm of scolding has about as beneficial effect upon children as has a hailstorm upon young plants.

Council meeting was held on the 21st at Midway M. H., Columbiana Co., Ohio, and communion on the 29th. Four applicants were received by baptism.

To build and equip a single first-class battleship as proposed for the United States navy every Mennonite in the country would have to pay about two hundred dollars.

Christ is the Word. If we do not accept all of that Word (Matt. 28:20) we do not accept all of Christ. But Paul shows that Christ is not divided. We accept all or none.

Communion services were held in the A. M. congregation near Belleville, Pa., on the 22d of October, when occasion Preachers Michael Yoder, Samuel Yoder and J. E. Kauffman of Mattawana were present.

Communion services were held at the Old People's Home, near Rittman, Ohio, on the 29th of October, Bro. I. J. Buchwalter officiating. There are now nineteen inmates at the Home and four more to arrive soon.

Minister to be Ordained.—In the congregation at Line Lexington, Bucks Co., Pa., arrangements have been made to ordain a minister on the 25th of October. The candidates are Joseph Rutt, Isaiah Rutt and Abram Delp.

The popular theater or "show" exists only "under a law of degeneracy." The church of Jesus Christ can never ally itself to the play house, which means that the individual members can not do so, for what one may do, all may do. The play house is the school of evil. It teaches morality about the same way that saloons teach temperance.

The General Conference recently held at Mountain Lake, Minn., sent congratulations to President Roosevelt, commending his efforts to bring about peace between Russia and Japan. The president sent a return message, acknowledging their appreciation of his course. The next meeting of this conference will take place at Beatrice, Neb., in 1908.

As we boarded the train at Whitewater, Kansas, on the 23d of October, casting our eye into the car we were about to enter, we, much to our surprise, saw Sister Rose Lambert, missionary to Armenia, sitting in the car before us. She is now visiting the congregations in the West, laboring to stir up among the home people a more active interest in the mission work she represents, and is having good success in her work. She was on her way to Osborn Co., Kansas. There was mutual pleasure in this unexpected meeting. The Lord bless her work.

John F. Funk of Elkhart, Ind., preached on Sunday, Oct. 22d, in the forenoon, in the Emmaus M. H. in Butler Co., Kansas, to a large and attentive congregation in the German language. He also addressed the Sunday school at the same place in the same language. There are about 150 members in this congregation under care of Bish. Gustave Harder, with B. W. Harder and H. M. Wiebe as helpers. This is the congregation formerly in charge of Bish. Leonard Suderman. Sister Suderman is still living and able to attend services. She is 84 years old.

Bishop Ordained.—On Tuesday, Oct. 24, a meeting was held in the Franconia meeting house for the purpose of ordaining a bishop to fill the vacancy caused by the death of Bro. Josiah Clemmer, who died some months ago. The following ministers were in the lot: Jacob Moyer, Michael Moyer, Abraham Clemmer, Christian Aliebach, Henry Godshall, Mahlon Souder, Aaron Freed and Jonas Mininger. The lot fell on the latter and Bro. Mininger was accordingly ordained as bishop of the Franconia district. May the Lord bless the dear brother in the important and responsible duties imposed upon him.

A Model Report.—We wish to express our appreciation of the report of the Bi-Annual Meeting of the Mennonite Aid Plan, held in the Mennonite church at Hillsboro, Kansas, on the 20th and 21st of October, 1905, at which meeting about two full days

of work was done and the report is a very complete one, mentioning all the transactions and occupying just two and a half columns in the "Rundschauf." Bro. Jacob Isaacs of Mound Ridge, Kansas, was the secretary and by close application and hard work had a complete report ready at the close of the meeting, for which he deserves the best thanks of the entire meeting as well as of the publishers of the "Rundschauf" and other papers.

With the International Peace Conference at Lucerne, Switzerland, the Interparliamentary Conference at Brussels, Belgium, the International Law Conference at Christiania, Norway, and the proposed second world's Peace Conference at The Hague, Holland, there is at least enough talk of peace and the abolition of war by means of arbitration. When war will be considered by nations in the light of gospel teaching as a crime—then the millions spent for battleships and armies and equipment will be spent in the real development of the nations. In the meantime the duty of the Christian church is to teach the gospel principle of nonresistance to the individuals that make up the nations.

Accused of Heresy.—The Presbyterian church is distinguished for its close adherence to the doctrine as understood and maintained by its Confession, and her leaders are not afraid to give their testimony in that line whenever the necessity therefor arises. Our older readers will recall the long and serious trial that denomination had in Chicago with the well-known Dr. David Strong some years ago, and the final result. In a recent number of the Kansas City Journal we find an account of charges of heresy brought by the Lincoln (Neb.) Presbytery against a certain Rev. Dr. Carl Hultthorst, formerly a Presbyterian minister and still a member of the church, who is now practicing medicine and writing on church doctrine. He has been cited by the stated clerk of the Lincoln Presbytery to appear for trial on the charge of heresy. The charges are that he has repudiated the Westminster Confession of Faith, the trine personality of God, and the vicarious atonement.

If our Mennonite people had an authorized body to guard the doctrines of the church and that body were faithful to the duties imposed upon it, we fear there would be a good many persons and preachers who would have to answer on the same charge (heresy) on one point or another.—F.

BRETHREN'S Plain Clothing

If you want
RELIABLE GOODS, made up
in a business manner and
at reasonable prices, we can
satisfy you.

When you buy from us
you GET what you want.
When you buy from your
local dealer, at a rate, you
TAKE what you can get.

We always
guarantee Satisfaction
and refer to our many patrons,
some of whom will be found in
nearly any community where the
Brethren reside. Samples of cloth
from which we make our clothing,
measuring blank, tape line and
rules for ordering will be sent on application.
Our rules for self-measurement are so simple, any
one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

The Mission Spirit.—When we consider that thirty or forty years ago it was a rare thing to find, among our Mennonite people in America, any thought or desire for missionary work, either in the home land or among the heathen in foreign countries, it is a matter of interest and encouragement to know that we have now not less than six well organized mission stations in our own country, and thirteen workers, with over 500 orphans and at least 450 baptized members in India, with collateral interests in Armenia and Africa, and that the several branches of the Mennonite church are collecting not less than \$30,000.00 for foreign missions and at least \$10,000.00 for home missions and charitable institutions in this country, making a total of \$40,000.00 annually, of which amount our Old Mennonite congregations make up about one half, and as we mingle with the different classes of Mennonites and become acquainted with the real sentiments held by them in regard to this subject we discover that there is in the minds of the Mennonite people of the present day an interest and zeal for mission work such as has not been known among our people since the days of the ancient Waldenses. We are glad to find it so. A spirit such as is now prevailing will certainly bring about grand results.

The Bi-Annual Meeting of the Mennonite Aid Plan was held in the Mennonite church at Hillsboro, Kansas, on the 20th and 21st of October 1905, and was represented by delegates from Minnesota, South Dakota, Indiana, Michigan, Kansas, Oklahoma, etc. The meeting was opened with devotional exercises by the president, Bro. David Ewert was elected moderator and Bro. Jacob Isaak, secretary. After some preliminary business, the Rules and Regulations were read over and discussed and a few changes decided on. The meeting began on Friday morning and continued until three o'clock on Saturday afternoon. The officers elected for the coming two years were: President, John F. Fink, Indiana; vice-president, J. C. Miller, South Dakota; second vice-president, A. A. Wall, Minnesota; general secretary, David Ewert, Minnesota; treasurers, P. H. Goertz, Minnesota, J. G. Mendel, South Dakota, and John Martens, Kansas.

The Aid Plan was organized by permission of the Indiana State Conference held in October 1882, and has been a great help to many brethren and sisters who would otherwise have been placed in very distressing circumstances. It now represents property amounting to \$4,645,000.00 and its aid extends into a large number of states.

The meeting was conducted with the greatest decorum, and the most fraternal feelings seemed to prevail. We were pleased to notice the fact that in all the deliberations and discussions there were frequent references to the original design and purpose in establishing an organization of this kind, and that it was not the purpose of the Aid Plan to build up an organization for mercenary gain or to create sinecure positions, but to aid and assist the needy, in accord-

ance with the declaration of the apostle, "Do good unto all men, especially to them of the household of faith."

Another feature in our Aid Plan meeting, which we were pleased to observe, was, that though to a large extent the discussions and deliberations were on secular things, yet the meeting seemed to partake much more of the character and nature of a church conference than a business meeting, and we believe, if we may judge by the spirit that continually manifested itself every delegate felt that the Aid Plan meeting was so closely allied with the Lord's work and the work of the church that it must be accepted and considered as a part of the great work that binds us together as a brotherhood in the great building of the Lord's house and makes us realize the great purpose of our heavenly Father when he taught us the great lesson that as members of the divine household we ought to "bear one another's burdens."

Life Insurance.—What was said at one of our annual conferences a few years ago by one of our ministers on the subject of life insurance and life insurance companies has been proven true, but not the whole truth. According to the exposures which have been made as a result of investigations into the methods of a number of companies it is pretty plain that a very large share of the money paid into the company's coffers finds its way into the pockets of the officers of the company, that the business is conducted primarily for the pecuniary benefit of the officers and that the policy holders receive the "leavings." When the president of a company draws a salary three times as large as the salary of the president of the United States, and the vice-president, secretary, assistant secretary, treasurer, assistant treasurer, directors, etc., all draw princely salaries, one need not wonder that little is left for the poor policy holder, who pays handsomely for the privilege of being systematically robbed of his savings, or who at best pays an enormous price for having some one take care of his savings. Judging by the reliable reports obtained within the past year we venture the statement that over three-fourths of all fraternal and life insurance companies are conducted for the particular benefit of the officers of said companies, that is to say, the officials use the insurance plan as a system for making a good living for themselves, the benefits accruing to the policy holder being a secondary matter. The passage so much harped upon by insurance companies and agents, namely 1 Tim. 5:8, is rather out of place in the case of the thousands who have lost their savings through the failure of the reckless companies in which they invested them. God has other and, it seems to us, far better ways for making provision for those of our own households than investment with the lucre-loving, cash-crazy and unscrupulous officers of many of these companies who are too weak, morally, to resist the daily temptations which the sight of so much cash, and the possibility of using it in-

noticed, places in their way. We are not discussing the principle of life insurance here. Honest people differ on that subject, but we believe that, so far as we have seen, the principle of life insurance as set forth by these companies does not fit into the teachings of Christ or his apostles concerning temporal things, and that the man who uses the common sense and the various other capacities, mental and physical, with which God has endowed him, honestly and earnestly, will be a stronger man, a more helpful, useful man, and will better glorify God and provide for his household by staying out of the life insurance mill.

PERSONAL MENTION.

Bro. D. D. Miller of Middlebury, Ind., returned home on the 14th from his extended visit among the congregations in Iowa, Nebraska and Missouri.

H. G. Anglemoyer of Silverdale, Bucks Co., Pa., held services in the Mennonite church at Souderton, Montgomery Co., on Sunday evening, Oct. 22, 1905.

Bro. J. W. Yoder of Mifflin Co., Pa., formerly a teacher in the Elkhart Institute, spent some time recently in teaching vocal music classes in Lancaster, Pa.

Bish. Jacob P. Miller of White Cloud, Mich., who attended the Ind.-Mich. Conference at Salem, was with the Forks A. M. Cong. near Middlebury, Ind., Sunday, Oct. 15th. Pre. Paul Herschberger of Schickley, Neb., was also present.

Alexander Miller, a prominent minister of the Dunkard church, died on the 20th of October at Nappanee, Ind., at the age of sixty-three years. He was blind for the past seven years, and was a highly respected member of his denomination.

Christian M. Stauffer of Adams Co., Ind., a prominent member of the Berne Mennonite congregation, died suddenly, Oct. 17, 1905, from the effects of a surgical operation. He taught school for about thirteen years. He was also a writer of poetry, a number of his productions having been published in the "Rundschau."

The Martins Creek Cong. near Millersburg, Ohio, enjoyed the pleasure of a visit from the brethren J. A. Liechty, Sup't of the Canton Home Mission, and Bro. Eby, of the Chicago Home Mission, Sunday, Oct. 22d, at which time communion was held. Bro. Liechty preached in the evening and Bro. Eby addressed the Y. P. Bible meeting.

Bro. John J. E. Miller and wife of Thomas Custer Co., Okla., have spent something over a month in visiting friends and relatives in Elkhart and Lagrange counties, Ind. and in company with his brother, Andrew J. Miller and wife of Middlebury, Elkhart Co., Ind., visited the Publishing House on Friday, Oct. 27th. We enjoyed their visit.

Bro. Caleb Wincy, of the Peabody congregation, Kansas, went recently to Colorado to investigate the localities where our people reside, with a view of locating there permanently. We wish him God's blessing; we are only sorry to have him leave the congregation where he has been a shepherd of the flock of God so many years. But if the Lord wills it so, no doubt, it will be for the best. We hope he may continue to be a faithful and zealous laborer there also in the Master's work, until the Lord shall call him to his reward.

Bish. Jacob Wiebe, formerly of Russia, the founder of the Wiebe branch of the "Brueder-Gemeinde," who upon his first arrival in America spent some time with his congregation in Elkhart and with whom the senior editor has ever maintained a warm personal friendship, is still in reasonable health, and though age is to some extent making his work a little more burdensome than formerly, he still labors as a minister and also as a surgeon in adjusting broken bones, sprains, etc. We had a few minutes' talk with him at Hillsboro and were glad to meet him. On our thirty-mile drive from Hillsboro to White Water with Bro. Bernhard Regier we passed his house and had a short interview with the aged sister, who is almost totally deaf. Bro. Wiebe not being at home, she invited us warmly to stay till he would return, but when we counted on our fingers the number of miles we had yet to drive to our destination, she understood it and was satisfied to let us go. We felt sad indeed for her affliction in this way. The loss of the sense of hearing is certainly a very great inconvenience for any one, but in heaven when we shall have been made perfect through our Lord Jesus Christ, we shall rejoice forevermore, with joy unspeakable and full of glory.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyright, 1905.)
By Oliver Olden.

PSALM XXVII.
Jehovah is my safety and my light.
And when the host of evil doth appear,
My heart in his great strength shall never fear,
Nor shall the sin-begotten war afright.

Jehovah will protect me in his might,
His rock of safety will be always near.
A shelter shall I find in him, sincere,
His praises shall I sing through all the night.

So hear me, O Jehovah, when I call.
Upon me let thy happy mercy shine,
And hide thou not from me thy face divine.

Oh, let me not by my oppressors fall:
Unto the strong in heart thou wilt assign
Thy righteous path and they shall follow. all.
New York City.

For the Herald of Truth.
THE BERLIN MEETINGS.

By D. H. Bender.

As the time draws near for the meetings to convene at Berlin, Canada, those interested in the welfare of the Mennonite church, the promulgation of her doctrines—instituted by Christ, her Head, and initiated into

the church by the baptism of the blood of the martyrs and held dear by her people today; the successful advancement of her institutions, and the progress of her work, generally, cannot look forward to this representative gathering without a deep feeling of concern and prayerful solicitude for the cause.

The General Conference, because of its purpose, character and representation, is of great and grave importance as a body representing the church at large. In fact, there is no other organization in the church that compares with it in representation, the general nature of its work and the possible far-reaching scope of its influence. While it is true that not all of our local conferences have as yet considered it best to sanction an official representation in the General Conference (and they have a perfect right to their conclusions), still the work of a body like this cannot well do otherwise than affect, in a greater or less degree, every local conference, institution and congregation in the entire brotherhood.

Then the General Conference is not the only general church body holding its sessions at Berlin during this month.

On Nov. 14th and 15th, just preceding the convening of the General Conference, the Mennonite Evangelizing & Benevolent Board holds its sessions at the same place. This institution, while not similar in character to the General Conference, is an older organization and, in some ways, more representative and in general just as important as the General Conference. Neither one of these bodies having held a general meeting for three years adds interest and importance to this session. Especially is this an important meeting of the M. E. & B. B. from the fact that considerable agitation is prevalent concerning its work throughout the entire brotherhood, both in the United States and Canada. Nor has this agitation been limited to America. The rumbling has crossed the waters and an echo is reverberated from far-off and yet as far as the interest of the church is concerned, nearly—India.

Then, there will likely be other meetings held at this time and place affecting the mission, benevolent, educational, literary, publication, governmental and other functions of the church. If no special meetings are held, these subjects will no doubt come up in some form or other in one or the other of the two general meetings announced.

These matters have been weighing heavily on my mind for some time and are the subject for much prayerful consideration as I contemplate the prospective gathering of our forces at Berlin. By the kind permission of the publishers, I wish to offer a few suggestions for the consideration of all concerned.

1. Go to Berlin and attend these meetings in person. Go, whether you are a regularly elected delegate or not. Go, whether you are a minister, deacon or lay-member. Go, whether you look with favor upon the work of the General Conference or whether you oppose it. Go. It is difficult to do satisfactory work in a general meeting without a general representation. Then, again, first-hand reports are always more reliable and satisfactory than second-hand or multi-handed ones are. The Canadian brethren have extended us a cordial invitation. Let us show our appreciation by a hearty response. After you have decided to go yourself, invite some one to go with you and help your brother or sister to a rich spiritual feast.

2. Make up your mind, and put your resolution into effect, that you will be present

when the first hymn is announced at the opening of the first session of the meeting of the Evangelizing Board on Tuesday morning, Nov. 14th, and that you will attend all the sessions and be found among those who stand and reverently bow while the benediction is pronounced at the close of the last session (whenever that will be) of the General Conference. Make no arrangements that will hinder you from attending every session of these meetings. They are too important to be dealt with in a casual manner.

3. Come to take part. God calls for active servants. The church needs them. The world is perishing for want of them.

4. Come expecting a blessing. Have your eyes, ears, mind, heart, open to receive any good thought or impression that may be presented. All need every help that can possibly be obtained.

5. Be firm in your stand for the doctrines of Christ and his church; do not for a moment foster a thought of compromise with the world. But be charitable toward those who conscientiously differ from you in conviction. Do not judge your brother too harshly. Be especially considerate of those who do not look with favor on this work (Rom. 14:15, 16; 1 Cor. 8:9).

6. Come prayerful. Ask God to fit you especially for use in these meetings. Come into every session "full of the Holy Ghost."

7. Begin at once to make preparation for attending, for giving help, for receiving help, for glorifying God during the sessions of the Berlin meetings.

Spring, Pa.

HE TOUCHED MY HAND.

(Author Unknown.)

My hands were filled with many things,
Which I did precious hold.
As any treasure of a king's,
Silver, or gems, or gold.
The Master came, and touched my hands,
The scars were in his own;
And at his feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth.
And I my work did oftentimes sell,
And render little worth.
The Master came, and touched my hands,
And crimson were his own.
And when, amazed, on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in his own.
And calm and still to do his will,
They grew, the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine.
And bold to take up tasks at length,
That were not his, but mine.
The Master came, and touched my hands,
And might was in his own;
But mine, since then, have powerless been.
Save his were laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."

A missionary of the Baptist Missionary Society (England) says: "Who could forget the hoisterous enthusiasm at the twenty or more towns below Yakusu, where invariably half a dozen canoes would surround the steamer, the people shouting their welcome, and hungrily beseeching all the time, 'Books! Books! We want more books!'"

HERALD OF TRUTH.

Thursday, November 2, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

Subscribe for the Herald of Truth for 1906. The paper will benefit both yourself and your children.

Our Family Almanac for 1906 is now ready. Do not fail to send in your orders. We have a nice almanac, and you will find, aside from the usual almanac matter so very useful to every housekeeper, a good selection of edifying and beneficial reading matter. Send orders at once. Prices as follows:

1 copy, postpaid	.....\$ .06
12 copies, postpaid	..... .45
25 copies, postpaid	..... .90
100 copies, postpaid	..... 3.50
100 copies, by fr't or exp., not prepaid	..... 4.50
250 copies, by fr't or exp., not prepaid	..... 7.25
500 copies, by fr't or exp., not prepaid	..... 12.50
1000 copies, by fr't or exp., not prepaid	..... 12.50

Our attention has been called to the fact that people have asked to borrow our new catalogue in order that they might select some books therefrom. If more than one catalogue is sent to your home, please hand the extra copy or copies to your neighbors who have none. It will enable them to buy good books, Bibles, wall mottoes, etc., at prices that will save them money.

CORRESPONDENCE.

Harper, Kansas, Oct. 26, 1905.—On Oct. 5th, Bro. Joe C. Driver and family came into our midst. Bro. Driver preached at the Pleasant Valley church on the evening of the 7th; also in the morning and evening of the 8th. In these sermons the brother held up very faithfully our blessed Savior and his teachings, and plead that he might be accepted. Bro. Driver left here for La Junta, Col., on the 9th, where Sister Driver hopes her health may be improved. May the Lord bless and make them a real blessing, is our prayer. Bro. D. S. Weaver and family also arrived here on the 5th of October on their return from La Junta, Col. One of Bro. Weaver's horses gave out so that they were delayed here until the 11th of October, when they left for their home in Jasper Co., Mo. On Oct. 10th the writer's father, Bro. N. Shepp, of Garden City, Mo., arrived here and remained with us until Oct. 18th. We very much appreciated his visit, only wishing he could have remained with us longer. On Oct. 15th Bro. Noah Fierstone from Nebraska preached for us at

HERALD OF TRUTH.

Pleasant Valley church. He filled both appointments in the morning and evening of the above date. He also held out the plain teachings of the Word to us faithfully. We expect Bro. Ebersole and family to move here this winter, if it is the Lord's will. We gladly welcome them into our midst, as we are in need of workers here, to help promote the cause of Christ. May God bless all the brethren and sisters who have visited us. We welcome them all back again, and all others who may be passing this way or near by. Yours in the Master's service. COR.

West Liberty, Ohio, Oct. 27, 1905.—The Mennonite Orphans' Home is now nicely lighted with electricity, which is indeed a great convenience. We have forty-nine children in the Home, and expect five more soon from Job, W. Va. We have a number of boys and girls for whom we would like to find homes in good families.

A. METZLER.

Masontown, Pa., Oct. 24, 1905.—The communion was held as announced in the Masontown Mennonite church, Sunday, Oct. 22d. The weather was fair and the attendance good, sixty members partaking of the communion. The ordination of a minister was postponed for the present.

JUSTUS B. BARE.

Dale Enterprise, Va., Oct. 16, 1905.—The Virginia Conference which was held Oct. 13-14 at the Zion M. H., Lower District, was well attended and was a time of refreshing. Though there was not much business done, yet the talks, instructions and discussions were very interesting and edifying. Love and peace were the predominating features of the meeting. We think all present felt benefited and encouraged in their Christian pilgrimage. The following day the communion was observed. Many partook of the sacred emblems. The ministering brethren E. J. Berkey of Auburn, Va., D. S. Brunk of Eldia, Ohio, and H. H. Good of South Boston, Va., were with us, also some lay members from Fairfax Co., Va., Franklin Co., Pa., and Mahoning Co., Ohio. Bro. Berkey and wife are still in the Lower District. Bro. D. S. Brunk and wife are in the Middle District and expect to remain for a few weeks, visiting and holding some meetings. Bro. H. H. Good will be here a few days yet. He preached at the Weaver M. H. last night. Bish. L. J. Heatwole and Dea. Elias Brunk returned from a trip to West Virginia nearly two weeks ago. While there they held a communion meeting, ordained Bro. Robert Smith to the ministry and attended to some other church matters. They reported a pleasant trip and were well pleased with the progress of the work in that field. To-morrow Bro. Daniel Good will start for West Virginia for Sister Annie Good and Sister Katie Blosser. Bro. Christian Good will continue his labors there a while yet. S. M. BURKHOLDER.

Whitewater, Butler Co., Kansas.—On Sunday evening, Oct. 22d, we were favored with a visit from John F. Funk of Elkhart, Ind., editor of the Herald of Truth and founder of the extensive Mennonite Publishing House at Elkhart. He spoke to us from the text, "How shall we escape if we neglect so great salvation?" (Heb. 2:3). Our congregation is about sixty members strong and we have two ministers, John Roth and David Gerber, who emigrated from Switzerland many years ago. Our young people maintain a Young People's Meeting every Sunday evening. All our services, including the Young People's Meet-

ing, are conducted in the German language, notwithstanding all the young people understand and also read and speak the English language.

* * *

Johnstown, Pa., Oct. 24, 1905.—Oct. 7th preparatory services were held in the Amish M. H. near Davisville. Sunday, the 8th, communion was observed at the same place. There was also preaching in the evening. These meetings were conducted by John E. Kaufman of Mattawana, Pa., and Joshua Zook of Allensville, Pa.

Oct. 14th preparatory services were held in the Blough M. H., conducted by Alexander Weaver, from Neh. 2:17. The evening service was conducted by W. C. Harshbarger, from John 3:16. Sunday morning Bro. John M. Kreider was with us and preached from the text, John 19:5, after which communion and feet-washing were observed, several hundred brethren and sisters taking part; among them were six members who are past 75 years of age and seven who are under 15 years. Bro. Kreider preached in the evening at the same place. Monday he left for Martinsburg. He was accompanied by his little son.

Oct. 21st preparatory services were held in the Stahl M. H., conducted by S. G. Shetler, from Matt. 26:39. In the evening Bro. John Blosser of Rawson, Ohio, was with us and preached from Jas. 1:27. Sunday morning the largest congregation of brethren and sisters ever seen in this district came together. Bro. Blosser took for his text 2 Cor. 8:9, after which the communion and feet-washing were observed. In the evening Bro. Blosser preached at the same place from Acts 19:2. Monday evening he began a series of meetings at Salix. He is expected to labor in the Johnstown district until New Year's. Brethren, pray for the church at this place, as there are many who need salvation.

During the meetings in the Stahl M. H. there were with us John and H. R. Newcomer and wife of Ohio, John Hummel of Rockton, and the brethren Blauch and Miller of Springs, Pa. LEVI BLAUCH.

REPORT

Of the Western District A. M. Conference.

The Western District A. M. Conference met at the Sycamore M. H., Cass Co., Mo., on Wednesday, Oct. 11, 1905.

The ministers met at 8 o'clock a. m. to arrange questions for conference work. At this meeting the organization for conference work was also effected. Bro. John Smith of Metamora, Ill., was elected Moderator, and Bro. S. Gerig of Wayland, Ia., Assistant Moderator. Samuel Gerber and Daniel Graber were elected Secretaries. Bro. D. D. Miller was chosen to assist the Secretaries in the preparation of resolutions.

Conference proper convened at 10 a. m. After the opening services the Moderator read 1 Cor. 3 and followed with appropriate remarks. He pointed out the need of consecration, of more Spirit-filled workers, unity in conference work, and of building upon the true foundation, Jesus Christ. In all the work we should seek to carry out the commission, "to seek and to save that which was lost."

Bro. S. Gerig followed in a brief word of admonition, laying great stress on doing all we can, even if we can do but a little. In all we do we should be careful how we build.

Bro. D. D. Miller, who was called upon to deliver the conference sermon, took for his text Acts 1:8. Among the thoughts he presented were the following: God works

November 2,

1905.

through the instrumentality of man by his Spirit. We should be true witnesses unto the end of the world, but we should "first tarry at Jerusalem until we be endued with power from on high." Without this power we cannot lead souls to Christ.

There are four things we need: 1. To wait; 2. To realize the need of help; 3. Unfaltering faith; 4. Fervent prayer. The necessity of being born again, was dwelt upon at some length. As a concluding thought he held forth the necessity for united action and loyalty to the church.

All the bishops, ministers and deacons present expressed their willingness to abide by the teachings of God's word as set forth by these brethren, and build upon the true foundation as God gives them light and grace. The membership attested to the same by a rising vote.

Before this work was completed, the forenoon session was closed with prayer and song, and about one-half hour of the afternoon session was consumed.

After this the questions as arranged for consideration by the conference were taken up and discussed. The discussions throughout were spirited and spiritual, and the best of feeling prevailed. Three questions were considered when the first day's conference adjourned.

Thursday.

Conference convened at 9:15 a. m. After the opening exercises, the forenoon was spent in the consideration of questions. The afternoon was devoted to miscellaneous business as follows:

1. It was decided to give support to the Kansas City Mission, and Bro. L. J. Miller of Garden City, Mo., was elected to serve on the Board of Trustees.

2. In answer to a query the conference approved of Bible conference work, reaffirming a similar action taken by the conference at Tremont, Ill., in 1899.

3. It was decided that hereafter a minister's meeting be called to meet the evening previous to the day on which conference begins, to arrange questions for conference work.

4. A proposition to divide our conference district into two or more districts was discussed, and it was unanimously decided to leave it as it is.

5. After a lengthy discussion of the question as to the wisdom of appointing evangelists for the district, it was decided that since the district is already divided into five sub-districts, each under the oversight of a bishop, that it is better to leave this as it is; but it was urged that these bishops see that more active evangelistic work is done in their respective fields of labor, especially among the smaller congregations.

6. The report of Bro. Andrew Nafziger, Treasurer of the district, was read and approved. Bro. Nafziger was re-elected for the ensuing year.

7. Bro. Peter Garber was elected delegate to the Eastern District A. M. Conference, and Bro. Peter Zimmerman to the Indiana-Michigan A. M. Conference.

8. On motion the conference recognized the bishops as delegates to the General Conference and also their work.

9. It was decided to hold next year's conference in Woodford Co., Ill.

10. Ordered that 1,500 reports of this conference be printed, 750 copies in English and 750 in German.

After appropriate remarks by the Moderators, the conference adjourned, all feeling that it was good for us to be here.

Following is a list of questions considered and the answers adopted:

Ques. 1. What can we do to bring more

HERALD OF TRUTH.

349

spiritual life and less worldliness into our church?

Ans.—To bring more spiritual life we need (1) to see our own individual insufficiency and weakness; (2) to learn to know more of God's word and because we love him, obey it; (3) to continue in prayer and watching thereunto; (4) to have more practical teaching, suited to the "lamb's" as well as the "sheep"; (5) to be more careful in regard to the receiving of members into church fellowship who give no evidence of the new birth.

Ques. 2. Does this conference sanction the attendance of members at fairs, shows and similar worldly amusements?

Ans.—Since these places have influences that are misleading and ruinous, and we see that some of our brethren are inclined to yield to such temptations, we believe it our duty to sound the alarm, in no uncertain sound against attendance, by our members, at such places. 1 John 2:15; 1 John 5:4; 1 Cor. 10:31; Jas. 1:27; 2 Thess. 5:22.

Ques. 3. What is the relation of the individual member to the church, also of the church to the conference?

Ans.—Every individual member is a part of the church and should always be willing to be subject to the counsel of the church, unless that counsel is against the word of God. Also, that every individual church should likewise be subject to the counsel of the conference.

Ques. 4. What shall or can we do toward making our conference work more effective?

Ans.—1. We should be careful and prayerful in the selection, arrangement and discussion of the questions. 2. Answers and resolutions should be carefully written and sent to the churches of the district. 3. Each one present should endeavor by the grace of God to daily live out the principles presented and where opportunity presents itself, to explain more fully the conditions and circumstances that brought about those questions. 4. We should always be able to say, "For it seemed good to the Holy Ghost and to us" (Acts 15:22-23).

5. That the leaders of our congregations do what they can to indoctrinate their people and see that the rules and regulations of conference are put into effect and lived up to.

Ques. 5. Is the time of conference session most profitably spent in having our ministers after another testify to their willingness and aim to continue to build on the Rock Christ and abide by the teachings of the Word?

Ans.—We believe it edifying to give each bishop, minister and deacon an opportunity to give testimony, but care should be taken that these testimonies be short and to the point.

Ques. 6. Shall our ministers consider it their duty to preach only in the congregations where they reside?

Ans.—Every minister should consider it his duty to make provision that the home congregation be provided for (1 Peter 5:2), but we should also consider it a privilege to have opportunity to help as many others as possible (Matt. 28:19, 20).

Ques. 7. In case of a member trespassing is it enough to admonish, or should the church take action, when the admonition is not heeded?

Ans.—Since it depends upon the conditions and circumstances of the trespass, great care should be taken that each trespass shall be dealt with according to the Word, as is shown by the following scripture passages: Gal. 6:1; Matt. 5:23, 24; Matt. 18:1; 1 Cor. 5; Tit. 3:10, 11.

The following nine bishops, twenty-four ministers and two deacons were present:

Bishops.

John Smith, Metamora, Ill.
S. Gerig, Wayland, Iowa.
Joseph Buerky, Tiskilwa, Ill.
J. C. Birky, Hopedale, Ill.
Christian Wery, Kalona, Iowa.
Jos. Schlegel, Hartford, Kansas.
Benj. Gerig, Smithville, Ohio.
John Hartzler, Garden City, Mo.
Daniel Kauffman, Versailles, Mo.

Ministers.

Peter Zimmerman, Roanoke, Ill.
J. H. McGowan, Nappanee, Ind.
D. B. Raber, Holden, Mo.
Lemon J. Miller, Quincy, Ill.
Peter Gerber, Low Point, Ill.
Peter Schertz, Washington, Ill.
Christian K. Yoder, West Liberty, Ohio.
Jacob Ringenberg, Tiskilwa, Ill.
Jacob Stauffer, Milford, Neb.
Daniel Slagel, Flanagan, Ill.
Christian S. Haider, Garden City, Mo.
Benjamin Hartzler, Garden City, Mo.
J. Zimmerman, Harper, Kansas.
Peter D. Schertz, Metamora, Ill.
J. K. Yoder, Wellman, Iowa.
John Steckly, Beaver Crossing, Neb.
Jonas Litwiler, Tremont, Ill.
Samuel Gerber, Groveland, Ill.
Daniel Graber, Noble, Iowa.
D. D. Miller, Middlebury, Ind.
Andrew Miller, Garden City, Mo.
Levi J. Miller, Garden City, Mo.
D. G. Lapp, Roseland, Neb.
Michael Horst, Peabody, Kansas.

Deacons.

Isaac Hartzler, Garden City, Mo.
Henry V. Albrecht, Tiskilwa, Ill.

THE SECRETARIES.

For the Herald of Truth.

REPORT

Of the Seventh Annual Amish Mennonite Sunday School Meeting held near Belleville, Pa., Oct. 12 and 13, 1905.

Thursday Evening.—After song service devotional exercises were conducted by J. Z. Kanagy.

Organization was effected as follows: Moderator, J. H. Byler; assistant moderator, S. S. King; secretary, J. C. Kanagy and J. Y. Hartzler.

A greeting was given by John M. Yoder, after which the subject, "What should be the objects of a Sunday School Meeting? What are its benefits?" was discussed by J. D. Yoder. Objects should be to form a more perfect union, to become better acquainted with the word of God and with fellow Sunday school workers. It benefits all who attend. It strengthens and unites workers.

"The Unity of the Old and Young," was discussed by O. H. Zook. It causes the old and young to work together in harmony; it causes more extensive and effective work; brings the Sunday school work to heart; it fills the old and young with the love of God and causes them to be bound together in love and peace. After further discussion the evening session was then closed with prayer by E. A. Zook.

Friday Morning.—Devotional exercises were conducted by Michael Yoder.

"How may the teacher interest disinterested pupils?" was discussed by E. H. Kanagy. Have faith and interest in the class; be impartial; pray for the class; be filled with the Spirit. The same subject was further discussed by S. G. Shetler. Prayer is a medium by which we can hold the class. Discover the centers of interest to the pupils in the class; lead from natural stories to spiritual lessons; discover the cause of disinterest.

"Are the Sunday schools winning souls as they should? Who is responsible?" was discussed by J. E. Kaufman. The object of the Sunday school should be to win souls for Christ. If the Sunday school is in harmony with the gospel it will be winning souls. The Sunday school should be interested in the children. Responsibility lies with parents and officers of the Sunday school by living inconsistently to their teaching, by not being interested in the pupils, by not being filled with the Spirit. The subject was also discussed by J. Y. King. The superintendent is responsible for the appointing of unqualified teachers. Teachers are responsible for not talking salvation to the pupils. There is too much literal teaching. Points from general discussion are: Let your light shine; speak of the good and not of the faults of others; pray and faint not; learn to love souls.

"The True Spirit of Singing," was taken up by J. H. Byler. Sing with the spirit and understanding. Singing inspires us to act. Sing to the glory and honor of God, for edification and to comfort the soul. An essay by Rachel Esh followed. The talent of singing is a gift of God. Spiritual singing is a sure sign of spiritual life. We should sing as we pray. Be Spirit-filled, enthused, and inspired. Honor the Lord by singing.

A collection was then taken up and a closing prayer was offered by S. K. Yoder.

Friday Afternoon—Devotional exercises were conducted by J. N. Durr. "Leading the Student to the Bible itself," was discussed by J. K. Detweiler. The teacher must have a knowledge of the Bible before he can lead the student to the Bible. Arouse in the student a desire for a knowledge of the Bible by telling Bible stories, by informing the student that the Bible is found peace, comfort and spiritual life. The same subject was further discussed by S. G. Shetler. Read the Bible and not so much other literature. Talk of the Bible. Show them that it is the mother of salvation the weapon of weapons, and the book of art, science and literature. Show by your life that you live and love the Bible.

"The Sunday School, Its Past, Present, and Future," was discussed by J. N. Durr. The Sunday school has been an incentive to spiritual life and spiritual work. It has inspired mission work and is one of the factors to broaden the walls of Zion. It causes people to learn their calling, to become submissive and obedient. The future of the Sunday school depends upon the present. J. C. Kanagy continued the discussion. Not enough reading and praying. Thinking of the past will help us to improve the present. Your presence regularly is a help in the Sunday school. Come with earnestness and zeal. Live up to the convictions of our duty. Live not only for the present, but also for the future.

"Sunday School Workers—(a) Their Needs," was discussed by J. L. Zook. Teachers need to be Christians who teach by example, and who are prayerful. Officers should be of the same faith as the Sunday school members. (b) "Their Responsibilities," was discussed by I. Y. Hartzler. Duty is too often thought of as responsibility. Neglecting duty brings responsibility. Duty and obedience are essential to effective work. By doing our duty we need not be concerned about our responsibility. (c) "Their Opportunities," was taken up by S. K. Yoder. To testify for Christ in religious work and in every-day life; to encourage the weak and to invite the indifferent to attend religious meetings; to come in touch with other people brings opportunities. We should embrace our opportunities of learning God's word and help others to Christ.

A number of queries were then answered and a closing prayer was offered by J. E. Kaufman.

Friday Evening—Song service was followed by devotional exercises by J. H. Byler.

"The Mutual Needs and Duties of the Church and Sunday School," was first discussed by J. Z. Kanagy. God has created us for a purpose. All are talented and each should fill his place. God's grace is sufficient for all. We need unity in the Sunday school and church work, and each is essential to the welfare of the other. The same subject was further discussed by J. I. Byler. The church needs the Sunday school to gather in souls; to teach and bring closer fellowship among the members. The Sunday school aids in personal and judicial work. The Sunday school needs the church for proper teaching and guidance.

After the "open conference" period the meeting was closed by prayer by the moderator.

SECRETARIES.

OUR MISSIONS.

FOREIGN FIELD.
India—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.
Chicago—Home Mission, 145 W 18th Street, Chicago, Ill.

Welsh Mountain—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.

Philadelphia—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne—Franklin Avenue Port Wayne, Ind. Lancaster—62 Rockland St., Lancaster, Pa.

Canton—1880 E. Tuscarawas St., Canton, Ohio. J. A. Liechty, Supt., 2801 E. Tuscarawas St.

Kansas City—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

ENROUTE TO INDIA.

Near Naples, Italy, Oct. 17, 1905—Dear Herald readers, greeting in Jesus' name—Nothing preventing we will arrive at Naples to-morrow morning about six o'clock. We are grateful for the protecting care of God thus far and trust in his promises for the future.

We have had very little rough weather thus far. Our journey has been a most pleasant one. Reading, writing, and Bible study are among the different things with which we have busied ourselves on our way across the Atlantic. Our next boat, the "Rubatino," leaves Naples Oct. 19th, at 5 p. m. We have fared well on the "Liguria." It took us some time to become acquainted with Italian modes of cooking. All were seascick but Sister Lehman. We were certainly generous with our food.

Everything is new and strange to us. We have picked up some Italian on board. Ten young Catholic priests are with us, enroute for Rome to complete their studies. We have been made to think many times. Truly God's word is beautiful and wonderful. The deep sea and hazy, undefined distance have an awe-inspiring effect on the individual. All are but indications of his depth and majesty. Yours for His cause.

THE MISSIONARIES ENROUTE,
Per M. C. LEHMAN.

For the Herald of Truth.

SOMETHING TO CONSIDER.

A certain brother sent us a bushel of very nice sweet potatoes, for which we are thankful. Now, let us see what they cost. We had to pay fifty cents drayage to get them from the depot. The brother had to pay for the fifty-cent freight. They were worth to him at least forty cents, which would make the total cost for one bushel of sweet

potatoes \$1.15. If he had sold them for forty cents and put twenty-five cents to it, and sent the amount to us we could have bought fresh from the wagon at our door one and one-fourth bushels, and could have bought another bushel with the fifty cents we paid for drayage. So it is evident that we could have had two and one-fourth bushels instead of one.

I am not criticising, but trying to give a little information. The point is that we should try to spend every dollar to the best advantage. It hardly ever pays to send us provisions in small quantities. It pays better to send large quantities. Let each brother and sister consider the above before sending provisions. We are aiming to spend all moneys and use all provisions sent to the best advantage.

We have promised our Sunday school a Christmas dinner, therefore the question arises, "What is the most economical way to furnish the tables?" If all enrolled pupils would come there would be over four hundred. We kindly ask the brethren and sisters to help us out with the Christmas dinner.

We are thankful to God and you that you have promptly responded to our needs so that we could meet all expenses.

Yours for Christ, J. B. BRUNK.

A SWEET SURPRISE.

It is related that Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, in his last sickness Adoniram Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then at last came a gleam of light which thrilled his heart with grateful joy. His wife was sitting by his side while he was in a state of great languor, with a copy of the "Watchman and Reflector" in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. In a meeting there Missionary Shaufler stated that a little book had been published in Germany, giving an account of Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople asking that a teacher might be sent to show them the way of life.

When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of the reality of the world, he said:

"Love, this frightens me; I do not know what to make of it."

"To make of what?" said Emily Judson. "Why, what you have just been reading. I never was so deeply interested in any object. I never prayed so sincerely and earnestly for anything; but it came—at some time—no matter how distant the day—somehow, in some shape, probably the last I shall ever see of it. It came!"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be translated as a legacy to the coming generation. The desires of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before.

CONFERENCE NOTICES.

General Conference.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 16, 1905. Information as to rates, etc., will be announced later—Committee, David Plank, David Garber, Aaron Loucks.

Sunday School Conference.

A Mennonite Sunday School Conference will be held at La Junta, Colo., on the 4th and 5th of November, 1905. As this is the first conference of the kind at this place we especially desire that the brethren and sisters who expect to attend the Oregon Conference will if possible arrange to stop with us on their return home, on the above mentioned dates. All are cordially invited to attend.

NOTICE.

The reception committee of the General Conference to be held at Berlin, Ont., Canada, in November, will arrange to meet at the station all those coming by rail, if notified. Those who desire to be met will kindly write to any of the undersigned, stating time and date when they expect to arrive—Prof. S. S. Bowman, Ben. Shoemaker, Ed. Shantz, David Shub, Simon Brubacher, Berlin, Ontario, Canada.

MARRIAGES.

Tyson—Stauffer—On the 19th of October 1905, at the residence of the bride's parents, in Landisville, Lancaster Co., Pa., by Bish. Jacob N. Brubacher, Isaac Tyson to Emma R. Stauffer.

Good—Nisley—On the 19th of October 1905, at the home of the officiating minister, J. N. Brubacher, of Mount Joy, Pa., John M. Good to Jennie G. Nisley, both of Rapho Twp., Lancaster Co., Pa.

Snavely—Lichty—On the 19th of October 1905, at the residence of the bride's parents, in Lancaster Co., Pa., by James V. Mitchell, B. Frank Snavely to Anna Blanche Lichty.

Ranck—Hess—On the 11th of October 1905, near New Danville, Pa., by A. H. Brubaker, John H. Ranck of Strasburg, Pa., to Mary H., daughter of Bro. and Sister Martin Hess.

DEATHS.

Groff—On the 13th of October 1905, in East Lampeter Twp., Lancaster Co., Pa., suddenly, of heart failure, Sister Hettie Groff, widow of Bro. Ben. Groff, aged 75 years. She was a member of the Mennonite church for many years. A daughter and two sisters survive her. Funeral services on the 16th at Mellinger's in Germ.

Gochenauer—On the 15th of October 1905, in New Providence, Pa., Elizabeth Gochenauer, aged 82 years. She is survived by two sons and two daughters. Funeral services were held on the 18th at the New Providence M. H.

Roth—Joseph Roth was born in Alsace, Europe, July 25, 1831; died near Smithville, Wayne Co., Ohio, Oct. 3, 1905; aged 74 Y., 2 M., 8 D. He accepted Jesus as his Savior and united with the Amish Mennonite church at the age of fifteen years. On June 21, 1858, he was married to Marie Gerig; to them were born eight children, three of whom preceded him to the spirit world. In 1888 he emigrated to Wayne county, where he died. On Oct. 18, 1884, the beloved mother of this family was called away to her eternal reward. He was blessed by the name of the Lord. To this union were born two children, but only one of these remains to mourn the departure of a dear father. Funeral sermon by C. Z. Yoder and a dear friend.

Wampler—John P. Wampler of near Dayton, Ohio, Bro. Joseph Gerber, aged 89 Y., 6 M., 4 D. of Rockingham Co., Va., aged 27 Y., 18 D. met with an accident that cost his life on the 29th of Sept. 1905. He went to the woods to hunt squirrels about 10 o'clock a. m. He did not appear for dinner, but as this was nothing unusual it caused no alarm. When night came on and he did not return it caused some uneasiness, but it was thought he had probably gone to Dayton to attend a literary society of which he was a member. A brief search was made late in the night, but no trace of him was found. A search was made for him early next morning and his body, cold and stiff, was found between six and seven o'clock, scarcely more than 200 yards from his home. His neck was broken, the face badly lacerated and his body very badly bruised. From the indications it is supposed that he climbed a tree after a squirrel and fell a distance of nearly seventy feet and that death was instantaneous. He was a son of the late John Wampler who died in July last. Another son died in May last, at the age of about 35 years, making three deaths within five months. Much sympathy is felt for the sorely bereaved family. Funeral services were held on the 24 of October at the

Bridgeport M. H., conducted by Walter Yuter, assisted by Joseph M. Keagy of the German Baptist church, of which the deceased had been a consistent member from early youth. Interment near by.

Barnhart—Charles C. Barnhart died of consumption at the home of his father, Philip Barnhart, near Hinton, Rockingham Co., Va., Oct. 5, 1905; aged 21 Y., 10 M., 25 D. He was a son of the M. Horeb M. H. on the 6th. Funeral services were conducted by T. C. Harper of the U. B. church, assisted by P. S. Thomas, of the German Baptist church. He had been in failing health for some time, but like many others he neglected "the important part" until a short time before his death when he united with the U. B. church.

Showalter—Michael Showalter died at his home near Harrisburg, Va., Oct. 18, 1905; aged 74 Y., 8 M., 3 D. His health had not been good for several years, but he was able to go about until on the 17th inst., when he was found unconscious in his bed, he having been paralyzed. In this condition he remained till he died. Bro. Showalter had been a member of the Mennonite church for many years. He adorned his profession by his life and walked humbly before his God. He was very much interested in the welfare of the church and labored for the furtherance of the cause of Christ. He manifested a great interest in the spiritual welfare of his children and lived to see all of them in the church. He was a man who believed he was at peace with all men, and died in the hope of a glorious resurrection. He was the father of six sons and five daughters. All have grown to manhood, and some are now in the service of the family to be called away. He leaves to mourn their loss, besides eleven children, an aged widow and a number of grandchildren. His funeral services were conducted by D. S. Brunk of Eldora, Ohio, E. J. Jerky of Auburn, Va., and L. J. Heston, from York, Pa., Oct. 19, 1905.

Hitty—Joseph Hitty was born in France, Nov. 20, 1839; died Oct. 19, 1905; aged 65 Y., 10 M., 29 D. He was united in matrimony to Barbara Krupf in 1860. To this union were born six children. His beloved companion and three children preceded him to the world beyond. Three children and four grandchildren remain to mourn his loss. He was a loving father and grandfather. Funeral services were conducted by David Hostetler in German and J. S. Gerig in English.

Steiner—Esther Catharine Steiner was born in Guilford Twp., Meigs Co., Ohio, March 28, 1834; died Aug. 20, 1905; aged 71 Y., 4 M., 22 D. She was united in marriage to Peter Steiner, March 20, 1858. To this union were born five sons and four daughters. There are also 17 grandchildren, all living, to mourn the loss of a loving mother and grandmother. Services conducted by Norman Lind and J. S. Gerig in English.

Miller—Sister Barbara Miller, widow of John Miller, died at her home near Pettisville, Fulton Co., Ohio, Oct. 21, 1905; aged 67 Y., 7 M., 12 D. She was born March 9, 1838, and leaves one son, two daughters, one sister, two grandchildren and many friends and relatives to mourn their loss. Funeral services were conducted by Daniel Rupp and Henry Rychener at the A. M. meeting house on the 22d of October. Peace to her ashes.

Miller—On the 21st of Oct. 1905, at Archbold, Fulton Co., Ohio, Floyd, son of Bro. Abraham and Sister Katie Miller, aged 1 M., 22 D. He was a very short one, yet we can say as Job has said, "The Lord gave, and the Lord has taken away." Funeral services at the A. M. meeting house, conducted by D. J. Wyse and H. Rychener. Text, Mark 10:14-16.

Gerber—On the 20th of October 1905, at his home in Cass Co., Mo., of diphtheria, John Gerber, aged 89 Y., 6 M., 4 D. He was born in Stark Co., Ohio, in 1816, was married to Sarah Wingard in 1840, and moved to Indiana in 1846, to Johnson Co., Mo. in 1870, and to Cass Co. in 1903, living near their son-in-law. Of his seven children five, together with his aged companion, survive, also three of their own children and 21 great-grandchildren. He had been a faithful member of the A. M. church for many years. Funeral services were held by Daniel Reber, Peter Zimmerman and Levi Miller.

Kreider—On the evening of Oct. 21, 1905, near Little, Lancaster Co., Pa., of heart disease, suddenly, Jacob D. Kreider, aged 65 years. He had been apparently in good health during the day, but at the supper table he fell over and died in a short time. His wife, three brothers and one sister survive him. Buried on the 24th at the Longnecker Men. M. H.

Stoner—On the 23d of October, in Ephrata, Pa., of heart failure, suddenly, Nancy, wife of Abraham Stoner, aged 61 Y., 4 M., 1 D. Her husband found her dead in her chair, probably

shortly after she had expired, about four o'clock in the morning. She had been suffering with asthma for about four months. She was a member of the Mennonite church. She was a daughter of Jacob Nolt, the mother of nine children, of whom six, with her husband, survive. Services were held on the 26th at Metzler's meeting house, conducted by B. W. J. Yoder and John H. Denlinger.

Denlinger—On the 21st of Oct. 1905, in Rohrerstown, Lancaster Co., Pa., of angina pectoris, Martha S., wife of Tobias K. Denlinger and daughter of John K. and Elizabeth Brouk; aged 55 years. She enjoyed her usual health until suddenly she complained of feeling ill and retired. Soon she became in part unconscious and remained so until she died. She was a member of the Old Mennonite church. She is survived by her husband and a son, daughter and two brothers. Buried the 25th at the Mennonite M. H. in Rohrerstown.

Yoder—On the 14th of October 1905, near Middebury, Ind., Betsy, wife of Enos Yoder and daughter of David and Polly Miller; aged 20 Y., 10 M., 6 D. She lived in matrimony only about a year and a half and leaves her sorrowing husband, parents, four brothers, one sister and many other relatives and friends to mourn her early death. Funeral services on the 16th by Emanuel Miller and Daniel Hostetler. May God comfort the bereaved ones and enable them to draw strength from the Word.

Weaver—On the 13th of Oct. 1905, in Walnut Creek Twp., Holmes Co., Ohio, Monroe, oldest son of Joseph B. Weaver; aged 19 Y., 2 M., 21 D. Three weeks before he died he had been from the farm to a thrashing machine in the barn of his grandfather, Ben. Weaver, his head striking the barn floor. He was conscious and seemed to be recovering, when about a week before his death he suffered a relapse, became unconscious and remained so most of the time until the end. Funeral services on the 15th by S. H. Miller, of the West of Shanesville, Ohio, and S. J. Swartzentruber of Michigan. This sad death has cast a gloom over the whole community, as the deceased was beloved by all who knew him.

Yoder—On the 16th of October 1905, in Somerset Co., Pa., Mary (Becky), beloved wife of Jonas M. Yoder; aged 27 Y., 6 M., 8 D. She leaves her husband, three children, her mother, one sister, one sister and one half sister to mourn her early death. Burial on the 17th at the Lower M. H. Funeral services by D. D. Yoder and D. S. Beachy. Text, 1 Cor. 13:3-5, 8.

Shenk—In Allen Co., Ohio, on the 21st of Oct. 1905, of the infirmities of old age, Henry Shenk, aged 96 Y., 11 M., 26 D. He was born in Rockingham Co., Va., Oct. 25, 1808, and came to Columbus Co., Ohio, in 1834, but after a short stay he returned to his native state. In 1835, however, he came where he died. Both of his trips from Virginia to Ohio were made on foot. He was married to Elizabeth Bear of Rockingham Co., Va., in 1837. To this union were born eight children, 30 grandchildren and 21 great-grandchildren. He was one of the early pioneers of Putnam county and endured many hardships during the earlier years of his life there. He was the first of our American Mennonite people to settle in this vicinity, and is said to have been, at the time of his death, the oldest member in the state. Funeral services at the home by M. S. Steiner and at the Zion M. H. by Isaac Burkhardt, M. S. Steiner and Moses Brenneman. The aged brother has received him, that he should officiate at his funeral and use the text 2 Tim. 4:6-8.

Mellinger—On the 24 of Oct. 1905, near Sterling, Whiteside Co., Ill., of diphtheria, Stella A., daughter of Bro. Benjamin and Sister Anna Mellinger; aged 2 Y., 9 M., 1 D. Stella was a bright child, much beloved by her family and friends. She was very hard to part with her. They have the sympathy of the community in their bereavement. Funeral services at the Mennonite church, near Sterling, Ill., on the 26th of Oct. 1905, by Bro. Burkhardt, of Freeport, Ill. Text, Luke 8:52, latter clause. "Weep not, she is not dead, but sleepeth."

Weaver—On the 12th of October 1905, of cholera infantum, Samuel J., infant son of Jerry and Alice Weaver; aged 6 M., 19 D. Funeral services were conducted by D. M. Knuffman, at the Haden meeting house. May the angels have a deep joy in closer touch with their God.

Eash—On the 13th of October 1905, at her home near Union, Pa., of stomach trouble, Mary B. Eash, aged 60 Y., 10 M., 9 D. She was born in Juniata Co., Pa., Dec. 4, 1844, but spent the greater part of her life in Adams County, Pa. Her husband died several years ago. She is survived by five children and two brothers.

RECEIPTS.

ter, \$1; Lizzie Lehner, \$1; C. E. Martin, \$10; D. H. Bender, \$1; W. W. Oesch, \$1; Luther Jones, \$1; Misses Fletcher, 50c; Fannie Driver, \$2.50; A. S. Troyer, \$1; Ben Slegel, \$1; a friend Mo-

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

ical Building, St. Louis, Mo. M. A. HAYS,
225 Dearborn Street, Chicago, Ill.

Our new Book Catalogue, the best and most complete ever issued by the Mennonite Publishing Co., has just been sent out to our customers and also to many others whose patronage we have so far not been privileged to have. We hope all who receive this catalogue will give it a careful examination, and we feel confident that they will find many good books which will interest them, and for which we will be glad to receive their orders. We feel confident that the prices, especially on Bibles and Sunday

Our Work.—It is always a pleasure to any one to see that his work is appreciated, and that it is successful. The Herald of Truth has now been before the brotherhood for nearly forty-two years, and during all this time we have not seen a day in which we had greater reason to rejoice in the pub-

It is just such milk-and-water resolutions as these that a corrupt social element needs to encourage looseness in the marital bond. A show of indecision—a confession of moral weakness—in any resolution will always encourage those against whom the decision or resolution is supposed to be aimed, to “go on and not mind the church; she is not decided about it anyway.” Better no resolution than one that invites people to go forward in evil.

Pre. John Blosser, of the Mennonite congregation in Hancock Co., Ohio, is at present on an evangelistic tour through Pennsylvania, which will occupy his time for probably two months.

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

J. M. Kreider of Palmyra, Mo., preached in the Bowmanville (Pa.) meeting house on Oct. 31st. Henry G. Anglemeyer of Bucks Co., Pa., will preach at the same place on Nov. 7th in the evening.

The workers at the Canton City Mission have for some time felt the need of more help, and we are glad to learn that Sister Esther Lehman of Columbiana, Ohio, has volunteered to go. May God use her to his glory and the salvation of souls.

The brethren Peter Loucks of Melherson Co., Kansas, and Isaac Loucks and wife of southeastern Nebraska, brothers of Pre. Jonas Loucks of Elkhardt Co., Ind., were present at the family reunion at the home of the latter, on the first of November. Isaac Loucks and his wife left for home on the 2d.

Bro. Robert Smith of Rich Mountain, Randolph Co., W. Va., who was ordained on the 24th of September, will labor in that portion of the state of which the Mission station at Job, W. Va., forms the center. May he be clothed with that wisdom, grace, love and zeal that will make him highly successful in his field of labor.

Bro. Peter Unzicker of Cullom, Ill., accompanied by his little son, was a caller at the Herald office on the 1st. Bro. Unzicker has spent two winters near Lake Charles, La., and is now contemplating settling near Beeville, Texas, to which place he, with a number of brethren, will go to make a careful investigation of the land, and if found desirable, a colony will settle there. From here Bro. Unzicker left for home.

Isaac O. Lehman, a member of the River Brethren church, who has served the Master's cause for five years as a missionary in Africa, has returned to this country, and is now on a visiting tour among the churches, giving missionary talks and awakening a greater interest for the cause in heathen lands. According to previous arrangements an appointment was made for him at Elkhardt on the evening of Nov. 1st, but in some way, to the great disappointment of the people, he failed to make connections, and the time of the meeting was taken up by ministers and members present.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olden.

PSALM XXVIII.

Oh, be not deaf when unto thee I pray,
Lest I become like those that in the pit
Are downward cast as their hearts heft,
With evil workers draw me not away.

For they acknowledge not thy holy ways,
So gifts as they deserve to them permit;
Let them beneath thy vengeful judgment sit,
And hasten them unto their final day.

Oh, blessed be Jehovah's sacred name;
Unto my supplication be thou ever true.
He is to me an ever-burning flame.

Of light and strength; Oh, save thy people now,
Their Shepherd be and save them from all shame.
Blessed blessings unto them all now.
New York City.

For the Herald of Truth.

IS IT PRACTICAL?

By S. E. Roth.

A teacher in one of our public schools got into a dispute with one of the directors and said, "I almost got into a fight."

Afterwards he was told that under circumstances of provocation Jesus commands us when struck on one cheek to turn to him the other also.

To this the teacher remarked, "Oh, yes, that sounds all right in theory, but it is not practical." But upon being pressed closer he confessed that he had never tried it; so really he did not know whether it was practical or not.

So it is in a great many instances when men disobey God's commandments. They cry, "Not practical! Not practical!" But instead of being "not practical," it is simply not practiced.

Persons will waste time and energy in trying to argue away the doctrines of non-resistance, nonconformity to the world, feet-washing, the prayer head-covering and many other important commands by saying, "They are not practical."

If only all who profess to belong to God's people would desist from putting their own judgment instead of the divine order of things, and instead of following their own inclinations and pleasure, obey the precepts and commandments of God!

This world would be a much better world, and we would be a much happier people, and we have our Savior's own words, assuring us that his commands are not grievous. "My yoke is easy and my burden is light," are the comforting words of Jesus, trying to convince us that when we take upon ourselves his yoke and put ourselves under his burden—the cross—and follow closely in his footsteps we shall be his followers, his disciples, his friends, his chosen people, and find rest unto our souls.

He tells us, too, that we should love one another, even as he has loved us.

Woodburn, Oregon.

For the Herald of Truth.

SUGGESTIONS REGARDING THE COMING MEETING OF THE M. E. & B. BOARD.

By A. R. Zook.

A number of brethren have given their ideas as to what the church needs to successfully carry on and extend the mission and benevolent work. We soon shall be called upon to decide. Let every member of that body, prayerfully consider the plans and suggestions given in the different numbers of the Herald and Witness; then, should other and still better suggestions be given at the time of the meeting of the Menonite Evangelizing and Benevolent Board, we should be ready and able to decide, being guided by the Spirit. Unity in this matter is of the most vital importance. Those who are especially interested (all should be) in the different phases of mission and benevolent work of the church are cordially and earnestly requested to be present at the coming meeting of the M. E. & B. on the 14th and 15th of November, 1905, at Berlin, Ont., and give their voice as to what shall be done. We, with others, believe that there should be some one whose duty it should be to look after this part of the work of the church and create, if possible, a deeper interest and a more extended and consecrated effort on the part of all. He would also be

in close touch with church and board, understand their needs, resources and liabilities, and canvas for new recruits for service, so that a general interest might be awakened all over our land.

We "ride no hobby," neither have we an "axe to grind"; we wish that only to be done which will foster the best interests of the church and promote his cause. We, as a board, have had many perplexing questions to solve, things to contend for and with in our work; discouragements came to us as well as to individuals in their work, but we are yet alive. God has been good to us, and by his blessing we have endeavored to carry out the wishes of his people. How well we have succeeded remains for the church to say, and now let her also say what her further wishes are and formulate plans and devise means to successfully carry on the various phases of her missions and her benevolent institutions. Conditions change. The needs of the church years hence will hardly be the same as to-day. Amendments and changes in constitution and by-laws become necessary and are always in order when required. Brethren, read Eph. 6:11-16, and act accordingly.

Topeka, Ind.

For the Herald of Truth.

THE SINGLE EYE.

By Silas Bauman.

"The light of the body is the eye: Therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness" (Luke 11:34).

This eye of which Christ speaks is not the natural eye which sees things in the light of the sun or any other light, but he speaks of an eye which aims at things not yet seen by the natural eye, but which may come to the light in some future time.

The word single here means: set on one object, and that is Christ the Lord, who said, "Why call ye me Lord, and do not the things which I command you?" We have no right to call him Lord if we are not willing to obey him. Now the single eye has only this in view, namely, to please the Lord, and while the Lord knows this he continually lets his light shine into that single heart and there will be no darkness.

Now why say, the evil eye? Why does he not say, double or manifold? Because "evil" is more to the point. Spiritually the eye of which he speaks is that part which God has given man to discern evil and good, and because he only wants us to honor him. It is evil to do anything which is not intended to glorify him. Now, if we aim after something which does not please the Lord, he withdraws the light and we can plainly understand that we are not pleasing him. It may seem right in our own estimation, but the Lord is not pleased with it, because we did not ask him first what to do, but chose our own way. If our eye is single we look upon Christ and he leads us into a bright path which shineth more and more unto the perfect day. Christ is all light, and there is no darkness in him. If we are in him and he in us, there is no darkness. "Take heed, therefore, that the light which is in thee be not darkness." Take heed, therefore, that the part which God has given you to discern evil from good be not darkened by the vanities of life. Paul said, "Be not conformed to the world." Have your mind renewed that ye may be able to prove which is right in the sight of God. God will always fill us with light if we

let him have his way with us, but we dare not choose our own way.

Why is the pathway so dark to some? Because they turn their backs towards the light and look to the world and are led by the world. "If thy whole body be full of light," having no part dark, the whole shall be full of light, as when the bright shining of a candle gives the light (Luke 11:36).

I believe if Christ had possession of every heart the church would be in harmony and peace, and worldliness and vanities would be outside; the Spirit of Christ would rule and reign, and when the children of God came together they would speak of psalms and songs of praise and glorify God in their hearts, instead of talking about dress and fashion and money-making and buying and selling.

To try to appear right when we are wrong is hypocrisy. To appear altogether wrong to the Christian when we are right, is almost impossible. The single eye is able to discern evil from good; the evil eye tries to turn evil into good, and good into evil. Let us pray for a pure heart and single eye.

Floradale, Ont.

For the Herald of Truth.

CHURCH PROGRESS.

By A. C. Kolb.

It is a pleasure to notice from recent articles discussed in the columns of the Herald, that there is a very manifest desire throughout the greater portion of the Menonite church as a whole, to make her a stronger factor for good in various lines than she ever has been. If the pent-up energy can all be wisely used, it will mean a long stride forward and a mutual strengthening within our ranks, that will enable us to make great gains in spiritual and material growth and development. To accomplish this, it will be necessary for many of us to exercise much charity. The co-operation of all must be won if the best results shall be obtained. To do this will mean the laying aside of some pet plans which some of us are now nourishing, for if these are pushed indiscreetly at the expense of other movements which are of equally vital importance, there is danger that friction may follow, and might that not mean serious hindrance at least, if not ultimate defeat?

While the various activities now seen indicate that we are a living church, and the successes that have been attained lend inspiration to redoubling our energy, the one great thing necessary to accomplish something which shall be a permanent benefit, is to secure a cordial co-operation of all the brotherhood in these activities. It is never agreeable to be forced to do a certain work or accept a condition by circumstances which have been created expressly for the purpose of bringing such a condition about. And especially is this true in church work. We should be willing co-workers, and our willingness should be stimulated by the sincere purpose manifested by all that not one department of the church shall be especially favored, but that all departments should be given that which is due them. Just what such dues may be, is probably the ground for difference of opinion, and right there is the golden opportunity to prove ourselves sincere co-workers by showing a disposition to blend our opinions with those of others, and not being bent upon carrying them through at the expense of the good will of our brethren.

There are great interests which at this time demand the most careful attention of the entire church, and the greatest precau-

tion must needs be taken in dealing with them, lest the whole body be made to suffer. While some may be sincere in their conclusions as to what the church needs most to-day, yet no one mind, nor several minds together, can comprehend all the details in the affairs of the church at large, where various influences have been at work in various communities. We must never lose sight of the fact that while we may be conscientiously sincere in a certain matter, it is often the case that we may be just as much in the wrong as we are sincere, for the simple reason that we can only think for ourselves and probably not so well for others; and what we think may be good for some one else, may not be at all what that person needs. This holds good likewise in reference to communities, or movements, or church activities.

Speaking of "movements" in the church, it might be well to simply call our attention to the influences which are now at work in different parts. The mission work, the publishing interests, the educational problem, and other things are being presented to the people in various ways. In some places one representation is agreeable, but this same thing may be very disagreeable in another, not because the propriety of something of that kind is questioned, but because of the way it is worked up and agitated. This holds good in reference to all the various movements, and were it not wiser to season enthusiasm with judgment and discretion, thereby conserving the interests of all, than to press matters to the point where interest gives way to opposition?

To unite all (not part) of the working force of the church is the greatest problem before us. To unite one part at the expense of another is to unite one part against the other. To effect cordial co-operation, trifling differences of opinion must not become matters of contention. Where one thing may have merit over another, it is usually the case that in other points it also has demerits, and so wisdom must be exercised in order that undue stress may not be placed to the advantage of the one and the disadvantage of the other, and vice versa, for thereby brethren may be wronged without legitimate cause. If we profess to be brethren, then let us by all means act like brethren, and prove to all around us that we are brethren, not only by name, but in fact. It is true that sometimes honest differences of opinions arise, but when these do occur, then let no one be curious to see what the come of it by carrying on a useless argument. Such argument engenders ill will, and is always harmful. The true hero in a discussion is not the one who can say the most, but who, by his mild, demeanor and his disposition to treat the matter in hand impartially or wholly upon its merits in every light possible, wins the full confidence of him who differed with him. Where one shows a determination to win, regardless of effects, there charity ceases, and have we not all learned that where charity is not, there is discord?

These are things we need to watch. The Master is ever willing to impart unto us the spirit of wisdom and discretion if we but ask him, and being guided by this same Spirit, none will willfully do anything that will harm his brother, but each will esteem his brother in preference to himself, and will rather suffer wrongfully himself than to cause his brother to suffer. Conduct toward one another prompted by love unfeigned, binds individuals together indissolubly, and if individuals can work in harmony, then activities represented by them will likewise be kept in harmonious relationship, and thus

the entire brotherhood becomes strengthened, and as there is strength in unity, so the effects of the work of the church will be felt in every part where she is represented, and God will be pleased to grant the increase and pour out his blessings in abundance, and the Lord will be pleased to look upon her and recognize her as his bride indeed.

Elkhart, Ind.

For the Herald of Truth.

THOUGHTS FOR CHRISTIANS.

By Levi Blauch.

1. Do not rest satisfied with your church attendance until it has become a fixed habit, so that you take it for granted without any argument with yourself that you are always going, and do not rest satisfied even with the fixed habit, but purify your heart and draw close to Christ, until worship in his home becomes to you the greatest joy of the week.
2. It harms us to think evil, and it harms us still more to say or do the evil we have been thinking about.
3. Question.—What is my indebtedness to Christ? Answer.—My entire life and all that I possess.
4. The New Testament is the book of principle.
5. How many hours do I devote each day to the study of the Bible?
6. The Sunday school is the largest garden on earth. This garden needs to be taken care of, and there is much barren and uncultivated land round about this garden.
7. Leaders of religious meetings, who close the services without prayer are like the nine lepers who were cleansed of their sores, but did not return to give thanks to their kind and merciful benefactor—unthankful (Luke 17:12-19).
8. A minister who gives his voice or his influence to discontinue a Bible reading should consider well whether he is not helping to encourage evil rather than good influences. The question should be well weighed.
9. Natural food which we do not relish or for which the system has no desire, is injurious to the body. So is the bread and wine in communion to him who has no desire for it and no conviction that he should in this way glorify his Master. It will not be a nourishing portion to the soul.
10. When we are alive in Christ we are like hot iron—hot and not cold.
11. We cannot successfully labor in the service of God and be lazy.
12. The true Christian life is a busy life.
13. If we want to keep the enemy out of our hearts, we must watch and pray.

For the Herald of Truth.

SUBMISSION.

By S. E. Roth.

In that bright home above
Where all is joy and love,
I long to be from sin and free,
Enjoying Jesus' love.

His love I here can feel
While at his feet I kneel,
But over there in realms so fair
'Twill surely be more real.

But if he wills for me
Yet longer here to be,
I'll gladly strive that in my life
Christ's image may be seen.

I pray thee, Lord, to give
Grace that I so may live,
That I thy will may never fail,
And thee all glory give.

Woodburn, Oregon.

Thursday, November 9, 1905.

Entered March 4, 1903, at Jikhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

Renewing Subscriptions.—This is the time of year when the renewing of subscriptions for the Herald of Truth is in order, and we are glad to see so many already sending in their renewals for 1906.

We are also glad to see a number of new subscriptions coming in. Those who send in now will receive the paper from the date their subscription reaches us until Jan. 1, 1907.

We trust our agents in all the different neighborhoods will actively go to work and get their renewals and as many new subscribers as possible and send them in early. We hope to hear from many.

Subscribe for the Herald of Truth for 1906. The paper will benefit both yourself and your children.

BOOK NOTICES.

Practical Farming and Gardening.—Edited by Willis MacGerald. Rand & McNally, Chicago and New York. 6 1/2 x 8 inches, 500 pages, cloth. Well illustrated and seems to be a real practical instructor for the farmer and stockman; deals with the scientific relations of farming as well as the practical. While we are not farmers, we may not be competent judges of the book the farmer most needs, but from the variety of subjects discussed in this book we feel that there are few subjects connected with farming that are not met in the pages of this compact work. Price, \$2.00.

How to Win.—A book for girls, by Frances E. Willard, with an introduction by Rose Elizabeth Cleveland. Thirteenth edition. Funk & Wagnalls Company. Octavo, 125 pages, cloth. The author of this book is sufficient guarantee of the character and usefulness of the book. It will no doubt be a lasting benefit to every one who reads it. Price, \$1.00.

Windows for Sermons.—A study for the art of sermonic illustration, together with 400 free illustrations, suited for sermons and reform addresses. By Louis Albert Banks, D. D. Funk & Wagnalls Company. This is a book for preachers and speakers on religious subjects. 433 pages, octavo. Price, \$1.20.

CORRESPONDENCE.

From the Bethel Congregation, East Lynne, Mo.—On the 4th of Sept., 1905, Bro. John Hartzler was ordained to the ministry, and in the afternoon ten young people were baptized and received into the Bethel congregation. Bish. Andrew Sheink conducted the services. There were several more confessions during the conference, who expected to unite with the Sycamore Grove congregation.

Goshen, Ind., Nov. 3, 1905.—Dear Herald Readers:—We held our communion services on Sunday, Oct. 15th. Bro. David Burkholder was with us on that occasion and officiated at the communion. Bro. I. W. Royer preached for us the following Sunday. Last Sunday evening (Oct. 20th) Bro. Peter Unzicker of Cullom, Ill., was with us. In the forenoon we had a sermon from W. B. Stoddard of Washington, D. C. President Blanchard of Wheaton (Ill.) College addressed the students on Tuesday afternoon on the subject of College Fraternities. The two last named were here to attend a conference of the National Christian Association, which has for its purpose the enlightening of the people on the evils of secret societies. These men, together with W. W. Dillon and Wm. Jacoby of the Moody church in Chicago, gave a number of very able and convincing lectures showing the inconsistency of Christians belonging to secret societies.

About a week ago we were visited by John and B. K. Slagel, C. R. Egle, D. N. Clandon of Illinois, J. J. Schlatter of Indiana, and John Rupp of Ohio. These men composed an investigating committee sent by the conference of "Defenseless Mennonites" held at Flanagan, Ill., some time ago. They were favorably impressed with the college and have decided to send their young people here to get their education.

RUDY SENER.

Millersburg, Ohio, Oct. 16, 1905.—Sunday, Oct. 8th, S. H. Miller preached for us. Our bishop, Fred Mast, was called to Logan Co., Ohio, to conduct communion service there. L. D. Miller (minister) for a number of months has not enjoyed ordinary health. Pre. Sol. Swartzendruber of Michigan is in our midst and filled an appointment the Sunday following. With the beginning of the fourth quarter the Sunday school was re-organized for the ensuing year, resulting as follows: Superintendent and assistant, William Miller and S. D. Miller; secretary, Vernie Mast. Also thirteen teachers were chosen. Communion on the 22d. We are expecting to have a new and larger meeting house.

H. A. S.

Caledonia, Mich., Oct. 30, 1905.—Bish. Jacob P. Miller of Big Prairie, Mich., was with us yesterday and officiated at the communion service held for our little flock in the old church. All the members were present, except two who were suffering from bodily ailments. It was a day of rejoicing for the aged brethren and sisters of this flock to commune together in the house where they used to worship. One of the brethren is in his 80th year, but is still strong in spirit and steadfast in the faith, as are all the members. God bless the meeting to our good and his glory.

C. O. R.

Columbiana, Ohio, Oct. 30, 1905.—Dear Herald Readers, Greeting in the Master's name:—Our council meeting was held at Midway, Saturday, the 21st, when peace and a desire to commune was expressed by

nearly all present. Saturday, the 28th, baptismal and preparatory services were held, at which time three persons were received into church fellowship by water baptism and one who was previously baptized was received from another church. May they hold on faithfully until death. Sunday, the 29th, communion services were held when a large congregation assembled and many brethren and sisters partook of the sacred emblems. Bish. John Burkholder officiated at these meetings, assisted by our other ministers. Several of our brethren and sisters were not permitted to assemble with us on this occasion because of illness. Among them is Sister Basinger, wife of Bro. Rudolph Basinger, who, as many of the readers know, was stricken down with a paralytic stroke on the 12th of June last, and has since been confined to her bed and has gradually failed until at present she is very weak. May the Lord bless and comfort these brethren and sisters in their afflictions. It was also announced that Sister Esther Lehman became willing to go to Canton and assist at the Mission at that place, as it seems that they are in need of more workers there. May God's blessing go with our sister to her new field of labor. PETER METZLER.

For the Herald of Truth.

REDUCED RATES TO GENERAL CONFERENCE.

Important instructions to those who want to attend the meetings at Berlin, Ont., Nov. 14-28, 1905.

Reduced rates have been granted over all the railroad lines between St. Louis, Chicago and Pittsburg and all in eastern Canada. Application has also been made to the Wabash lines as far west as Omaha and Kansas City and all stations east thereof.

All ministers who hold annual permits in Central or Western Passenger Association territory can use their permits as far as the Canadian line (Detroit or Port Huron) and then get their tickets from there to Berlin on the certificate plan. All others must buy tickets from their nearest station on the certificate plan as follows:

Each person desiring the excursion fare must purchase a first-class ticket to the place of meeting, and upon request the ticket agent who sells the ticket will issue a printed certificate.

If through tickets cannot be procured at the starting point, tickets should be purchased to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, and a certificate from the ticket agent at the point where each purchase is made should be requested.

Tickets for the return journey will be sold by the ticket agent at the place of meeting at one-third the first-class limited fare, only to those holding certificates signed by the ticket agent at point where through ticket to place of meeting was purchased, countersigned by signature written in ink by the secretary or clerk of the association.

Tickets for return journey will be furnished only on certificates procured not more than three days before the meeting assemblies (except that when meetings are held at distant points to which the authorized transit limit is more than three days, the authorized transit limit will govern), nor more than two days after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges are allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored unless presented within three days after the adjournment of the meeting. It

is understood that Sunday will not be reckoned as one of the three days either before the opening date, or after the closing date of the meeting.

The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect and frustrate any attempted transfer of the privilege.

No refund of fare can be expected because of failure of the parties to obtain certificates or to have them properly vised by special agent on date or dates arranged for his attendance. You will observe from this rule that it will be absolutely necessary for each person to obtain a certificate from the agent where the ticket is purchased to the point where the convention is held, and to have it vised at meeting, otherwise the purchaser will be unable to obtain the excursion rate returning, and will be obliged to pay full tariff fare in both directions. Tickets must be vised by the special agent at the place of meeting, for which a fee of 25 cents will be charged. Tickets for return must be over same route as going.

The time limit has been extended to Nov. 28th. All tickets must read Berlin. It will not suffice to buy tickets to Galt or some near-by point and go the remainder of the journey by trolley. Passengers from the South on the G. T. Railroad should transfer at Galt to the Galt & Elmira branch; if this is not done they will be sent by way of Guelph, which is farther and will cost more.

Further information can be given by ticket agents and further announcements will be made at place of meeting.

C. K. HOSTETLER,
Secretary M. E. & B. Board.

Note.—In case a number of persons expect to buy tickets at a certain station it will be well to be at the depot in ample time, as it requires considerable time to prepare the special tickets, add signatures, etc.—Ed.

For the Herald of Truth.

MENNONITE SUNDAY SCHOOL MISSION.

The regular quarterly meeting of the Mennonite Sunday School Mission was held Oct. 25th at Paradise, Lancaster Co., Pa. The general superintendent being called to attend the funeral of a relative, Asst. Supt. J. R. Buckwalter called the meeting to order. After singing, J. M. Kreider of Palmyra, Mo., read Isa. 103 and offered prayer. Isaac W. Martin was called upon to preside over the meeting.

The minutes of the last meeting were read and approved. Dea. Isaac E. Hershey stated that this was the day for our annual election of officers, and as the secretary had expressed his determination to decline re-election, the executive committee desired an election by ballot, so as to get the correct sentiment of the members of the mission as nearly as possible in the selection of his successor.

Bish. Eby preached a sermon from John 9:4. Erasmus Shank of Waynesboro, Va., delivered an address on the subject, "Feeding the Lambs."

Amos A. Ressler acknowledged the receipt from various sources of \$260.30 since the last quarterly meeting for the use of the India mission and orphanage.

The secretary read the report of the Philadelphia Mission Sunday school as submitted by the workers.

Levi Sonder of the W. Mt. I. M. reported the condition of things at that place.

The secretary stated that the election

would be held by the members of the mission depositing their ballots during the noon recess, the person receiving the highest number of votes to be elected. The present secretary had served ten years and thought that he was entitled to a rest and would therefore not be a candidate. The chairman appointed Harry Metzler and S. H. Musselman as tellers, and the meeting then adjourned to 1 p. m.

Upon reconvening a service of song was engaged in until 1:30. The tellers' report was then given as follows: General superintendent, John H. Mellinger; assistant superintendent, John K. Buckwalter; secretary, Henry Hershey; treasurer, Ira L. Hershey.

After prayer by Amos H. Hoover of Kinzer, John B. Senger addressed the meeting on the subject, "Loyalty in your own sphere."

Harry W. Weaver delivered an address on the subject, "Willingness to work for Christ," and the concluding address of the day was a missionary sermon from Isa. 6:8, by J. M. Kreider.

Asst. Supt. Buckwalter appointed B. F. Hook and Christian Neff as auditors to audit the treasurer's accounts.

The singing was in charge of B. F. Herr of Lancaster and Amos H. Hershey of Gordonville, K. F. D. No. 2.

Although the day was somewhat damp and dreary outdoors, the living truth, the grand thoughts and the Spirit's power that was manifested by the speakers made all feel the sunshine of God's love within.

AMOS A. RESSLER, Sec.

For the Herald of Truth.

TRI-COUNTY SUNDAY SCHOOL MEETING, OHIO.

The sixth annual Mennonite Sunday school meeting of Wayne, Stark and Medina counties, Ohio, was held at the Pleasant View M. H. in Stark Co., Oct. 14, 1905.

Session opened at 9:00 o'clock. Devotional exercises by Allen Rickert and Enos Detweiler. Organization: Moderator, Enos Detweiler; assistant moderator, N. A. Lind; choristers, Eva Yoder and Geo. S. Mumaw; assistant secretary, Amundus Horst. Reading of minutes of previous meeting approved. "Dangers of an Aimless Life," by Amundus Horst and Ella Brubaker. Illness, selfishness, infidelity, false doctrines and evil influences were some of the dangers discussed.

"Methods of Electing Officers and Conducting the Sunday School." General discussion. The different methods used in the several schools were given by their respective workers. The central idea expressed was to have the church and Sunday school united in their efforts and aided by the ministers in charge.

"The Cause and Influence of the Uninterested," by Henry Yoder. Too many children are left at home during church and Sunday school hours. Negligence of parents to their children.

"How Interest Them?" by Levi Mumaw. Make the Sunday school interesting rather than entertaining. Keep the school well graded. Encourage the children to contribute money for benevolent purposes. Best proof that they are interested is when they are engaged in working.

"Methods of Instruction," by Daniel Hostetter. First get them interested. Give the primary classes the lesson story and sing with them. For the intermediate classes do not use the lesson helps in the class. Make

the recitation a home-like study. Encourage the pupils to ask questions. Teach by example. Be filled with the Holy Spirit.

Essay by Mary Zook. No method can take the place of knowledge should possess.

Closing prayer by M. V. B. Shoup. After the noon intermission, Bro. Hersberger led the devotional exercises. Children's meeting by Anna Yoder and P. R. Lantz. Class recitation by I. J. Buchwalter. Criticized and commended by conference.

"The Needs of the Sunday School," by S. B. Culp. Regular attendance. Children and parents should go together. Study the Bible (2 Tim. 2:15). Punctuality. Qualified teachers. Practical Christian lives of our brethren and sisters. Courtesy. Good spiritual singing and the value of souls in view.

Eva Yoder.—It is as a little seed sown in the earth, by and by it will have grown to be a great plant. The same is true of the seed sown in the Sunday school in the hope that it may bring forth fruit for Christ in due time. Home departments should be encouraged and established.

"Things every Sunday School Worker Should Know," by David Senger. The value of prayer. The courage to work against sin, and the power of the Holy Ghost. Essay by Minnie Hostetter.

Miscellaneous Business.—Mission Sunday school committee reported the schools at Canton and Walters Chapel in active service during the year.

Henry Musser, N. A. Lind and D. H. Horst were re-appointed as executive committee. J. W. Kropf, Adam K. Kurtz and D. H. Horst were appointed a committee to look after the needs of Mission Sunday schools. Closing prayer by David Hostetter.

Evening Session.—Devotional exercises. Open conference. Sermon by N. A. Lind from Gen. 24:31.

General discussion after each topic and interspersed with singing. A strong missionary spirit was manifested during the day. An offering was taken for the Canton Mission. A revived interest was manifested by all. May it be the means of making us stronger for this service.

LEVI MUMAW,
AMUNDUS HORST,
Secretaries.

For the Herald of Truth.

ORDER IN THE PRIMARY DEPARTMENT.

By Alice May Douglas.

The value of method can never be estimated. It is of as much value to our life-work as are the wheels to a coach. The world would be far behind its present state of civilization were it not for the great attention former generations have shown to method.

Since order is of so much importance in the material and intellectual world, it follows that it must be of equal importance in the spiritual world. Indeed we find the apostle giving this injunction, "Let all things be done decently and in order." Bath, Me.

When the choice lies between happiness and usefulness, God always chooses the latter for his children. That is the key to many a mystery. We seek joy, God seeks fruit. We pray for comfort, God sends trial. Not because he is unfeeling, but because he loves us too much to please us by injuring us.

The hand which hath long held a violet doth not soon forego its fragrance.—[Theocritus.]

OUR MISSIONS

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari,
C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W 18th Street, Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mononite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—1408 Franklin Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Litchy, Supt., 2801 E. Tuscarawas St.

Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

KANSAS CITY MISSION.

Kansas City, Kansas 701 Pacific Ave.
Oct. 30, 1905.—Dear Herald Readers, Greeting.—I will this morning write a few lines. The work is going on slowly. When we see all around us the work that ought to be done we realize that only a few cannot make much headway. Since our district has so many un-
washed there we must do for six more workers. In this district there are many poor that will have to be cared for this winter, which means more clothing. We are glad for what has been sent in, but as winter is coming on we will need more. Any good, serviceable clothing, such as large dresses, underwear, stockings, shoes, etc., are acceptable. Should any one care to help along in this line, but have no clothing to send, the money will be accepted as well. You have the privilege of saying what it shall be spent for. We trust every congregation will respond promptly. But before you send the clothing ask yourself some questions:—Is it clean? Is it for my family, or if you are sending it to get rid of it, "Think of the future when the books will be opened at that great day and then on record will be: Credit A.— for two pairs of old shoes, six pairs of old, worn-out stockings that cannot be mended, etc. Garments that cannot be worn at home cannot be used very far, and they might be better made into caps, where clothes are too small or too large for the first owner.—Ed.) When you send anything, address it Mennonite Mission, 701 Pacific Ave., Kansas City, Kansas. Send as the bill of lading, so we will have no trouble in getting the goods. There is now a box on the way somewhere, so we do not know where it is. It is very important that you state how you send goods.

A little about the work. Our Sunday school is growing in members as well as interest. Bro. D. G. Lapp spent Oct. 22d with us and preached a very interesting sermon. Last night Bro. Isaiah Christ preached for us. May we all profit by the same. This leaves us all well and happy.

Yours for the lost of Kansas City,
THE WORKER

"THE MARTYRS OF JESUS"

Science would have us believe that the progress of the world has been accomplished by the "survival of the fittest." Religion teaches that the secret of humanity's bitter but slowly victorious struggle for moral and spiritual improvement can be found only in the sacrifice of the fittest. The scientific view is horribly repulsive to the sensitive soul. The Christian view of the world's redemption appears unjust only to the superficial investigator. Rightly understood, it rouses the strongest feelings of admiration

in the human heart. Not selfishness, but self-sacrifice, is the God-appointed way of redeeming a world lost to its own highest good and to a beneficent Creator. The Son of God made salvation possible for a ruined race by his bitter passion and death. Those who would be more than benefactors of his grace, who would labor together with him in the world's redemption, must be sufferers together with him in his passion. "Can ye drink of the cup that I drink of, and be baptized with?" That is the Sufferer's question to those who would share in his work. Paul could say honestly and without exaggeration, "Now I rejoice in my sufferings for you, and in my labors for you, because I am lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." The noblest service to God and humanity is rendered in the form of suffering and self-sacrificing passion. The world's greatest scientists, inventors and discoverers usually have also been the world's greatest martyrs. The noble army of martyrs is also the company of her heroes and most successful laborers. "The blood of the martyrs is the seed of the church."

The martyrs of Jesus are people who suffered great agony and death for the sake of their faith in and testimony for Jesus. This is a special sense of the word "martyr" which in this sense is used only three times in the New Testament. The word is frequently used in the Bible in its primary sense, viz., one who can give testimony to the truth of what he knows or has seen or experienced. Every believer who confesses the holy name of Jesus and tells of the goodness of God's grace is a martyr in that sense. Every witness is a martyr. But that witness who testifies against the evil of the sin of the persecutor of the holy name and which was persisted in under various forms of cruel torture and which was sealed by the witness's death, naturally was considered of greatest importance by the early church. In the course of time, the word received its usual sense of an individual who suffered a violent death for the cause of Christ.

High honor was always given to the memory of the martyrs. The deaths of martyrs were formerly celebrated annually by pilgrimages to and prayers at their real or supposed graves; where also the story of their sufferings and death was rehearsed and sung. It was not unusual to build a martyrion over the spot of interment—a church called by the name of the faithful witness whose body rested beneath it. There have been times when the respect shown to martyrs amounted to veneration and worship—and to-day even the bones of many of the early Christians are honored in certain sections of the church by connecting words than puerile stories of miraculous power with the touching of their bones. It is right to honor the memory of the martyrs. It is wrong to worship them. When Jews suggested to the heathen judge that he had buried the body of a Christian, the lawyer martyred body to the church at Smyrna, lest they worship it rather than their Christ, the church replied, "We can neither forsake Christ, nor worship any other, for we worship him as the Son of God; but we love the martyrs as the disciples and imitators of the Lord. For their affection they have shown to their King and Master."

Protestant Christians surely can not be accused of paying too much attention to martyrology. A charge of neglect can be made out very easily. There is no reason

why we in our day and generation should not pay our respect to the memory of those who hold to the true faith in spite of fire and sword. Fox's Book of Martyrs contains valuable information with reference to the martyrology of the ancient days. Especially does the history of foreign missions abound with the stories of witnesses who were faithful unto death.

There is no lesson we of this case-loving age should learn from the martyrs. It is the beauty and the glory of sacrifice. The man of the world does not see the "sense" of sacrificing anything for principle or for truth. The teleology of all his thinking and doing is found in self-preservation and self-aggrandizement. Get all the good you can out of life and after us the flood! That spirit has made sad encroachment upon the church of Jesus. People want an easy religion; easy doctrine and easy discipline. They will fight for "much," if the claim is made that we must not expect of the present generation the rugged faith, the whole-souled surrender, the stern self-repression and the unquestioning self-immolation of preceding generations of believers. But that is not altogether true.

The followers of Jesus of this day are not all cowards and weaklings. Multitudes would gladly do something difficult to show their love for Jesus. They would respond to the call for hardship and difficult service in Jesus' name and for his sake. They, too, would glory in the cross which inheres in the beatitude of the world's persecutions and revilings. Perhaps we may find the comparative scarcity of martyrs in Christ's cause in the faithless fear of the church to call for martyrdom. When the divine Lord called the gifted Saul of Tarsus to become the grace-filled Paul the Apostle, he did not hope for a life of ease and luxury, but of hardship and luxurious life. "I will show him how many great things he must suffer for my name's sake." Paul accepted the challenge. He suffered awfully, fearfully. But he gloried in his suffering. He did it gladly, for the sake of Him who purchased his soul from sin and death. Right to be either the sufferer or the sufferer's superior in this world are not worthy to be compared with the glory that shall be revealed in us in the world to come. Let all those who are at ease in Zion rouse themselves from the sleep of indifference. The call for heroes is as insistent as ever. There is plenty of work for men and women of blood and iron. The Christian is not easy. There are plenty of opportunities for resisting unto blood. Many occasions for tears will come. Take up the cross in order to follow Christ. Without sacrifice the world can not be redeemed. Sacrifice is beautiful; it is glorious. The Cross is the glory of Jesus. The resurrection is the adoration of the angelic host above. He that bears the cross after him, will share his glory with him.—[The Moravian.]

For the Herald of Truth

HISTORY OF THE PEACE MOVEMENT.

(Synopsis of Address given at Indiana Sunday School Conference, Sept. 14, 1905.)

By C. H. Smith.

The movement for universal peace began with Christ, the great Prince of Peace. Before him, no one taught that it was man's duty to love his enemies. Christ not only taught, but he lived out the principle. He refused to use force to extend his kingdom.

1905.

and to protect himself from his enemies. After him his disciples became nonresistant. The early church carried out the principle. Christians refused to fight. The union of church and state under Constantine was a great calamity for primitive Christianity. The church became a military church, no longer depended upon love, but upon force for its further extension. The example of the Old Testament of the crusades and the resulting military orders of the middle ages did much to strengthen the martial spirit among those who professed to be followers of the lowly and peaceful Nazarene. Outside of the Catholic church, however, there were always those, small sects usually, who tried to keep the church in its original purity. Among these were the Anabaptists, the Quakers, the Mennonites, and others. They organized religious societies during the Reformation that effectively protested against the use of force in settling disputes, national as well as individual, and who taught that war was always wrong and inconsistent with the gospel. For a while they were influential among those who were strong in the affairs of state, and they were persecuted for their refusal of their boldness, but much more for their lack of intellectual efficiency. As a result they have since then not done very much in the way of carrying on an aggressive peace propaganda. Theirs is the honor of being among the first to stand for the principle, but the Quakers who came later have done much more to influence the great movement among the nations for universal peace. Not much was done during the fifteenth or without the Christian church as a body until the beginning of the last century. Then the peace sentiment began to crystalize and take definite shape in the form of peace societies. The movement has grown rapidly and especially so during the last decade. To-day there are national peace societies in almost every civilized country of the globe. In addition there are many state, city, commercial and denominational organizations which have one common end in view—the abolishing of war. To this list must also be added several other bodies, semi-official in their nature and international in their extent, which are laboring in the same cause—the International Union, the International Law Association, the International Peace Congress, all three of which met in Europe during the past month.

Men, as they become more humane and reasonable, see that war is a relic of barbarism. War is expensive, unreasonable, ineffective, unnecessary, unjust, opposed to the highest interests of mankind and utterly inconsistent with the spirit of the gospel.

THE MASTER IS COMING.

Sel. by E. M. Shellenberger.

They said, "The Master is coming
To honor the town to-day;
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the great Divine?

And straight I went to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore
And I said, "I cannot listen,
Nor help you any to-day;
I have greater things to attend to."
And the pleader turned away.

We are inconsistent in our teaching and preaching. While we depreciate wars, yet we do much, sometimes knowingly, but more often ignorantly, to foster the war

HERALD OF TRUTH.

spirit, without which wars could not be fought. We arm our boys with toy pistols and dress them in soldiers' cap and coat. In our public schools, our universities and even in many Sunday schools we people of America organize them into brigades, arm them with real guns and drill them in the actual art of war. In our national songs we fill their hearts with false ideals of patriotism. We teach them not only to love "the land of the noble free," but too often "the army and navy forever," right or wrong. Even our church music very often sings of much of the battle hymn. We need to be filled with the right kind of patriotism. Every American should love his country. But to love one's country does not mean that one must hate every or any other country.

Although the Christian church has done nothing formally nor in an official capacity to help the cause, yet it is only the regenerative power of the gospel of Jesus Christ that has made possible the higher standards of national ideals and human brotherhood that are beginning to prevail.

There are some of the forces still making for war. They are counterbalanced, however, by the influences for peace.

The peace movement has already received formal official recognition. The most significant event for the cause was the calling of the Hague Conference which resulted in the establishment of a permanent court of arbitration for the adjudication of international quarrels. This court has already settled three cases, thereby averting three possible wars and has gained great prestige. It is only a question of a few years when the court will be in perpetual session.

Another probable result of the meeting at the Hague is found in the thirty obligatory treaties which have in recent years been entered into by different nations. Over half of these treaties are already in force. The parties to these compacts pledge themselves to submit their disputes to the Hague Court.

The brightest achievements of the peace movement lie in the future. One year ago President Roosevelt promised the International Parliamentary Union, then in session at St. Louis, to call another Hague Conference after the close of the Russo-Japanese war. The war is now ended and it is likely that the conference will be called. At that time I doubt not, another great step will be taken in the direction of universal peace.

- CONFERENCE - NOTICES.

General Conference.

The Lord willing, the General Conference will be held at Berlin, Ont., beginning Nov. 16, 1905. Information as to rates, etc., will be announced later.—Committee, David Plank, David Garber, Aaron Loucks.

NOTICE

The reception committee of the General Conference to be held at Berlin, Ont., Canada, in November, will arrange to meet at the station at those coming by rail, if notified. Those who desire to be met will kindly write to any of the undersigned, stating time and date when they expect to arrive.—*Prs. S. S. Bowman, Benj. Shoemaker, Eli Shantz, David Shuh, Simeon Brubacher*, Berlin, Ontario, Canada.

GENERAL CONFERENCE NOTICE.

The Eastern Canadian Passenger Association has granted reduced railway rates to persons attending the General Conference to be held at Berlin, Ont. Tickets will be good from Nov. 11th to 28th from all points in Canada. The brethren and sisters who expect to attend will kindly buy a single-rate ticket to Berlin and ask for a Standard Convention certificate, which will be signed at the conference by the secretary. This will entitle the holder to the reduced return rate. Reduced return rates will not be given to any but Berlin tickets.

M. C. CRESSMAN, Sec'y.

MARRIAGES.

Eash-Anacker.—On the 19th of October, 1905, at 8:30 p. m., in the Home Mission Hall, 145 W. 18th St., Chicago, Ill., Bro. Amos Eash to Sister Anna Anacker. Bro. Eash was a worker at the Mission last year, while Sister Eash is one of those who was happily converted several years ago through the instrumentality of the Home Mission and has been a faithful worker ever since. They live a lowly life from the Mission and assist us greatly in the work. We wish them God's richest blessing in their new relation.

HOME MISSION.

Kreider-Hollinger.—On Oct. 24, 1905, at the home of the bride, in Lancaster Co., Pa., by Bro. N. L. Landis, Daniel H. Kreider and Emma W. Hollinger, all of the above county.

Bucher-Diller.—On the 25th of October, 1905, at the home of P. D. Diller, in the vicinity of Bluffton, O., by Bro. J. B. Baer, Daniel C. Bucher and Susan Diller.

Nisley-Reist.—On the 25th of October, 1905, at the home of the bride in Lower Rapho Twp., Lancaster Co., Pa., by Bish. Jacob N. Brubacher, C. L. Nisley and Mabel N. Reist, both of the above mentioned locality. They left after the wedding dinner for Boston by way of Philadelphia.

Dochterman-Weaver.—On the — of October, at the home of A. D. Metzler and family, in E. Lamper Township, Lancaster Co., Pa., John M. Dochterman and Lizzy K. Weaver, by Bish. Isaac Eby, of Kinners.

DEATHS.

Good.—On the 29th of October, 1905, at the home of Daniel Bonhour, near Bowmanville, Lancaster Co., Pa., of dropsy, Bro. Isaac Good, aged 86 years. He was a member of the Old Mennonite church, and unmarried. Funeral services, Nov. 1st. Burial at Bowmanville Old Mennonite burying-ground. Services by Abraham Gehman and Bish. Benj. Weaver.

Yoder.—On the 3d of October, 1905, in Lagrange Co., Ind., after suffering for about 18 years of rheumatism, Sister Fannie Zook, beloved wife of John H. Yoder, aged 71 Y., 7 M., 14 D. Her marriage took place in Wayne Co., Ohio, March 12, 1857. In 1859 they moved to Noble Co., Ind., and in 1872 to Lagrange county, where she spent the remainder of her life. She leaves her husband, three sons, three daughters, four grandchildren, and many other relatives and friends to mourn their loss. She united with the A. M. church in her youth, and lived a consistent life, beloved and respected by all who knew her.

Hertzler.—On the 30th of October, 1905, near Landsville, Lancaster Co., Pa., of apoplexy, Bro. Jacob H. Hertzler, in the eighty-first year of his life. His wife died a little over a year and a half ago. Five children, a brother and sister survive him. He was a respected and worthy member of the Old Mennonite church. Funeral was held on Nov. 2d in the Mennonite M. H. at Salunga, Intermat at Landsville. He enjoyed a large circle of acquaintances and friends.

Moser.—On the 30th of October, 1905, in the Sonnenberg congregation in Wayne Co., Ohio, after a lingering illness, Verena, wife of Daniel Moser, aged about fifty years. She is survived by a sorrowing husband and a large family of children. She was buried at the Sonnenberg M. H.

Kindig.—On the 10th of Sept., at his home near Medina, Ohio, Bro. William Kindig, aged 78 Y., 7 D. He came to Ohio from Bucks Co., Pa., in 1849, and in 1850 was united in marriage with Sarah Overholt. The union was blessed with eight children. He was a faithful member of the Mennonite church for 52 years. Funeral services were held at the Guilford M. H. by J. A. Buchwalter and N. A. Lind.

King.—Nancy Newcomer King was born in Columbus Co., Ohio, July 18, 1826; died at the home of her oldest son in Smithfield Twp., DeKalb Co., Ind., Oct. 15, 1905, aged 79 Y., 2 M., 27 D. In 1848 she, with her parents, moved to DeKalb Co., Ind. She was the eldest of a family of eleven children. Oct. 25, 1848, she was united in marriage to Isaac King. To this union were born seven children. The husband and three children have preceded her to the eternal world. She united with the Mennonite church and continued a faithful and consistent member to the end, and died in the triumphs of a living faith. She leaves, to mourn the loss of an affectionate mother, grand-mother and sister, four children, eleven grandchildren, two sisters, three brothers and a large circle of friends. The funeral took place on Oct. 17th. A brief service was conducted at the home by Bro. Eli Stoffer, and at the U. B. church in

Hamilton by Bro. David Street, of the Presbyterian church. Interment at the Hamilton cemetery.

Good.—Died of old age, at the home of his son-in-law, in Jasper Co., Mo., on the 26th of October, 1905, Noah Good, aged 85 Y., 2 M., 15 D. He was born in Fairfield Co., Ohio, Aug. 11, 1820; married to Frances Culp on the 16th of December, 1841. His companion and four children preceded him to the world beyond. One son, five daughters, forty grandchildren and thirty-nine great-grandchildren survive him. Funeral services on the 28th at the White Hall M. H. by the brethren Joseph Weaver and James Hamilton. Text, Job 14:14. Buried in Weaver's graveyard, in the presence of many neighbors and friends, to pay the last tribute of love to a father and friend. B. W. B.

Laman.—Joseph Laman was born in Pennsylvania, Feb. 28, 1832; died in Allen Co., O., Oct. 29, 1905, aged 73 Y., 7 M., 29 D. He, with his parents, came to Fairfield Co., O., when he was four years old, and at eighteen to Allen Co., O., where he spent the remainder of his life. He married Mary Magdalena Steman, Oct. 10, 1852. To this union were born nine children. Five sons and two daughters survive him. There were also born 46 grandchildren, of whom 39 survive, and 10 great-grandchildren, all living. A bereaved wife, with whom he lived 52 years, three brothers and four sisters also survive him. Also many relatives, friends and neighbors mourn the death of one whom they all highly esteemed. He had made no profession that in his life he was upright, honest and strictly moral. He was a man, but died, when he became deeply concerned about his salvation and began to call upon God for mercy, and though he had a wonderful struggle until peace came to his soul, we now have reason to believe that he was truly converted and in accordance with his request and confession of a living faith in Christ he was baptized and received into church fellowship, which caused joy in many hearts. Then he began to admonish his children that they, too, should become Christians, which made such an impression on his oldest son that he gave the promise to his father that he would spend the remainder of his days in the service of God and meet him in heaven. May God bless him and give him grace to fulfill his promise, and may the conversion and death of Bro. Laman reach out as a loud call to many unconverted souls, to prepare and meet their God in heaven. His funeral, at the Salem M. H., on the 31st of October, was largely attended. Services were conducted by Moses and C. B. Gammann and J. M. Shenk from Num. 23:10. "Let me die the death of the righteous and let my last end be like his."

Good.—On the 23d of Oct. 1905, at his home near Bowmanville, Lancaster Co., Pa., of a complication of diseases, Bro. Peter B. Good, aged 81 Y., 8 M., 23 D. He was a faithful member of the Mennonite church for a number of years. In his later years he retired from active life. Funeral services on the 26th at the house by Henry Good and at the meeting house by Noah B. Bowman in English and by Bish. Jacob N. Brubacher in German from the words, "It is finished." Interment in the Pine Grove cemetery near Bowmanville. Peace to his ashes. BY HIS NEPHEW.

MENNONITE ORPHANS' HOME.

Report for October, 1905.

M. E. & B. B. Elkhart, Ind., \$42.38; E. Miranda, Lippitt, O., \$41.10; J. King, Liberty, Mo., \$5; Wm. Getzler, Chicago, Ill., \$6; J. B. Musser, Thompsonstown, Pa., \$3; Sister W. Liberty, O., \$6.80; Elvina Steiner, Beaverdam, O., \$4; Fred Geiger, Bluffton, O., \$1; Brother W. Liberty, O., \$1; Clerk of Courts, Bellefontaine, O., \$4.70; A. P. Shenk, Denbush, Va., \$1; Auditor Paulding Co., O., \$2.9; K. Krimm, Bellefontaine, O., \$1.50; John Hess, Chicago, Ill., \$6; sale of milk, etc., for October, \$16.12. Total, \$141.66.

Articles contributed: Friends in Idaho and Oregon; Hannah Osterstock, Akron, O.; Eli Yoder, Urbana, O.; Annie Riehl, Lewisburg, Pa.; Amos Good, Beaverdam, O.; Paul Moses, Goshen, Ind.; Sam. Herschberger, Urbana, O.; J. King, Urbana, O.; West Liberty, O.; Mrs. King, S. P. Yoder, Lizzie Yoder, E. Walzer, Mrs. R. Detweiler, J. Y. King, E. J. Riehl, B. F. Umbel, Lillie Riehl, Jacob Plank, L. L. Lantz, E. E. Aigner, M. S. Yoder, Mrs. Shenk Zook, Mrs. Foust, Joe Yoder.

Number of children in the Home, 48.
Gratefully acknowledged.

A. METZLER, Supt.

West Liberty, Ohio.

Annual Meeting, M. E. & B. Board.

The annual meeting of the Mennonite Evangelizing and Benevolent Board will be held at Berlin, Ont., Nov. 14th and 15th. The sessions will be opened with a mission sermon on Tuesday, Nov. 14th, at 10 a. m. All members of the board of directors and district members, and all brethren

and sisters who are interested in the mission work of the Mennonite church, are urged to be present at all the sessions of this meeting, as important business will be transacted.—By order of the Executive Committee of the M. E. & B. Board.
C. K. HOSFELDER, Sec.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GARRY L. McDONOUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author.

Joseph H. Wenger, South English, Iowa.
Also agent for the Wenger History, \$1.25 postpaid.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measure are so simple, any one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

We Solicit Your Order

FOR THE FAMILY ALMANAC

For 1906

The new Family Almanac is fully equal, if not superior to any former issue. It is without question, the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy postpaid					\$	
12 copies	"	"	"	"	..	.15
25 "	"	"	"	"	..	.30
100 "	"	"	"	"	..	1.50
1000 "	"	"	"	"	..	2.50
2500 "	"	"	"	"	..	1.25
5000 "	"	"	"	"	..	7.50
10000 "	"	"	"	"	..	12.50

Send your order at once enclosing the proper amount with name to insure prompt attention. BE SURE TO STATE WHETHER YOU WANT ENGLISH OR GERMAN ALMANACS. Address all orders to

Mennonite Publishing Company
Elkhart, Indiana.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 16, 1905.

Vol. XLII. No. 46.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Let us see that our zeal gives light as well as heat.

The Herald of Truth from now until Jan. 1, 1907, for only \$1.00.

Missionary H. R. Voth reports that during the past eight months he has preached 220 times, made 300 visits and traveled 5,000 miles. This certainly shows a good record of activity in the work.

Communion services were observed in the Zion Mennonite congregation in Allen Co., Ohio, on Sunday, Nov. 5th. Bro. Noah Blosser of the New Stark congregation in Hancock county was present and conducted the services.

Five missionaries, laboring in China, at Lienchow, a town of about 12,000 people, situated in the western portion of the province Kwang Tung, at the head of the Gulf of Tongking, were cruelly murdered about the first of November.

And now some of the papers and magazines wake up to the fact that the life insurance companies are not the economic factors that they are popularly supposed to be. Are the views expressed by the Mennonite church on life insurance behind or before the times?

The Mennonitische Rundschau, our German paper, is gaining friends and the list of subscribers is increasing. It brings the news from the Mennonite settlements throughout the world. It is a sixteen-page weekly and bears an excellent reputation with its readers.

Deacon Ordained.—The Vincent congregation near Spring City, Chester Co., Pa., met last Monday for the purpose of ordaining a deacon, to fill the place occupied by William Good, who died some time ago. The lot fell on Israel Good, who was accordingly ordained. May God fit him for the position and bless him in the work.

The new meeting house at Elizabethtown is completed and will be opened for service

on Thanksgiving day, in the afternoon, if the Lord will. The brethren and sisters there have organized a weekly Bible reading, which, after the house is opened for service, will be held in the meeting house.—Cor.

Be Careful.—In the general newspapers of the day we notice that since the hunting season has opened an unusual number of very sad and distressing accidents have occurred by the careless handling of firearms. All who engage in that kind of sport should be very careful. The taking of a life or the making of a life-long cripple in such a way is indeed a serious matter.

If we love Jesus we will be not only not ashamed to confess him at all times and places, but we will count it a privilege to say and show that we love him. When little ten-year-old Joseph Gregg, in his childlike devotion, wrote that wonderful hymn, "Jesus, and shall it ever be, A mortal man ashamed of thee?" he gave to the world one of the most beautiful expressions of what true love for Jesus is, that the world has heard since the days of the apostles. Shame, as well as fear, is cast out by love.

A Family Reunion of the children and grandchildren of Peter Loucks was held at the home of Pre. Jonas Loucks near Wakarusa, Elkhart Co., Ind., on the 1st of November, 1905. About sixty guests were present, among them Peter Loucks of Kansas and Isaac Loucks of southeastern Nebraska. The afternoon was profitably spent in singing, prayer and several appropriate and edifying talks given by the ministers present, and by the grace of God we believe it was a season of spiritual edification to all present.

Articles for Next Number.—We have several important articles which we have to hold over for next week. Among them is an article on the "Governmental Relations of Bishops and Ministers to their Congregations," by Bish. David Burkholder of Napanee, Ind. This is an article written in compliance with a decision of the Indiana-Michigan Conference in their recent session in October, and we feel confident that it will be read with interest by all who have a desire to see the welfare and prosperity of the church promoted and maintained.

While this issue of the Herald lies before the readers the Mennonite Evangelizing and

Benevolent Board and the General Conference will be in session at Berlin, Ont. Let the whole church unite in prayer for those who meet at this time for deliberation upon questions affecting the cause of Christ in this and other lands, that all the zeal, devotion, love, talent, and influence that will be represented there may be directed by the Holy Spirit that the cause of Christ may be advanced, and that strength-engendering and strength-preserving, cordial unity may be fostered.

One of our Western conferences, in deciding upon an expression of their sentiment in regard to the subject of missions, allowed and sanctioned the declaration that "Christ was the greatest foreign missionary that ever visited this globe." We always understood from the Savior's own teachings that he had been sent only to the "lost sheep of the house of Israel" (Ref. Matt. 10:6; 15:24). Overdrawn testimonies always weaken rather than strengthen the evidence. We may be in error, but to us the expression seems inapplicable, and to say the least, inappropriate.

Elkhart county is said to be the best county out of nineteen in which E. D. Goller has labored in the Sunday school cause. He also says that for a long time Elkhart county has been one of the best counties in Indiana in Sunday school work. We are glad for this testimony, as for nearly forty years our efforts have been directed towards building up the Sunday school cause in this county, and if our feeble efforts have been instrumental in helping to make Elkhart county what friend Goller says it is, we have at least some evidence that our work has not been without fruit.—F.

Sold.—The Mennonite meeting house in Branch Co., Mich., was sold last week by the committee appointed at the recent session of the Indiana-Michigan Conference, to the Mennonite Brethren in Christ for \$650. The brethren Jacob Christophel and N. S. Hoover had the matter in hand and at the request of those desiring to purchase it was put up at public auction and sold. The congregation there had been decimated by removals and deaths until only one family, Bro. D. F. Beery and wife, are left, and the house needing repairs, it was thought best to dispose of it in this way.

Thanksgiving Day.—President Roosevelt has issued a proclamation, appointing Thurs-

day, Nov. 30th next, as a day of thanksgiving throughout the United States. After the usual preliminary remarks he says: "Therefore I now set apart Thursday, the 30th day of November, as a day of thanksgiving for the past and prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and in rendering thanks unto the Most High for the manifold blessings of the past year, consecrate themselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it, and of those who preserved it. —By the President, Theodore Roosevelt."

In one of our German exchanges we find the following: "A reader from Reading, Pa., asks the Christian Herald, published in New York (a paper largely read by certain classes of our Mennonite people), if it was necessary to practice feet-washing in accordance with the 13th chapter of the Gospel of John, and with sorrow (says the editor) we read in Our Mail-Bag the answer. It was as follows: When it is necessary to perform this service, or any other, for a brother we ought to do it, but we should not make it a church rite." We believe when we read John 13 and consider what Jesus himself says in conclusion of the ceremony, we have no way out. In verses 14-17 he says to his disciples, "If I, then, your Lord and Master, have washed your feet, ye also ought (German, shall) to wash one another's feet, for I have given you an example that ye should do as I have done to you. * * * If ye know these things, happy are ye if ye do them." —[Rundschau].

More Missions.—On the mission page of this issue we have an interesting contribution from Bro. J. A. Ressler on the subject of "More Missions." This article comes fresh from the field of labor and we would commend it to the careful perusal of all who are interested in this subject. The view on this subject, as presented by Bro. Ressler and the brethren of the Dunkard church, is no doubt the correct one, and the only method by which the mission work among the heathen can be made a success, and the only method, too, by which many of the difficulties in the way of really Christianizing heathenism can be overcome. We have not met with anything that meets our approval so fully, and which expresses our own views so far as we are able to judge of these conditions, as this letter does, and we are so much the more pleased because it comes to us with the sanction and entire acquiescence of our own missionaries in India: and we hope that our Evangelizing and Missionary Board (which has charge of this work), in their deliberations at the meeting during the present week may be filled with that measure of grace, wisdom and forethought which will enable them to adopt such measures as will accomplish the best results and the greatest good in our efforts to plant the principles of Christianity

practically and effectually among those from whom the light of God's love has been hidden so long.—F.

Conditions in Russia.—With the concessions made by the Czar of Russia to his people, with the view of improving the political conditions in his country and pacifying the discontented and anarchical factions, there appears to have broken out an actual "reign of terror" all over the country, and instead of improving conditions, they, for the time being, have actually become worse, and bloodshed and devastation prevails to the extent that thousands of lives and an incalculable amount of property are destroyed, and suffering and sorrow beyond conception are prevailing.

In his effort to reconstruct the government, or to construct a government embracing the principles of representation and in which the voice of the people shall be recognized in the affairs of the country, with all his good intentions in this direction the Czar has failed to meet the demands of a large part of the populace. While he did well and gave them probably more than they can use to their own benefit or to the good of the country, they are not satisfied and manifest their dissatisfaction by open revolt and the destruction of both life and property. It is even now a question as to what the outcome yet may be. It seems the ideas of the revolutionists are so far from the right methods of government that a peaceful solution of the great problem is impossible, and bloodshed and carnage are the result.

In these revolutionary developments the Jews, who as a people have been much abused in that country during the past years, have again become the target against which the rage of the revolutionists has been especially directed, and thousands have been massacred. The greatest excitement prevails in many cities. There is some intimation that President Roosevelt, who was so large a factor in establishing peace between Russia and Japan, may again take some action in behalf of the persecuted Jews. God hasten the day when wars, bloodshed, destruction and anarchism with its legion of twin brothers and first cousins, may cease and the olive branch of peace may overshadow all the governments and all the people in the world. For this may all God's people devoutly pray.—F.

Bible or Science?—That the Bible account of the origin of the human species has been questioned by many people is a well-known fact. That many people doubt that the garden of Eden was the "cradle of the human race" and that Adam and Eve were the first parents of the human family, is not so well known. An expedition was sent by Morris K. Jesup to the North Pacific coast in Asia and America to make a scientific investigation as to whether man came here from Asia or the people in Asia came from America. This expedition, after the expenditure of a large sum of money in an

elaborate investigation, the results of which are soon to be published in twelve large quarto volumes, has decided that all the evidences at hand favor the theory that Asia was peopled from America. This was the conclusion arrived at after seven years of study and investigation among the tribes of northwest America and Siberia. I would not belittle the scope of these investigations or the possible use they may be, in a general way, to science. No doubt much knowledge has been gained, knowledge that in due time will simply aid another scientist to prove that the exact opposite of the above mentioned conclusions is correct, and that the Bible account is true. It sometimes seems to me that the apostle Thomas must have been made of the stuff of which many scientists are made. Until they can see and feel they can not believe. The trouble is that so many think they can see and feel and that they know, only to have their ideas and their knowledge refuted by others. Meanwhile it is a remarkable fact that in due time another scientific "fact" that was contrary to the Bible has, in due time, been found to be no fact, but supposition based upon an imperfect knowledge of things, and the final conclusions are in harmony with the Bible. These investigations are not without great value, inasmuch as they serve in the end to establish rather than refute, Biblical statements, but the gropings of science are often a long and laborious way to light, because it seems that so many start out with the idea that the Bible is wrong or at least they do not place more weight upon its statements than upon any other, and going out on a theory of their own seek for scientific facts or evidences to support their views, just as some erratic beings have certain religious beliefs and seek to make the Bible support their beliefs. If life were longer the long way might be interesting, but too much valuable time is spent by many in chasing will-o'-the-wisps across the world's wastes and death finds them in the midst of darkness following the little light of their own creation, with the light of heaven and God's word far in their rear and unthought of.

The American Bible Society.—Most of our readers know who and what the American Bible Society is. Through its good work it has been brought about that we can buy a complete New Testament for the small sum of 5 cents, and a complete Bible for 20 or 25 cents. Through the work of this worthy society the Bible and New Testament have been translated and published in many different languages and in one year over one and a half millions of Bibles and New Testaments have been printed and distributed in the different languages and in the different countries. Through the work of this society thousands upon thousands of destitute families and individuals have been supplied with the word of God. One of our Russian brethren who came as deputy from his home congregation in Russia to this country, related that when they had to leave

their country for the sake of full religious liberty, when they arrived in this country and disembarked from the vessel at Castle Garden the Bible distributors stood ready there and gave to each individual a copy of the New Testament printed in his own language. Behold the contrast! In their former home they could not stay because of their firm adherence to the teachings of the New Testament; here in America, where they sought new homes in which they could serve the Lord without hindrance or molestation, their first greeting was the blessed gospel as a free gift, and their hearts rejoiced that as strangers they should meet, in this strange land, with a reception like this.

In the years past we as a church in our various congregations held collections for the American Bible Society, so that the word of the Lord might be distributed abroad among all nations, and if in those years we did not do any personal missionary work, we still in this way did a little something to help along in the great work of evangelizing the world.

The board of managers of the Bible Society makes an earnest appeal to the Christian churches for help. They say their reserve funds have been entirely exhausted. During the last four years they have drawn from these surplus funds \$30,000 a year, and unless they receive liberal help from donations, contributions, church collections, individual bequests, etc., "ruinous retrenchment in its benevolent work must immediately follow."

We therefore suggest that our Mennonite congregations, individual members, Sunday schools, etc., in their contributions to different benevolent causes also remember the Bible Society and give a portion of their gifts to this great work. Any one feeling prompted by the spirit of love to contribute to this cause, can send it direct to the American Bible Society, Bible House, Astor Place, New York, or if they prefer to send it to the Mennonite Publishing Co., or to the Herald of Truth, we will gladly receive it, report it in the Herald and remit to the society. We feel the cause is a worthy one, and as we all have shared and are constantly sharing in the benefits of the society, we should also aid in promoting the good cause by our contributions.

PERSONAL MENTION.

Bro. John M. Kreider of Palmyra, Mo., preached at the Strasburg Mennonite meeting house on the evening of Nov. 8th.

Pre. P. P. Hersberger of Seward Co., Neb., visited in Holmes Co., Ohio, and preached in the Union meeting house on the evening of Nov. 2d.

Bish. E. A. Mast and Pre. N. M. Slabach of Howard Co., Ind., went to Moultrie Co., Ill., to spend Sunday, Nov. 5th, with the brotherhood near Arthur.

Bro. Andrew Good of Nebraska held services in the Antioch congregation near Nampa, Idaho, on the 22d of October, 1905. The services were well attended.

Bish. John E. Kauffman of Mattawana, Pa., spent Saturday and Sunday, Nov. 4th and 5th, with the congregation near Baldwin, Maryland, and officiated at their communion.

Pre. Joseph B. Lehman of Upland, California, preached at the Mellinger meeting house on Sunday, Nov. 5th, and in the evening at the Old Mennonite meeting house in Lancaster City.

Pre. Yost Miller, of the Shore congregation in Lagrange Co., Ind., spent Sunday, Oct. 29th, with the brotherhood in Allen Co., Ohio, and conducted several meetings at the Salem M. H.

Bishop John Nice of Morrison, Whiteside Co., Ill., passed through Elkhart and spent Thursday night of last week here. He attended the Bible reading at the Elkhart meeting house on Thursday evening.

Bro. J. M. Shenk of Allen Co., Ohio, returned last week from his trip to Oregon, where he had gone to attend the Mennonite conference near Hubbard, Oregon, Oct. 2-4. He also visited congregations in Colorado and Kansas.

Bro. John Stutzman and wife of Topeka, Ind., and Bro. Jeff. Noffziger and wife of Waseon, Fulton Co., Ohio, visited Elkhart on the 7th of November and made a pleasant call at the Publishing House. Bro. Stutzman has two sons residing in Elkhart.

Bish. David Peachey of Millin Co., Pa., visited in Lancaster county during the first week in November and conducted a meeting held at the home of Isaac N. Stoltzfus on the 1st inst., when a number of converts were received into church fellowship by water baptism.

Pre. J. J. Plank and family have left their former home in Washington Co., Iowa, and moved to Illinois, where they expect to make their future home. No doubt the brother and his family will be missed in the congregation they have left, but will also be an encouragement and help to those with whom they will worship in the future.

The house of Christian L. King, of near Interchurch, Lancaster Co., Pa., was destroyed by fire on the night of the 25th of October. The origin of the fire is a mystery. With the assistance of the neighbors, who soon gathered, a considerable part of the household effects was removed and saved. He will build a new house at once.

Pre. Henry G. Angelmeyer, Pre. Aaron Freed, accompanied by their wives, and Bro. A. M. Moyer of Bucks Co., Pa., left their homes on the 7th inst. on a trip to Lancaster

Co., Pa., to visit congregations in that district. We hope they may have a pleasant and profitable time while they sojourn with the brotherhood in the latter county.

Sister Rose Lambert, who during most of the time since her return from the mission field in Hadjin, Turkey, has been engaged in visiting various congregations in Kansas, Nebraska and Iowa, will spend (if the Lord will) the 19th, 20th, 21st and 22d of November with the congregations in the vicinity of Wellman, Washington Co., Iowa. She has had an interesting trip through the states mentioned.

Bro. M. B. Fast, editor of the Mennonitische Rundschau and the Christliche Jugendfreund, our German weekly and Sunday school paper, respectively, accompanied by his wife and daughter, left a week ago for a trip to Nebraska and Dakota. He writes under date of Nov. 6th that in Nebraska they had rain and cold, with bad roads, etc. We hope the rest of his stay may be more pleasant.

Bro. A. B. Kolb, editor of the Herald of Truth and Young People's Paper, is at present sojourning in the parental home, near Berlin, Ontario, where he expects to attend the meeting of the Mennonite Evangelizing and Benevolent Board during the present week and also the General Conference. Any business of the Mennonite Publishing Co. entrusted to him will receive prompt attention.

Bish. John K. Yoder of Wayne Co., Ohio, is said to be suffering from bodily afflictions and is not so well as he has been in the past. The aged brother has stood the storms of life for a long time and has been an active worker in the church for many years; but the time may soon be when from the trials and conflicts of life he may be called to the scenes of triumph and glory, where there are eternal joys awaiting the faithful.

The Hutterite Brethren, who live in communities, about two years ago, secured 4,000 acres of land near Dominion City (Canada), for the purpose of planting a community of their brethren there. About six months ago they decided to abandon their project, as they could not secure a sufficient number of their people to join them there. Those who had already moved to the new place, returned to their former homes. — [Rundschau].

The brethren Bish. David Westerberger and Pre. Jacob Ebersole, accompanied by their wives, of Lebanon Co., Pa., were making a tour, visiting the several congregations in Bucks and Montgomery counties during the last and this week. Appointments were made for them beginning at Doylestown on the 8th and closing on the 13th at Skippack. Visits of this kind are beneficial to both the congregations visited and the visitors.

HERALD OF TRUTH.

Thursday, November 16, 1905.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia, Canada and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

His Life.—We have just received a copy of a new book, "His Life," or the life of Jesus in the words of the four Gospels. This book is useful and profitable, as it contains only the words of the Gospels according to the American revised New Testament. It is so arranged by the authors (three ministers of Oak Park, Ill.) that as near as human knowledge is able it gives a connected and consecutive history of the life of Christ. The book is four by six inches, contains 226 pages and is bound with paper cover. Price by mail, prepaid, 14 cents per copy. It will be a good book for rewards to Sunday schools, and in quantities we will supply them at 10 cents per copy, purchaser paying transportation. We hope to receive many orders.

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Baldwin, Md., Nov. 7, 1905.—On Oct. 14, Bro. Irvin R. Detweiler came here and visited among the brotherhood and remained until the 20th, when he took the train to Hagerstown, Md. While here he preached every night during the week except one, and twice on Sunday. On Monday night, Oct. 23d, his sermon was on India. Many people wanted to hear how the work was prospering in India. The house was nearly filled. One confession was made, but on account of her husband disliking the bonnet she has not yet been taken into church fellowship. Nov. 5th Bro. John E. Kauffman held communion at the Long Green Mennonite M. H. All except four members participated in the communion. From this place he went to Warwick Co., Va., to hold communion there.

COR.

Hesperia, Cal., Nov. 1, 1905.—We have had "seasons of refreshing" during the visits of quite a number of brethren and sisters from Kansas, Nebraska, Oklahoma, Illinois, Ohio, Pennsylvania and Tennessee, numbering about eighty persons, during spring and summer. Among the ministers were the following: Andrew Good, J. F. Brunk, T. M. Erb, J. S. Shoemaker and N. Z. Yoder of Tennessee. A number of interesting meetings were held. Two precious souls were added to the church by baptism. We have also another applicant, who will be received later, and one who was willing to renew his covenant, making four in all. Joy must have been created in heaven as well

HERALD OF TRUTH.

as in our own hearts. On Sunday evening, Oct. 29th, we held communion and observed feet-washing, the latter being a strange service to Californians, but the congregation was very respectful during the observance of the solemn ordinances. Something peculiar occurred one evening when at the close of one of the meetings Bro. Brunk asked the question: "Who is willing to go forth and engage in mission work, if the Lord should give a Gideon-like evidence that you should go?" Five responded, which included virtually nearly the whole congregation in a sense. Well, we will say a hearty Amen, if it is God's will that this little mission church be scattered and five other campfires lighted instead of the one, even though our "colony plan" for India should fail. "Obedience is better than sacrifice." Our wisdom and good motives should always yield to divine wisdom. Yours for the Master, DAVID GARBER.

Tiskilwa, Ill., Nov. 7, 1905.—Bro. I. W. Royer came into our midst on the 28th of October and conducted a series of meetings in our place of worship, which, we must confess, God richly blessed, resulting in eighteen confessions and great encouragement to the brotherhood in general. On the evening of Nov. 6th the brother left for Kansas City. May God continue to be with him and bless his work. May he also be with the brotherhood in all the different congregations and bless his work everywhere. Brethren and sisters, pray for us and for all the saints. COR.

Wellman, Washington Co., Iowa, Oct. 25, 1905.—Communion services were held in the upper Deer Creek congregation. Nearly all the members were present and participated in the solemn services. The communion of the Lord's supper is certainly a most sacred and impressive service, and what a glorious sight it is to see a whole congregation giving their testimony of love, peace and pardon in partaking of the emblems of the broken body and the shed blood of Jesus. The love of Jesus binds us together and prompts us to a life of holiness and righteousness in Him who gave his life and shed his blood for our redemption. COR.

Ephrata, Lancaster Co., Pa., Nov. 7, 1905.—Dear Herald Readers:—"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Tit. 2:14). On the 28th of October at 6:30, our teachers' meeting was called to order by Dea. Sam. Metzler of this place. We had church services at 7:30 by Bro. A. D. Wenger of Millersville, from Matt. 11:28. Sunday school at 1:30 and church services at 2:30 by Bish. Benj. Weaver of Spring Grove, who spoke very forcibly on Acts 2:1-4. He reminded us that we should work together with one accord, and agreed with us that we ought to do more for the cause of Christ, and the up-building of the church. On the 20th Bro. Wenger was again present during the services and plead earnestly with the unsaved, and we trust the seed fell on good ground and will spring up and bring forth good fruit sooner or later. On Nov. 2d Bro. John Kreider from Missouri filled an appointment. His remarks were based on Luke 14:17. He plainly taught us that in the day of judgment no excuse will avail. We feel grateful toward our visiting brethren who were willing to come and break to us the bread of life and encourage us to labor more earnestly among those who have not

November 16,

yet accepted Christ. May God add his blessing. COR.

La Junta, Col., Nov. 10, 1905.—The Sunday School Conference here was much appreciated and enjoyed by the entire brotherhood as well as others of the vicinity who attended the meetings. Some thirteen of our brethren from abroad were with us, among them Bish. J. S. Shoemaker of Freeport, Ill., T. M. Erb of Newton, Kan., J. F. Brunk of Kansas City Mission, David Garber of California, J. C. Driver of Missouri, and Caleb Winey of Peabody, Kan. On Sunday morning, just before the hour of church service, T. J. Coopider and Sister Viola Yoder of McPherson, Kan., were united in marriage at the residence of J. M. Brunk by J. S. Shoemaker. On Sunday evening, communion services were held in the meeting house in the presence of a deeply interested congregation. Many who had never witnessed the ordinance of feet-washing were present. The members of the La Junta Mennonite congregation are at peace with one another. They number forty-one members, and after Bro. D. S. Brunk arrives, who expects (D. V.) to locate here Jan. 1, 1906, we will have five ministers and one deacon. R. J. H.

For the Herald of Truth.

SUNDAY SCHOOL MEETING.

The first Sunday School Meeting at this place was held in the Diller meeting house near Newville, Cumberland Co., Pa., on the 2d of November, 1905.

Morning session opened at 9:15. Devotional exercises were conducted by Pre. Abram Burkholder. J. M. Herr was chosen moderator. Elam Zimmerman and Grace E. Herr were appointed secretaries. The purpose of the meeting was then presented by John B. Seitz. Noah H. Mack delivered an impressive sermon on "The Ideal Man," from Eph. 5:26, 27.

"The Greatest Need of the Sunday School," was discussed by B. F. Zimmerman and J. D. Burkholder.

The afternoon session was opened at one o'clock with devotional exercises by I. R. Detweiler of Topeka, Ind.

The question, "How to secure and hold pupils in the Sunday school?" was taken up by J. H. Rupp and Elam Zimmerman.

"Our Young People—their Opportunities," was discussed by Samuel Hess, and "Their Responsibilities" having been assigned to Henry Berkheimer, who was absent, the subject was responded to by I. R. Detweiler.

"Aim in Teaching," was next presented and commented on by Henry L. Burkholder. All these subjects were well discussed and we present herewith some thoughts gleaned from the talks.

The purpose of the meeting is to gain inspiration, build up and strengthen the Sunday school cause; to learn more of the ideal life and how to reach and hold pupils in the Sunday school work and how to maintain unity.

The ideal life is to live the Christ life; to teach this life we need to be born again and sanctified by the Holy Spirit, become separated from the world and live a clean and spotless life. We lose so much by complaining. The ideal life is resigned to the Lord's will and power. One of the greatest needs of the Sunday school is to have more consecrated workers, and to put forth a more determined effort, to be natural and filled with the Spirit of Jesus Christ.

The best method to secure and hold pupils in the school is to follow Christ's exam-

1905.

ple. "Practice what we preach." We should all be workers; do more personal work. Our conversation should always be seasoned with the word of God and be filled with the Spirit.

Parents are responsible for the opportunities of the young people; they should see that they build character. Young people have the opportunity to build up friendship, accept Christ and study the word of God while the mind is young and tender.

We can only consider responsibilities in accordance with opportunities. Individually we owe our responsibilities to God. Take away opportunities and we lose responsibilities. Whatsoever a man soweth that shall he also reap. Responsibilities are our opportunities to help others. It is not that we do not know our opportunities, but we fail to recognize the responsibilities. The one opportunity we all have is to rise higher in a spiritual life. Our weapon must be prayer. We should acquaint ourselves with the word of God, and put it to practice, and if we are mindful whenever these precious promises come we will have many opportunities to work for Christ. Paul says, "As we have therefore opportunity, let us do good to all men."

Teaching is leading others into the same relation of truth. Every teacher should have an aim or purpose in teaching. He should deeply feel the importance of his subject. He should be sympathetic. His aim should be to get the pupils interested, and his teaching would be more effective. He should teach the underlying principles and not depend too much on the Lesson Helps. He should aim to teach the Christ-life, which is the most beautiful and noble life.

In the evening Bro. I. R. Detweiler spoke regarding conditions in India.

THE SECRETARIES.

For the Herald of Truth.

CONFERENCE REPORT.

The Kansas, Nebraska, Oklahoma, Colorado, Idaho, California and Oregon Conference met near Hubbard, Ore., at the Hopewell M. H., Oct. 4, 5, 6, 1905. The opening exercises were conducted by Bro. David Hilty. The organization was then taken up and resulted as follows: Moderator, J. M. Shenk; assistant moderator, T. M. Erb; secretaries, R. M. Weaver and F. H. Hostetter; chorists, M. H. Hostetter and Sister Sarah Kurtz.

It was decided by the conference to divide the district, having two conference districts instead of one, as formerly, the Rocky Mountains being the dividing line.

Ques. 1. What relation do church ordinances have to our spiritual life?

Ans.—An ordinance is a religious rite or ceremony, ordained or instituted by the Lord to be observed and perpetuated by the believers in all generations of the church; the ordinance bears the same relation to the spiritual life as the bark does to the life of the tree, and what the leaves and the fruit are to the nature of that life, and what the signboard is to the road that leads to a certain place; they are outward signs of the inward work of grace and symbols of the believer's relation to God and to one another.

To ignore the ordinances is to disobey God's word, and the disobedience of God's word means death to spiritual life. Absolute obedience is the one great requirement to abide in the love of Christ (John 15:10), and the only condition giving assurance of eternal reward. Rev. 22:14. Also refer to Matt. 28:20; 1 Cor. 11:12; Heb. 9:1.

HERALD OF TRUTH.

365

Ques. 2. Should candidates for the ministry be examined? If so, to what extent?

Ans.—Yes; all candidates, both those who are called by the church and those who feel called, should be carefully examined to the extent that there is no doubt as to their qualification for the important duties of the calling; faithfulness and ability to teach are the two great requirements. These qualifications are acquired: First, by being Spirit-filled; Second, by careful study of God's word; Third, by the development of one's natural gifts and talents. Those who have charge of the work of ordaining ministers should, with the church, carefully and prayerfully consider this all-important work, looking to the inspired Word and the Holy Spirit for guidance. Refer to the Resolution of Ordination in "Rules and Discipline" of the church.

Ques. 3. The Western Field—its scope and possibilities.

Ans.—The scope of the Western field includes every city, village, hamlet, mining-camp, lumberman's camp and rural district west of the Mississippi River, and its possibilities are the establishing of Sunday schools, gospel missions and churches in every part of this vast territory, and the addition of hundreds, yea, thousands of souls to the church of Jesus Christ, all through the faithful, earnest work of his consecrated workers, accompanied by the power of the Holy Spirit. This conference would especially encourage the opening of gospel missions in various places on the Pacific Coast.

Ques. 4. Missions.

Ans.—To lead souls to Christ is the mission of every Christian; to establish missions means the sending of missionaries into the field and the willingness on the part of workers to go as laborers into the special fields to which the Lord has called them. Christ, the greatest forerunner, has left the globe, left the glories of his Father's house to bring salvation to all men and to impart to all who believe his divine nature and inspire us all with the true missionary spirit, inasmuch that we, like our Master, are willing to sacrifice all for the salvation of souls, and go into all the world and preach the gospel to every creature, as our Lord has commanded (Mark 16:15). Our talents, means and efforts should be enlisted in the cause of missions.

Ques. 5. Does this conference favor evangelistic work in tents?

Ans.—This conference favors the carrying on of evangelistic work in tents—yea, in any place and anywhere, wherever gospel work is needed, providing the same is carried on in accordance with the inspired Word.

The following officers were elected for the Home Missionary Board: President, L. L. Beck; secretary, R. M. Weaver; treasurer, J. G. Wenger.

The brethren D. G. Lapp, J. G. Wenger and C. D. Yoder were chosen delegates to the General Conference.

The following resolutions were adopted by the conference:

1. Resolved, That this conference recommend the organization of a General Mission Board, the entire church represented under one head, believing the same would lead to a more systematic and general extension of the various lines of mission work. This, we believe, should be effected by a willingness on the part of the present boards to be merged into one general board, the organization to be formulated or effected with the approval of the General Conference.

2. Resolved, That this conference favor the opening of a Mission Training School in

connection with the Kansas City Mission, provided this movement meets with the approval of the several conferences connected with said mission. Said school to be opened as soon as the Lord opens the way by furnishing the necessary means and instructors. This work to be established for the purpose of more thoroughly instructing workers in the doctrines of Christ and train them for more effective work along the various lines of mission work.

3. Resolved, That this conference approve of the movement to establish a sanitarium at or near La Junta, Col., and would advise that the incorporators, stockholders and officers of said institution be confined to members of the Mennonite and Amish Mennonite churches.

The following bishops, ministers and deacons were present:

Bishops.—J. M. Shenk, Elida, Ohio; A. Schreffer, Roseland, Neb.; J. S. Shoemaker, Freeport, Ill.; S. C. Miller, Windom, Kan.; J. D. Misher, Hubbard, Ore.; T. M. Erb, Newton, Kan.; David Hilty, Tampa, Idaho; C. Gerig, Albany, Ore.

Ministers.—Andrew Good, Roseland, Neb.; J. F. Brunk, Kansas City, Kan.; David Garber, Hesperia, Cal.; N. C. Yoder, Concord, Tenn.; N. Hersherberger, Hubbard, Ore.

Deacons.—J. G. Wenger, Harper, Kan.; J. B. Erb, Newton, Kan.; —Miller, Hubbard, Ore.

THE SECRETARIES.

For the Herald of Truth.

PERSONAL INFLUENCE.

By Jennie L. Spicher.

Influence is a power we exert over others by our thoughts, words and actions. We neither see nor hear it, yet consciously or unconsciously we exert it.

Future generations will feel the influence of our conduct. What we say will be transmitted in echoes that will never cease. The golden words that good men have uttered, the examples they have set live through all time. They pass into the thoughts and hearts of others and help them on the road of life. Their influence never dies. We live and we die, but the good or evil we do lives after us.

Shall our influence be for good or evil? For good? Then let no act of ours be such as could lead a fellow-mortal astray. It is a terrible thought that some careless word may start some soul upon the downward road. We cannot live to ourselves. We must be either a light to illumine, or a tempt to destroy. There is one record we cannot interline—our lives written on others' hearts.

How gladly we would review and write a kind word here, a generous act there, erase a frown and put in a loving word and a bright smile! Harshness would be erased and gentleness written. But, alas! what is written is written. Our actions go forth in the world freighted with their burdens for good or evil influence.

Rockton, Pa.

Let me go, why should I tarry?

What has earth to bind me here?

What but cares, and toils, and sorrows?

What but death, and pain, and fear?

Let me go, for hopes most cherished,

Blasted round me often lie;

Oh! I've gathered brightest flowers,

But to see them fade and die.

—[Sol.]

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W 18th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
Fort Wayne.—1408 Franklin Ave., Fort Wayne, Ind.
Lancaster.—462 Rockland St., Lancaster, Pa.
Canton.—1860 E. Tuscarawas St., Canton, Ohio.
J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

MORE ABOUT "MORE MISSIONS."

By J. A. Reseller.

We have been very much interested in a report on the South African Mission Field, by D. L. Miller and W. B. Stover, as published in the "Gospel Messenger" and the "Missionary Visitor." If ever our people think of opening work in Africa, especially in South Africa, this report in full will be a most valuable guide, as it represents the views of those who see matters in very much the same way as an experienced committee of our own people would. As this trip of investigation was made without any urging on our part and their opinions are not copy-righted, we know they will not object to our profiting by them, even if we have not contributed financially toward the expense of the trip. We owe the Brethren our sincere thanks at any rate.

The following "conclusion" is taken from the "Gospel Messenger" and represents so exactly the views of the Mennonite missionaries on the field in India that we hope our people who are interested in new mission work will not fail to carefully consider it.

CONCLUSION.

A careful survey of the conditions in South Africa, with due consideration of the resources of the church and the work already in hand, forces the conclusion upon us that it will be wisdom for the church to confine her efforts to India for the present and look forward to opening a mission in China rather than in South Africa. In this opinion Bro. Stover fully coincides with the writer.

We have but made a little start in India and there is an immense field of work open to us among the Hindus. If it were possible for us to place every available minister in our church in the open field in India we should not be able to occupy it all by half. The needs in India will demand a large increase in revenue if we are to carry the work already begun to a successful issue. Evangelizing, educational, industrial, and medical work must go hand in hand. Our own native workers, selected with great care from among our own members, must be educated and cared for until they are fully indoctrinated and prepared for the work as teachers, preachers and helpers. If we had two hundred good, faithful native brethren ready for this work we could use every one of them and then wish for more. The educational, medical and industrial work must be cared for. A dispensary and hospital with nurses would be of great advantage; a farming center with improved implements under the direction of a good American farmer or farmers should be established and Christian villages built up where native members of the church will be entirely free from caste rule, where, with industrial training and bet-

HERALD OF TRUTH.

November 16,

ter farming methods, they would become self-supporting and help to support others.

As a matter of sentiment it would be well to be able to say we have missions in India, Africa, China, Japan, Australia, the Philippines, Hawaii, South America, Cuba, Porto Rico, and the islands of the sea. By dividing our forces we might have a little station in half a score of these countries, but it would be but a station in name. Is it not better to have one strong, well-organized mission for doing aggressive work, pushing out from a common center, with power for the conversion of the heathen, than a score of weaklings unable to stand alone or to impress the heathen mind with the idea of strength and stability? This view of the case may not appeal to the sentimentalist, but to us it has a good deal of good common sense in it. It is much better to conserve our forces, uniting them in a strong, helpful band, than to scatter them abroad in a vain attempt to cover territory ineffectually. The story of the hen that tried to cover too many eggs and added them all, is to the point. If you have a very large slice of bread and a very small bit of butter and undertake to cover the entire slice the spread will be so thin that you will not be able to detect the butter.

These conclusions are not to be regarded as was the report of the men who said there were giants in the land. Far from it. If the church will awake and rouse herself and feel, through the Holy Ghost, her real strength we may go in and possess the land. Mission work is not child's play. The heathen have to be won by hard work. They are not standing with outstretched arms waiting for the coming of the missionary. They are not hanging as ripe fruit ready to drop into the basket of the first missionary who happens along and gives the tree a gentle shake. These are the dreams of poetical fancy and the words of the visionary. Missionary work means hard, persistent, continuous labor with self-sacrifice, fasting and prayer, both at home and in the field. We must be patient, enduring the hardships, the giving of our means, ready to meet the discouragements and disappointments, and then with an unflinching trust in God we shall reap if we faint not.

(Signed)

D. L. M.

"D. L. M." is Elder D. L. Miller, author of "Girdling the Globe" and other very interesting books on travel and other objects. He has for years been associated with the "General Mission Board" of the Brethren (Dunker) Church; he has seen many different missions on their fields of labor in all parts of the world, and has lived on the mission field as a missionary among the missionaries long enough to know what real mission work is from his own experience. He has a wide acquaintance with his church from a business point of view, for he was the chief founder of its publishing interests, and, some years ago, turned them all over to the church as a free gift through its General Conference.

Coming from a man of such wide experience we feel that this opinion is of special value. The conditions under which the Brethren labor and the conditions of their people at home are so near like those of the Mennonites that so far as the above expresses our opinion it may be applied to us as well as to the Dunker Brethren. Regarding the field of labor in India it is equally true with the possible difference that the Mennonite field has a larger region all about it unoccupied than the Dunker field. The Brethren have the advantage of a larger membership at home and a longer experience in mission work.

After reading the above we felt that the article which came back to us this week regarding "More Missions" was none too strong on the side of caution regarding the opening of new work. Let us go about the mission work with prayerful wisdom as well as with heavenly enthusiasm.

Dhamtari, C. P., India, Oct. 9, 1905.

For the Herald of Truth.

OUR INFLUENCE BETWEEN SUNDAY SCHOOL.

Read by Allan Good at the Sunday School Conference, Mayton, Alta.

Every individual has an influence. Influence in one sense is an invisible power, yet the results of this power are visible. We might say there are only two kinds of influences—the one for good, the other for evil.

We have reason to be thankful that this power can be cultivated or molded, and it is our duty to cultivate and develop it in order to make a success in life. If we meet a person that has grown up, passed the twentieth or perhaps the twenty-fifth year, who is careless, indifferent and seemingly has no object in life, this is a person who has not discovered this hidden power or his or her influence.

How, then, should the molding or training of this power commence? Alas! it commences in the child before the parents are aware of it. Therefore the influence of a child largely depends upon the influence of its parents, and yet we wonder why it is that so many young men and women are going the downward road toward destruction. How many a father has influenced his son to that awful degrading habit of drinking, set him the example of using tobacco, and yet many fathers warn their children against these things, while by their example, which is sure to take root in the child, they create a desire within them. The above may be a good definition of influence.

Although the time between Sunday school hours is so much longer than the Sunday school hours, yet the few hours depend entirely upon the longer space of time.

This subject, no doubt, has particular reference to those who are connected with Sunday school work and it is just as important to get as near an ideal method of how to spend the time between Sunday school hours as it is to spend those hours, for the Sunday school entirely depends upon the influences of those in charge, not alone on Sunday, but in their every-day life.

Anyone who is interested in Sunday school work will admit that there is nothing in existence at the present time that is doing more towards developing and molding character in children than the Sunday school. It is the nursery of the church as well as of God. And a child is the only instrument that God can use, for we are all to become as little children to be used of God. We are to grow as a child till we reach manhood in the spiritual life; then our influence will be in the right direction. It is the privilege of every Christian to know if his or her influence is for good or bad (for as many as are led by the Spirit of God are the sons of God); therefore see that you walk circumpectly; not as fools, but as wise, redeeming the time (between Sunday school hours), for the days are evil.

A person with a good influence is a person with a changed heart, a clear mind, a bridled tongue, and spends his spare time in reading good literature, is found in good company, and highly thought and spoken of by his associates, while a person with a bad influ-

1905.

ence is one with an unchanged heart, and whose mind is upon the things of this world entirely, the lust of the flesh, the lust of the eye, and the pride of life; his tongue is not bridled and gets into many troubles. His friends never last long; he is a hindrance to every one, instead of a help to any one. Such is the difference, and therefore it is impossible for two of the above described characters to associate. The Christian cannot link arms with the world without having his or her influence decreased.

Jesus says (Matt. 12:34), "For out of the abundance of the heart the mouth speaketh." Let us therefore be influenced of God, meditate and study upon his works and teaching, and press toward the mark for the prize of the high calling of God in Christ Jesus.

There are many professed Christians who feel as though they had no influence and were without a talent; they fold their arms and say, "I will let those work who are gifted with more talent, have a better education and are eloquent speakers." Such men and women are indeed very helpful in Sunday school as well as in any other work, but let us remember as weaker ones that we all have a mission to fill, and if consecrated to the will of God it matters not how small our talent may be or how limited our education. God only requires of us what we are capable of doing. To make this work successful it requires the united efforts of every individual.

For the Herald of Truth.

THE BETTER LIFE.

By F. B. P.

"Rise, O my soul, pursue the path
By ancient wisdom trod;
Aspiring, view those holy men
Who lived and walked with God."

The better life is sometimes used to designate the future life, the home of the saints in heaven and "the life eternal and full of glory," which our heavenly Father has promised to all who love the Lord Jesus in sincerity and truth and walk in all his appointed ways while here on earth. In this short article we shall use it to designate the life of the saints on earth, the life which one lives who has come to a knowledge of the truth as it is in Christ, the life spoken of by the apostle when he says, "Ye are dead and your life is hid with Christ in God" (Col. 3:3).

There are many people who claim to be followers of Christ and walk in his footsteps and through him have fellowship with God, who have never entered by the door into the sheepfold, and consequently have never gained an entrance there, because they have never been cleansed by the atoning blood. Through the observing of outward ordinances they have obtained a form of godliness, but the power thereof they deny.

It is one thing to be a professor of the religion of Jesus; it is quite another to be crucified and dead unto sin and the world and be risen with Christ to newness of life. It is one thing to answer to the formal questions which the minister may ask us, and upon our profession to receive water baptism; it is quite another to have repented of our wrongs before God, to have experienced a true godly sorrow for all our sins, to have mourned over them and with a real, heartfelt desire prayed and besought God, in Jesus' name, to pardon, forgive and accept us as his cleansed and sanctified children, and to possess the willingness and desire to cease from doing evil and learn to do well, and to have the determination to fear

HERALD OF TRUTH.

367

For the Herald of Truth.

THE POWER OF LOVE.

By P. Hostetler.

God and keep his commandments, that we may abide in his love and walk in his fear.

It is one thing to attend church services, Young People's meetings, prayer-meetings, Sunday schools, etc., go to communion, wash feet with our brethren and sisters and participate in all these and other like services, and quite another thing to have our hearts filled with love to God and love to the brotherhood, so that when our brother makes a mistake and we are offended at his conduct we can forgive him, bear with him and if he hunger feed him, if he thirst give him drink, and for the wrong he has done us return him a kindness and love, and encourage him in the way of life rather than to speak evil of him, slander him and in our own selfish pride lift ourselves up so far above him.

It is one thing for a preacher to preach doctrines, explain hard passages and give the people the idea that he is educated and able to teach them; that he is a bold speaker and not afraid of any one, and make strange, harsh expressions about certain people and certain things, and altogether another thing to teach and live the better—the divine—life so that the body of Christ is edified and the people confirmed in the faith and inspired with a heavenly inspiration that will lead them higher and higher in the Christian life until they all come to the full stature of a man in Jesus Christ.

This better life is the life we live in Jesus Christ when we have risen with him to newness of life from the life of sin and death; when we seek the things above and not the things that are on the earth; when we set our affections on heavenly things and not on things on the earth; when we look upward for the unseen things that abide forever; when we have the mind of Christ, and follow in his footsteps and can rejoice in the promises of his Word and say with Paul, "I have a desire to depart and be with Christ, which is far better." It is the life that leads to humility and self-abasement; the life that makes us meek and lowly, self-denying, hungering and thirsting after righteousness, and having such a love to God and our neighbor that we can return him good for evil, that we can love him as ourselves, and love even our enemies, all in his name and for his sake.

SUNBEAMS GLISTEN BRIGHTLY.

Day by day the sunlight
Slinketh in the west,
Daylight fadeeth from our sight,
Nature seeketh rest;
But we know the darkness
Soon will disappear,
God, with love and kindness,
Ever waiteth near.
First, the moonbeams calmly
Cover with veiled light
Streams that flow so silently,
Silvery, cool and white.
Then the morning dawneth,
And the light of day
Decks the earth and draweth
Life from sun's bright ray;
Sunbeams glisten brightly
In the drops of dew,
And God, loving, kindly,
Doth our faith renew.

Thus when shade and shadow
Darken heart with fear,
Faith doth say, "To-morrow
God will dry your tear."
First comes peace as moonlight,
Mellow, mild and still,
Then strength, as the sunlight,
Heart doth warm and fill,
Matters not if sorrow,
Anguish, grief draw near,
From God's fount just borrow
Strength, hope, pure and clear,
For to heart that trusteth
Comes a bright, pure ray;
Faith and hope it beareth,
Alloweth peace to stay.

[Sel.]

We all know that love, whether human or divine, has great power. Paul says, "The love of Christ constraineth us," meaning that the love of Christ in him urged him to labor as he did, with a power or force that he could not resist. Some people to-day have such a degree of that love that they cannot forbear working. But I believe that the Christ-love in its complete fullness is so powerful that no man would be able to possess it. Such a fullness would cause such an intense love for souls, such a pity or sympathy for all afflicted, that the physical man could not endure the strain. He could neither eat nor sleep; his heart would nearly break, just as it nearly breaks the heart of a Christian parent to see his child die unsaved. I think, I have seen ministers laboring for the salvation of souls with such a degree of this love that they were nearly worn out in several weeks' time.

No man can see God and live. He is too glorious. To hear his voice at Sinai made the people and even Moses himself tremble and fear. And just in the same way the fullness of that powerful love would be too much for a human being. But it seems to me that I have seen people who at one time, or at times, get a glimpse of that great love.

I remember that one of our working brethren, who is now in eternity, one evening, in a Young People's meeting, seemed to get a view of that love. He became intensely in earnest; his tone of voice and the expression of his face became almost if not quite unnatural. Just what the words he said were, I do not remember well enough to give, more than this, that he left the impression or idea that if we had this love in us as we might, we would not only go and tell the good news or message, but "we would run very much."

Another instance occurred at our conference here at Bethel when one of the ministers, in talking on the missionary question, seemed to get a view of this great love and made a statement something like this: "If our people were what they should be, our boys and girls would rush to India," emphasizing the word rush, which means the same as run in the first instance referred to. May we not then conclude that if we had a sufficient degree of this powerful love, it would cause some to sell their farms, and some to sell part of their farms and other property, and the funds for the work would come pouring in.

We see in reading the Acts of the Apostles that at Pentecost this love was so intense, that they sold their possessions and no one claimed anything as his own. Now, while we could not endure the entire fullness of this love, nearly all of us need and could endure more than we have. I believe we ought to sing more frequently, "More love to thee," and less often, "My Jesus, I love thee."

The way to get more of this love is to come nearer to that God who is love and who is the source of all love and life. And another point we should keep in view: We quench or suppress the love we have, too much. When love prompts us to do this or that, give to some good and worthy cause so and so much, we often allow temptations to come and prevent us from following the dictates of our love, and in this way our ardor is cooled and our love diminished.

East Lynne, Mo.

CONFERENCE NOTICES.

Bible Conference.

A Bible Conference will be held in the Pleasant View church, beginning Dec. 4, 1905, near Larned, Kan. A cordial invitation is extended to the brotherhood. This is our first meeting of this kind. Come and help us. D. S. KING.

Bible Conference.

A Bible Conference will be held in the Union meeting house near Washington, Ill., from Nov. 27 to Dec. 4, 1905, inclusive. A cordial invitation is extended herewith to all who can come and be with us on this occasion. Those coming from a distance will please write to Bro. John Engel, Washington, Ill., who will meet them at the train.

MARRIAGES.

Erb-Landa.—On the 24 of November, 1905, at the home of H. Reist Landa, near Litz, Lancaster Co., Pa., by Hish, Abram Herr of New Danville, Isaac B. Erb of Rapho Twp. and Katie B. Landa. God bless the brother and sister in their new relation and grant them a prosperous and happy life.

Brunk-Stalter.—On the 24 of November, 1905, near Elda, Allen Co., Ohio, at the residence of the bride's parents, by Hish, M. Shontz, Solomon M. Brunk and Martie Stalter, both of Allen Co., Ohio. May their home be a type of the beautiful home above.

Breneman-Fisher.—On the 15th of October, 1905, at the residence of the bride's mother, in La Junta, Col., by George Ross, Perry F. Breneman and Mary Fisher, both of La Junta, Col.

DEATHS.

Bishop Rutt's Sudden Death.

Martin Rutt, bishop of the Mennonite church, was found dead Tuesday evening at his home, about two miles north of Maytown, Lancaster Co., Pa. His death was very sudden and his funeral for miles around were started at the announcement. Bishop Rutt was apparently enjoying the best of health Tuesday and was about as usual. Early in the evening he united in marriage a young couple who had called at his house. After the ceremony he secured his team and stepped into the buggy, expecting to go away. Before he started, and while engaged in conversation with his daughter, Mrs. Harry Erb, who resides in an adjoining house, he was seized with a violent coughing spell. He complained of feeling ill and was assisted into the house by Mrs. Erb. He was made comfortable, after which Mrs. Erb returned to her home. About 7 o'clock Mr. Erb stepped into the bishop's house to inquire after his health and was startled to find him dead. It is supposed that he was stricken with apoplexy shortly after his daughter left him. The deceased was sixty-five years of age and was a retired farmer. He was chosen a minister of the Mennonite church many years ago, and later was elected bishop. He was well-known throughout the entire community and very prominent in the Mennonite church. His wife died several years ago, and the following children survive him: Martin, Mrs. John L. Garber and Mrs. Harry Erb, all of whom resided near by, and Mrs. Tillman Kraybill, of Conoy township.—New Era.

Ebersole.—On the 24th of October, 1905, in Marion, Franklin Co., Pa., at the residence of her brother, Abraham Horst, where she had her home, of dropsy, Nancy E. Ebersole, widow of John F. Ebersole; aged 81 years, 11 M., 25 D. She was a faithful member of the Mennonite church for 70 years. She was the mother of seven children, five sons and two daughters. Two sons preceded her to the world beyond. Three sons, two daughters and a host of friends survive her. Henry, of Clarence, N. Y., and Christian, of Riverton, Warren Co., Va., were present at the funeral. She had a great desire to depart and be with Christ. Her end was peaceful. Buried at the Mennonite meeting house in Marion, Oct. 26th. Services were conducted by the brethren Geo. Earnst and Chr. Strite. Text, Zech. 14:7, "But it shall come to pass that at evening time it shall be light." Peace to her ashes.

Hess.—On the 1st of November, 1905, at the residence of her son-in-law, M. M. Seneag, in Lancaster City, of heart disease, Catharine Hess, widow of the late John Hess; aged 83 years. She was born in Providence township. Her maiden name was Catharine Shank. Her husband died seven years ago; she had resided in Lancaster some thirteen years, and was a member of the Old Mennonite church and is survived by two daughters.

HERALD OF TRUTH.

Nissley.—On the 1st of November, 1905, near Mount Joy, Lancaster Co., Pa., at the parental home, after an illness of more than four weeks, Samuel M., son of Pro. Ephraim N., Nissley, in the twenty-second year of his age. He is survived by his parents, one brother and three sisters. Funeral was held on Saturday, the 4th inst., at the Graybill meeting house in E. Donegal, of which congregation the deceased was a member.

Miller.—On the 27th of October, 1905, in Mountie Co., Ill., of consumption, Benjamin S., son of Abner Miller; aged 20 Y., 7 M., 13 D. Funeral services were held on the 29th of October at the family residence by Jacob Petersheim of Kansas and J. D. Plank.

Geinett.—On Oct. 21, 1905, Sister Maryann, wife of Dea. Samuel Geinett, died at her home at Rockton, Clearfield Co., Pa., aged 68 years. She was born Oct. 21, 1837, and was a faithful member of the Mennonite church for many years. She is survived by her husband, two sons (Austin, at home and Harry, of Springs, Pa.), three daughters (Merlie, Nora and Clara); also 31 grandchildren. Seven of her children preceded her to the glory world. Funeral services were conducted at the Mennonite church on Sunday. The sister had been an invalid for many years, doing her household work on crutches. May her loss be her heavenly gain. Peace be to her ashes.

Landis.—At Hesperia, California, Oct. 19, 1905, of consumption, Sophia, the beloved companion of Geo. B. Landis, leaving Bro. Landis with a family of eight children. She was a devoted wife, a faithful mother and an exemplary Christian. Funeral at the home on the 21st, by J. B. Bortner of Kansas City, Kan., and David Garber, Bro. Landis and the family have the sympathy of the entire community. Peace to her ashes.

Gehman.—Jacob Gehman was born in Springfield Twp., Bucks Co., Pa., May 5, 1827; died Nov. 1, 1905, at the age of 78 Y., 5 M., 27 D., at the home of his daughter, Rachel Smith, near Hope, Kan. He was married to Barbara Angenot, Oct. 2, 1849. There were born twelve children, ten of whom are living. Five of his children were with him during his last days on earth, and they, with the bereft wife, two sons-in-law and one daughter-in-law, were present when the last rites were performed. Funeral services at the Brethren church in Olathe, Kan., were conducted by Bro. I. H. Christ. Text, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Interment was made at the Olathe cemetery. The first of this family to be laid to rest for forty-four years. He brought up his family in the test of the Lord, and they all to-day, from a full heart, feel grateful for his teachings. He was a member of the Mennonite church since the age of sixteen, and wherever he went he testified for the Lord. He was a subscriber and an earnest reader of the Herald of Truth, and the date of its first publication. All his life he enjoyed good health, but began to fail perceptibly in the last six months. He was bedfast for three and one-half weeks before his death. He suffered a good deal at times, but was so quiet and patient through it all, that no one could tell how much he bore. A physician was called in and all that loving hands could do, was done for him. He was grateful for the ministrations, yet his greatest desire was to depart and be at rest. He had visions of the other shore, which, though his watchers could not behold, they knew were beckoning him over. Our hearts are wrung with grief, still it is blessed to know that his life, so full of disappointments here below, was a life of triumph in the home where sorrows never come.

Derstine.—On the 30th of October, 1905, in Reilance, Montgomery Co., Pa., of dropsy and gangrene, Enos Derstine, at an advanced age. He was twice married and is survived by his wife Mary (nee Stotter) and two sons from the first marriage. Funeral was held on Sunday at the Rockhill Mennonite meeting house.

Groff.—On the 3d of November, in E. Lampeter Twp., Lancaster Co., Pa., of the infirmities of old age, Daniel Groff, at the age of 87 years. His sorrowing companion and seven children survive. He was a member of the Old Mennonite church. Buried on Monday, the 6th inst., at Metlinger's meeting house.

Dieter.—On the 3d of November in New Providence, Lancaster Co., Pa., of typhoid fever, Daniel Dieter, aged 34 years. He was a member of the Old Mennonite church. He is survived by his wife and two children, his father, two brothers and a sister. Funeral was held on the 6th at the Providence meeting house.

Nissley.—On the 4th of Nov., 1905, in Florin, Lancaster Co., Pa., suddenly of apoplexy, Henry B. Nissley, aged sixty years. He arose in the morning in usual health, and while dressing became unconscious and remained in this condition till he died. He leaves a sorrowing companion and

six children. Funeral was held at the Kraybill meeting house on the 8th.

Geinett.—On the 6th of Nov., 1905, Dea. Samuel Geinett died at his home near Rockton, Pa., of dropsy and heart trouble; aged 71 Y., 2 M., 10 D. He was born in Juniata Co., Pa., Aug. 29, 1832. From this place he went to Clearfield county. He was united in marriage to Maryann Ashenfelter. To this union were born twelve children, of whom seven preceded him to the glory world. He was for many years a member of the Mennonite church and has fully demonstrated his Christian fortitude and faithfulness. In his last hour he showed his concern for the salvation of souls by giving words of warning and comfort to all. He was fully resigned to the will of God and willing to wait until the "Lord's appointed time." Funeral services were conducted at the Mennonite meeting house at Rockton, Nov. 8th, from Joshua 24:15. A large concourse of relatives and friends paid their last tribute of respect. Peace to his ashes. COR.

Raber.—In Johnson Co., Mo., Oct. 24, 1905, Bro. Raber, aged 80 Y., 5 M., 24 D. He was born in Baden, Germany, in 1825. At the age of twelve years he came with his parents to America, to Butler Co., Ohio. Later he went to Lee Co., Iowa, where he was married to Susanna Nafziger. In 1858, with his family, he moved to Johnson Co., Mo., and in 1890, to Johnson Co., Mo. He was the father of twelve children, of whom eight survive, with his aged companion, and seven of them were present at the funeral. He had ten sons and 44 grandchildren and 16 great-grandchildren, who mourn the loss of a kind husband, father and grandfather. He suffered about two years with a sore foot, but bore it patiently and was always cheerful and willing to depart this life and be forever with the Lord in whom he trusted and whom he served. He was a member of the A. M. church and as long as he was able he attended and took an active part in church and Sunday school. He was buried in the Pleasant View cemetery, near Lee Co., Mo., and funeral services at the church were conducted by Benjamin Hartzler and Levi Miller. We believe he was at peace with all men and died in the hope of a glorious resurrection. Peace to his ashes.

EDITORIAL NOTES.

A continued meeting is in progress in the Defenseless Mennonite meeting house near Berne, Adams Co., Ind. This denomination was formerly known as the "Egli People."

Missions in South America.—We have the promise of a short series of articles on South America as a field for missionary labors, by a brother who has made that country a special study, and we trust his articles will appeal to all who are interested in the cause of Christ among the heathen.

Sample copies of the Herald of Truth, for examination, will gladly be sent to any one desiring them. If any of our readers know of families who are not subscribers, if they will kindly send us their names and addresses, we shall take pleasure in sending them copies. New subscriptions coming in now will be credited to Jan. 1, 1907.

The meeting of the Mennonite Evangelizing and Benevolent Board and the General Conference, at Berlin, Ontario, have at the time of this writing already become events of the past. In the next issue of our paper we will, no doubt, be able to tell our readers about some of the work that has been done. We trust all may have been to the glory of God and the upbuilding of his Zion upon earth.

Our Missionaries.—It is with deep regret and sympathy that we give to our readers this week the sad news, as will be seen by the article from Sister Lapp on the mission page, that our missionaries enroute for India are detained at Port Said, near the northern extremity of the Red Sea, on account of Bro. M. C. Lehman's being down with typhoid fever. We hope by the blessings of God he may speedily be restored and the party may be able to go on and reach their destination safely and enter upon the work to which they have consecrated themselves.

Dr. T. L. Cuyler gives a very clear insight into the method of conducting affairs in many churches of the present day, in the following brief paragraph, which we commend to the careful and prayerful consideration

of our readers and especially the ministers and overseers of our congregations, as some of them need cautioning in the same direction:

"There is an unwholesome demand for pulpit sensations, hasty methods, superficial church joinings, which end in half-way, halting and feeble piety. I lovingly warn you against all this railroading of our holy religion."

The Report of the Western District Conference of the Amish Mennonite church held on Oct. 11 and 12, 1905, has just been printed by the Mennonite Publishing Co., in a neat twelve-page booklet, which makes it convenient to distribute among the members. It contains besides the conference proceedings a list of bishops, ministers and deacons present, and a list of the congregations belonging to the conference, and also a list of the ministers of each congregation and the bishops under whose charge the congregations are. The book is well arranged and is published in both the English and German languages.

The Bible is the Book of books, given to us of God, as a lamp to our feet and a light upon our path. The Psalmist tells us (Psa. 118:9), that a young man may cleanse his way by taking heed unto the word of the Lord, and this is the only way and the only means by which both old and young can be brought into fellowship with God. The word of the Lord is a sure guide for us in all our paths and Jesus tells us that "he that heareth my word, and believeth on him that sent me hath everlasting life" (John 5:24). A certain writer says, "Of course we are to read good books and profit by them, but the Bible is the guide, compass and chart. It is the man of our counsel. The Psalmist says, 'Thou hast magnified thy word above all thy name.' Paul says, 'Preach the word.' We ought to obey the Word much rather than our inclinations; rather than the commandments of men; rather than the traditions of the elders. The Bible is truly above all, 'an inexhaustible storehouse, our weapon of defense, our guide-book to glory, and we need to be familiar with it.'"

A new and revised edition of the "Rules and Discipline of the Lancaster Conference" (of Lancaster and several adjacent counties) has recently been printed in the office of the Mennonite Publishing Co., in an eight-page tract, and contains a full statement of the Rules and forms of Discipline as maintained and practiced by the bishops, ministers and

overseers of the different congregations of that conference. We are glad to see that this conference so firmly adheres to and maintains the plain, old-fashioned principles and practices of the gospel as they were maintained and practiced by the fathers. In a letter to the writer, shortly before he was taken away from his earthly labors, D. L. Moody once said, "I like old friends best."

It would indeed be a good thing to remember with more consideration the old friends, the old doctrines, the old ways and the old love which the old fathers in the old times had for one another. Let us as a brotherhood realize that old friends are best, because they have been tried and found true and faithful. A friend in need is a friend indeed. Let us reverence the old gospel truths and not remove the ancient landmarks which the fathers have set.

Foot-ball.—Boys and girls will play, and they usually need some kind of recreation and exercise, when they are not engaged in active physical labor, but a good many of the boys and girls in the world, even in our own prosperous and progressive America, get more physical exercise while engaged in their daily duties, trying to earn something to provide bread and butter for the family, than they desire, or that is even beneficial to their health, and the young people who have to work for a living and those growing up on farms seldom have need of engaging in active games for their health while the young people in cities, in stores and schools, where they are housed up all day and have nothing by which their bodies receive the necessary exercise which nature requires for the development of a strong, healthy body, need something to give them this necessary development, and when they engage in physical exercises which can be engaged in, in a proper and peaceful way and manner that will not expose them to bodily injury or lead them into bad and sinful habits, no one would have any reasonable ground to object, but the foot-ball game is certainly one that does not commend itself to those who have the best physical and moral development of our young people at heart, and should be stricken from the list of all who profess godliness both for themselves and their children.

President Elliot of Harvard University, a man whose judgment and opinion have much weight, says, "That foot-ball is not good training for honorable, generous and efficient service to the community in after life."

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 23, 1905.

Vol. XLII. No. 47.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

A continued meeting is in progress in the Defenseless Mennonite meeting house near Berne, Adams Co., Ind. This denomination was formerly known as the "Egli People."

Missions in South America.—We have the promise of a short series of articles on South America as a field for missionary labors, by a brother who has made that country a special study, and we trust his articles will appeal to all who are interested in the cause of Christ among the heathen.

Sample copies of the Herald of Truth, for examination, will gladly be sent to any one desiring them. If any of our readers know of families who are not subscribers, if they will kindly send us their names and addresses, we shall take pleasure in sending them copies. New subscriptions coming in now will be credited to Jan. 1, 1907.

The meeting of the Mennonite Evangelizing and Benevolent Board and the General Conference, at Berlin, Ontario, have at the time of this writing already become events of the past. In the next issue of our paper we will, no doubt, be able to tell our readers about some of the work that has been done. We trust all may have been to the glory of God and the upbuilding of his Zion upon earth.

Our Missionaries.—It is with deep regret and sympathy that we give to our readers this week the sad news, as will be seen by the article from Sister Lapp on the mission page, that our missionaries enroute for India are detained at Port Said, near the northern extremity of the Red Sea, on account of Bro. M. C. Lehman's being down with typhoid fever. We hope by the blessings of God he may speedily be restored and the party may be able to go on and reach their destination safely and enter upon the work to which they have consecrated themselves.

Dr. T. L. Cuyler gives a very clear insight into the method of conducting affairs in many churches of the present day, in the following brief paragraph, which we commend to the careful and prayerful consideration

of our readers and especially the ministers and overseers of our congregations, as some of them need cautioning in the same direction:

"There is an unwholesome demand for pulpit sensations, hasty methods, superficial church joinings, which end in half-way, halting and feeble piety. I lovingly warn you against all this railroading of our holy religion."

The Report of the Western District Conference of the Amish Mennonite church held on Oct. 11 and 12, 1905, has just been printed by the Mennonite Publishing Co., in a neat twelve-page booklet, which makes it convenient to distribute among the members. It contains besides the conference proceedings a list of bishops, ministers and deacons present, and a list of the congregations belonging to the conference, and also a list of the ministers of each congregation and the bishops under whose charge the congregations are. The book is well arranged and is published in both the English and German languages.

The Bible is the Book of books, given to us of God, as a lamp to our feet and a light upon our path. The Psalmist tells us (Psa. 118:9), that a young man may cleanse his way by taking heed unto the word of the Lord, and this is the only way and the only means by which both old and young can be brought into fellowship with God. The word of the Lord is a sure guide for us in all our paths and Jesus tells us that "he that heareth my word, and believeth on him that sent me hath everlasting life" (John 5:24). A certain writer says, "Of course we are to read good books and profit by them, but the Bible is the guide, compass and chart. It is the man of our counsel. The Psalmist says, 'Thou hast magnified thy word above all thy name.' Paul says, 'Preach the word.' We ought to obey the Word much rather than our inclinations; rather than the commandments of men; rather than the traditions of the elders. The Bible is truly above all, 'an inexhaustible storehouse, our weapon of defense, our guide-book to glory, and we need to be familiar with it.'"

A new and revised edition of the "Rules and Discipline of the Lancaster Conference" (of Lancaster and several adjacent counties) has recently been printed in the office of the Mennonite Publishing Co., in an eight-page tract, and contains a full statement of the Rules and forms of Discipline as maintained and practiced by the bishops, ministers and

MENNONITE OLD PEOPLE'S HOME.

Report for October, 1905.

Mennonite B. & B. Board, Elkhart, Ind., \$12.50; Mrs. Mary Hunsinger, Orville, O., 30c; Mr. and Mrs. Isaac Mast, Topeka, Ind., \$1; Howard and Miami Co. (Ind.) Cong., \$20; D. C. Amstutz, guardian for Cath. Stueber, Rittman, O., \$10; Melville Lantz, Wellersville, O., \$150; Abraham Nold, Leontia, O., 75c; Mrs. Mary Lantz, Kokomo, Ind., \$1; John S. Thut, Bluffton, O., \$1; Abraham Belinfante, O., \$2; David Oatz, Smithville, O., \$1; Annie D. Mininger, Souderton, Pa., \$2; Mrs. Cath. Kiehl, Lewisburg, Pa., \$1; Dr. F. L. Henry, Cleveland, O., \$20; Home & Foreign Relief Com., \$1; minutes sold, 70c. Total, \$135.85.

Articles contributed: Smithville, O.—Mrs. Cath. Davidson, books; "Sisters' Monthly Mission Sewing Society," bureau scarfs, table covers, etc., boiler slips, dress, skirts, covering of comfortables, and aprons; Oak Grove congregation, tombstones for Mary Zimmerman, Samuel Burkholder, Levi Lantz, Christian Zimmerman; repairing sewing machine, 50c, per C. Z. Yoder; John Amhurst and wife, apples, cabbage and beans. Rittman, O.—D. C. Amstutz, sweet-potatoes; Matt 5, 30; ewers, soap, fat, Dalton, O.—J. J. Buchwalter, cornmeal, Marshallville, O., David Giergler, cabbage, celery. The following hauled coal for the Home from Marshallville: Daniel Lantz, David Zook, John Berkey, John Kaufman, Amos Greaser, David Pordenwalt, J. K. Hooley, A. D. Burkholder, Daniel Liechty, John and Walter Liechty.

P. S.—A number of above items were received in months other than October.

Gratefully acknowledged,
Rittman, Ohio. J. D. MININGER, Supt.

SPECIAL NOTICE.
Any parties wishing to reach the Mennonite colonies in any of the states between the Mississippi River and the Pacific coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH,
Colonization Agent, U. S. R. R.
Omaha, Neb.

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author.

Joseph H. Wenger, South English, Iowa.
Also agent for the Wenger History, \$1.25 postpaid.

TREES
Shrubs, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

Out of thirty college presidents in the Middle West, twenty-nine have condemned college athletics. They advise the abolition of foot-ball entirely. One of the complaints made is, that athletics, as at present conducted, induces gambling. — [Minnesota Daily.]

Curfew.—In Myersdale, Pa., an ordinance has been passed, prohibiting persons under sixteen years of age from being on the streets, alleys or public places in the town at night, after nine o'clock in the evening in summer time, and eight o'clock in winter. This may seem inconsistent with the progressive ideas of American liberty and progress, and some will no doubt denounce it as turning the dial a long ways backward, but we are glad to see that somebody is beginning, not only to think, but also to act on things pertaining to the preservation of the moral purity and safety of our boys and girls. It may seem like oppression to make laws of this character, but we should remember the Bible teaching on this subject, when Paul says (Rom. 13:3), "Rulers are not a terror to good work, but to the evil." Read the entire chapter. And every one who has made this matter a subject of study knows that a life of sin and crime usually has its starting point in the boy or girl who is out and away from home often until late in the evening. The boys and girls who have grown up to be the representative men and women of the land, whether in the intellectual, civil, moral or religious field, were the boys and girls who spent their evenings at home, engaged in better things than racing or loafing about the streets, frequenting questionable places of amusement, dives of sin, saloons and other like places, which wreck the moral, physical and intellectual powers of any young person and make him or her a worthless drone in the world for life. Home is the place to develop a healthy body, a strong mind, a decided moral character, and all the better qualities of a useful, happy, devoted Christian life that is pleasing to men and acceptable to God. All parents should use their best efforts to have their children at home in the evening, and every boy and girl, even if they are pretty large boys and girls, should gladly follow the kind admonitions of father and mother and as far as possible spend their evenings at home. The time may come soon enough when you would be glad to have a pleasant hour with father and mother in the old home around which cluster so many pleasant memories, now forever past.

Knowledge vs. Surmising.—There is a beautiful expression given us by the wise man Solomon in Prov. 25:11, "A word fitly spoken is like apples of gold in pictures of silver." This kind of a word or words must be, first of all, truth. Falshoods are never consistent, never fit and certainly never fitly spoken. When we wish to speak words fitly spoken, we must know that they are truth. It will not do to think, or guess, or surmise. We knew a preacher once who did not have the confidence in himself and in

HERALD OF TRUTH.

the Word to say positively that a certain truth was a truth, or that a certain doctrine was the doctrine of the Lord, or that a direct "Thus saith the Lord," must be obeyed, and it made his preaching ridiculous. When we preach the word of God we should know that it is the word of God and then give it a positive tone, for when the trumpet, that we as watchmen on Zion's walls blow, gives an uncertain sound, who shall prepare himself for the battle?

And in our personal conversation, in the relating of an event, an incident, or in our criticisms of the conduct of others, in our criticisms of the character, purposes and designs of our brethren or our fellow-men in general, if we want to speak words "fitly spoken" we must know that what we say is true. We are confident from personal observation and experience that a very large proportion of the common gossip, which forms so large a part of our personal conversation, is based on a simple surmising and not on a positive knowledge of facts; and in saying what we don't know to be a fact is virtually, so far as we are concerned, telling a falsehood. Even when there are some facts that we know are facts, and we, in telling them, enlarge upon them and add to them so as to give them a different meaning, or when we tell only a part of the facts so as to change the effect of the facts, we make ourselves guilty of misrepresentation, and all these things make our words unfitting and wrong. We are sorry that we have to hear things of this kind even from professors of Christianity. No wonder the apostle had occasion to remind his brethren, "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:9, 10).

PERSONAL MENTION.

Pre. I. A. Sommer, editor of the "Bundesbote," attended the General Conference at Berlin last week.

Pre. Christian Allebach of Kulpville, Montgomery Co., Pa., preached in the Mennoite meeting house in Souderton on Sunday evening, Nov. 19th.

Pre. Jacob Petersheim and wife of Reno Co., Kan., were visiting friends in Washington Co., Iowa, during the early part of the present month.

Bish. John E. Kauffman of Mattawana, Milford Co., Pa., conducted communion services in the Providence A. M. meeting house in Warwick Co., Va., on the 9th inst.

Pre. Jacob Quiring of Russia has been commissioned by the Western District Conference to serve in their district in the capacity of evangelist or home missionary. — [The Mennoite.]

Pre. E. M. Detweiler conducted services at the Leetonia Mennoite meeting house on Sunday, Nov. 5, 1905. He was assisted in these services by D. S. Lehman and Abra-

ham Eby; the latter labored some time ago with the brethren at the Chicago Mission.

Bro. John H. Lehman, Sr., of Columbiana Co., Ohio, on his return from a business trip to Kansas, stopped several days in Elkhart, to visit his sons, Bro. John H., Jr., and Joseph Lehman. We were glad to see him for a short time at the Publishing House.

Bro. M. B. Fast, editor of the "Menno-nitische Rundschau," attended the conference of the "Brudergemeinde" in South Dakota and reports a profitable time, orders seven hundred additional German Lesson Helps, and received much encouragement in the work in which he is engaged.

Pre. Joseph Rutt, who was recently ordained to the ministry in the Line Lexington congregation in Bucks Co., Pa., appeared before the congregation in the discharge of his ministerial duties on Sunday, the 5th of November. We are glad to learn that he is ready for the work.

Bish. John K. Yoder of Wayne Co., Ohio, who has been suffering from paralysis for some time, has received a second stroke, making him entirely helpless and almost speechless, yet he retains the good use of his mind and is patiently waiting the summons to come up higher.

Bro. N. O. Blosser of New Starke, Ohio, was detained from attending the General Conference at Berlin, Ont., by being called to officiate at the funeral of Bro. Levi Brenneman. He expects to begin a series of meetings at Bowne (Elmdale), Mich., on Dec. 2d, if the Lord will.

Bro. Amos Mumaw of Wayne Co., Ohio, was called to Allen county on the 16th of November to assist in the funeral services of Bro. Levi Brenneman. He will go to White Cloud, Mich., about Thanksgiving Day to commence a series of meetings on the 26th with the brotherhood at that place.

Pre. Jacob Gerig and wife of Wayne Co., Ohio, recently spent some time with the A. M. brethren in Warwick Co., Va. Bro. Gerig held religious services every evening during his stay. From there they went to Princess, Anna county. The work of Bro. Gerig was much appreciated by the members there.

Bish. L. J. Heatwole of Rockingham Co., Va., our almanac calculator and astronomer, is at present making a tour through the congregations of Bucks, Montgomery, Chester and Lancaster counties. We notice in an exchange that in the three first named counties he has eight appointments, expecting to be in Lancaster by Sunday, Nov. 19th. He preached in Souderton on the evening of the 14th.

Bro. Christ. Garber of Alpha, Minnesota, with his sisters, Charlotte Cotterman and Esther Blosser, visited their brother, Isaac Garber, in Elkhart, on the 14th of November. Bro. Christ. came to visit his mother, Sister Elizabeth Hartzler, wife of Bro. J. A. Hartzler, of the Barker Street congregation near Mottville, Mich., who for some time

has been suffering with dropsy. He left on the 15th for his home in Minnesota, while Sister Cotterman returned to her mother, expecting to stay several weeks and assist in taking care of her.

For the Herald of Truth.

THE GOVERNMENTAL RELATIONS OF BISHOPS AND MINISTERS TO THE CONGREGATIONS.

By Bish. David Burkholder.

In compliance with a decision of the Indiana and Michigan Conference, recently held in the Salem meeting house, I will try and write an article on the above subject as the Lord gives me grace, and my aim and object shall be to have all the points and statements of this article in harmony with our Confession of Faith and Conference Decisions, which we claim are based on true gospel principles; and thus endeavor to show or set forth the duties, responsibilities and governmental power, etc., of the different officers, conferences and lay-members.

In the first place the church government of the Mennoite denomination is congregational, which means that the majority rules, or that the authority of the church is vested in the congregation and not in the overseers; and yet the ruling power of the church lies in the ministry and laity combined. Indeed, according to our past conference decisions, the governing power of the church is God, as he is revealed in his Word and in his Spirit. This Word must be taught to the church, which, as a body, is expected to be in the faith and in harmony with the Word, actuated by the Spirit. This body (the church) becomes by the authority of God the ruling power in the church. Elders, pastors, teachers and also the conference, are directors of the wishes, sentiments and practices of the church, when she is enlightened and established in the doctrines of the Lord Jesus Christ.

The decisions of conference are valid and can be enforced only when they are accepted by the church as a body (this acceptance may not always be expressed) and should be obeyed by all the members of the body, and first by the members of the conference who make the decisions, and then by the body of the church that accepts the decisions.

Christ is the head of the church and has given the authority of church government to the church, and conference is the representative of this authority, and gives expression and practice as taught in the Bible and accepted, endorsed and maintained by the church. Therefore all members, including ministers, should be subject to the decisions of the conference and all our members should hold allegiance to the conference of the district in which they reside and be subject in all things to that conference. (Decision of Conf. 1866.)

In the visible church we have elders or bishops, ministers, deacons and lay-members, each standing on a common plane and each having a distinct charge or duty to fulfil. Bishops and elders are nowhere named together as being orders distinct from each other; they are synonymous with each other, and the titles were originally equivalent. See Titus 1:5, 7. But after all, there can be no doubt but that elders had the priority in point of time.

We will now notice, first, the duties of the bishop. They are:

a. A general superintendence and oversight of the spiritual welfare of the flock (1 Pet. 5:2, 3). To feed it, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind;

HERALD OF TRUTH.

neither as lords over God's heritage, but being examples to the flock.
b. The work of teaching, both publicly and privately (1 Thess. 5:12; Tit. 1:9; 1 Tim. 5:17).

c. The work of visiting the sick, to pray with them, anointing them with oil (Jas. 5:14).

d. To baptize converts and receive them into the church; to administer the Lord's supper.

e. Expel disobedient members according to Matt. 18, and receive them again when they repent.

f. To officiate at the marriage of members of the church.

g. To exercise a vigilant oversight of the ministers and of the congregations under his charge and give such advice and directions as he may deem necessary and advisable; at the same time he should remember his position as a servant of the church, having the general oversight of it in all things pertaining to his office.

h. To officiate at the ordination of bishops, ministers and deacons with the counsel and help of other bishops and ministers.

i. He should advise his co-workers in the ministry in all matters pertaining to the welfare of the church, and if he "rules well he is to be counted worthy of double honor." Again, he ought to labor with his hands and thus minister to his necessities (Acts 20:34); and since he is encumbered with the care of all the churches (2 Cor. 11:28), he ought to be esteemed very highly in love for his work's sake (1 Thess. 5:13), and no accusation be received against him but upon the evidence of two or three witnesses (1 Tim. 5:19). And while he is not to have a salary or do the work for filthy lucre, yet here we have the emphatic, Thus saith the Lord, "Thou shalt not muzzle the ox when he treadeth out the corn." Who feedeth the flock and eateth not of the milk? (1 Cor. 9.) Of course, this has reference more especially to the needy ones.

Second, the duties of the minister:

a. To preach the gospel in its purity, and assist the bishop in his care of the church.

b. He should not meddle with difficulties between members.

c. He should consider well his position and keep himself in the order of the church and the teachings of the scriptures in his personal appearance, in his garments, manners and teachings.

d. He shall visit, read and pray with all the members of the congregation and as many of the unconverted families in his district as possible.

e. Ministers should acquaint themselves well with the fundamental principles of the Christian religion in order that they may be better qualified to go forth as teachers.

f. They should properly instruct and prepare their applicants for baptism, so that all things may be in order when the bishop comes to receive them.

g. Ministers should first be examples themselves in the family, in business, and in public worship, and then so preach and teach that the congregation may see that the order of the church is founded on the principles of the Bible, and not on the traditions.

h. They should admonish the brethren and see that Matt. 18 is strictly observed, but should church difficulties arise then it is the duty of the deacon to see to it.

i. All ministers should exercise care, both in their walk and in their management of the affairs of the church, that they be governed by the word of God.

j. They should attend to the duties of their own office and not meddle with those of another. For instance, we notice in the Confession of Faith, in the ordination of

bishops and ministers, that the duty of officiating at the marriage of members is enjoined only on bishops, and not on the minister; and years ago ministers never officiated in that ceremony unless the bishop had granted them the privilege to do so; but it has now become customary for all the ministers to officiate in that capacity, even though there is, to my knowledge, no conference resolution that grants them this authority. I think, however, that this is all right as long as no one objects.

k. All ministers should teach the same things, the same faith and doctrine whether at home or abroad, in private or public.

l. No minister should in any way, or in any thing, take any important step without consulting with the elder or bishop.

Thirdly. Duties of the deacon:

a. It is the deacon's duty to receive and take care of the charities of the church and distribute them among the needy members according to their necessities.

b. It is his duty to visit the sick, the widows and the orphans, to comfort them and pray with them in their afflictions.

c. To assist the bishop in the administration of baptism and the Lord's supper.

d. To bear testimony to the truth in the public ministrations.

e. To conduct the services when, for any reason, no minister is present when the people meet for public worship, by reading, exhortation and prayer.

f. Where strife and difficulties arise in the church or between brethren or sisters, to use his utmost endeavors to bring about a reconciliation and restore unity and peace. g. Where only one minister is present, the minister may call on the deacon to stand up and open the services and lead in prayer.

h. The conference of 1873 passed a decision that if the deacon knows that a member has committed a fault, he should go and admonish that member and endeavor to correct the fault of his own accord, and not wait until some one enters complaint—he should go at once. Ministers would rejoice if deacons could so faithfully and effectually keep the peace of the church that neither minister nor member would find out the disorders and difficulties that occur.

i. A conference decision of 1876 says: "Where a deacon is called to settle a discord or difficulty and cannot accomplish it he shall have the privilege of calling a fellow-deacon or two, from a neighboring congregation, or a couple of brethren to aid him, and that in all cases where it is possible the deacon shall settle all matters of discord and dissatisfaction so that bishops and ministers may keep themselves as free as possible from all blame, and not destroy their influence or injure their reputation by being drawn into such difficulties as is often the case." And when the deacon as the officer of the church, ordained for such work, scripturally adjusts the discord, as his duties require or demand of him and the congregation accepts or sanctions the decision, the matter should be considered permanently settled.

Finally. The duties of the lay-members towards the overseers of the congregation may be briefly summed up by citing 1 Thess. 5:12; Heb. 13:7, 17; and 1 Cor. 9:6-14.

Nappanee, Ind., Nov., 1905.

A more glorious victory cannot be gained over another man than this—that when an injury began on his part the kindness should begin on ours.—[Tillotson.]

Self says, "All thine is mine." Consecration says, "All mine is thine."

HERALD OF TRUTH.

Thursday, November 23, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BOOK NOTICES.

A Manual of Family Worship, with an essay on "The Christian Family." By Rev. J. S. Mills, D. D., Ph. D., and Prof. J. H. Ruebush, with an introduction by Bish. J. Weaver, D. L. Published by W. R. Funk, Dayton, Ohio. Octavo, 488 pages. This book is made up in three parts—1. The Christian church. 2. One hundred and seventy scripture selections for family worship. 3. One hundred and ninety-two hymns and sacred songs, also prayers and benedictions for various occasions. Cloth. Price, \$1.25.

English Hymns and their Authors and History. By Samuel Willoughby Duffield, author of Latin Hymn Writers and their Authors, etc. Eleventh edition. Funk & Wagnalls Company, New York and London. Octavo, 675 pages, cloth. This book is full of incidents, many of them remarkable in the highest degree, that led to the production of the hymns that have brought joy and comfort so long and so often to the people who have sung and read them. To all who are interested in hymns and their writers this book is a real treasure. Price, \$3.00.

CORRESPONDENCE.

Shanesville, Ohio, Nov. 13, 1905.—Bro. Paul P. Hershberger of Shickley, Neb., is visiting in this brotherhood and filled an appointment at the Sugar Creek M. H. on Thursday evening, Nov. 9, 1905, and another at Walnut Creek on Sunday evening, Nov. 12th. Sister Mary Hostetler has gone to the Canton Mission, to be engaged in the Master's service there. COR.

Elkhart, Ind., Nov. 15, 1905.—The communion of the Lord's supper was observed in the Elkhart congregation on Sunday, Nov. 12th. Preparatory services were held on Saturday evening previous. The services on Sunday were well attended and a good feeling seemed to prevail throughout the brotherhood generally. Bish. David Burkholder officiated and his discourse on that occasion was appropriate, and in point of doctrine and practical application such that we hope an impression not soon to be forgotten may have been made on the mind of every individual present. May the Lord abundantly bless the work of his people in Elkhart. COR.

HERALD OF TRUTH.

Coltry, Oklahoma, Nov. 9, 1905.—The Milan Valley congregation has been greatly refreshed by the visits of Bro. D. D. Zook of Newton, Kan., and Bro. Levi J. Miller of Garden City, Mo. Bro. Zook came to this place on the 4th inst. and remained until the 8th. During this time he conducted four meetings. On the 7th inst. Bro. Miller came and stayed until the 9th, and held three meetings for us. During the meeting eight souls confessed Christ as their Savior. May God grant them grace to be ever faithful to their covenant vows and be bright and shining lights in the world. We feel very thankful to God and the brethren for these meetings and invite them and all others of our ministers who are passing this way to stop and encourage us on our way. Yours in His service, COR.

Surrey, N. Dakota, Nov. 14, 1905.—Dear Readers of the Herald:—Bro. S. G. Lapp of South English, Iowa, came into our midst on the first of November, and on Thursday evening, Nov. 2d, conducted a meeting for us at our usual place of meeting in the Grassland schoolhouse. On Friday forenoon, Nov. 10th, we had our new meeting house opened for the first time for worship and Bro. Lapp conducted the services. Our new meeting house is called "The Fairview Mennonite meeting house," and is located near Surrey, N. Dak. In the afternoon we had our communion services, and also ordained a deacon. Bro. Israel T. Zook was chosen and ordained. May God bless the brother and fit him for his work. After communion S. G. Lapp and Bro. Isaac Mast started to attend the General Conference, to be held at Berlin, Ont., on the 16th of November, they being the appointed delegates to that conference. May God be with the brethren on their journey. COR.

Farmersville, Lancaster Co., Pa., Nov. 13, 1905.—Beloved in the Lord, Greeting:—Our God is greatly to be praised. "Beautiful for situation, the joy of the whole earth, is Mount Zion" (Psa. 48:2). The more we come to know the Bible and the more will we become to follow the instructions given us therein by our Savior and the apostles, the more precious it becomes to us and the more we learn to appreciate it. Then indeed it becomes to us the most precious of all books. We also find many very helpful instructions in the Old Testament. In Prov. 8 we read, "The excellency and eternity of wisdom." If we compare this with Eph. 3, we find it edifying to the cause of Christ, for "we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory," etc. (1 Cor. 2:17). So our hearts are the temple of the living God, and when this temple is fitly framed together, it forms a building, and as a part of this building each of us has a duty to perform, as told by the apostle Paul in Eph. 2:19-21. Of this we were earnestly reminded and admonished at the Groffdale meeting house, Nov. 10th, by the brethren Aaron Freed and Henry Anglemoyer of Bucks Co., Pa., in both the English and German languages.

Yesterday (Nov. 12th) Bro. Noah H. Mack spoke at Metzler's M. H. from the text, Rom. 10:15. On the 22d of October Bro. C. M. Brackbill of Gap spoke to us from Rom. 12:21, and Bro. A. D. Wenger spoke at Millersville from Acts 3:19. From all these sermons we received blessings and we praise God for the same, and wish to call the attention of ministers coming to Lancaster county, not to miss us. The Lord willing, we expect Bish. L. J. Heatwole of Virginia to be with us at Groffdale in the fore-

noon of Nov. 21st. Fast day and communion services were held at Metzler's M. H. Oct. 28th and 29th. All who partook of the bread and wine as the emblems of the broken body and shed blood of our Savior had the privilege of washing one another's feet, which was gladly done by all. "Happy are ye if ye know these things, if ye do them." COR.

SPREADING THE GOSPEL.

By S. D. Kurtz.

How to accomplish the most good with the material we have, is a question that sternly faces the Christian people of to-day. We often hear the question asked, "What can I do, or where can I help? If I could do this or that, or if I could be a missionary, etc. This, however, is not the gospel call at all. The gospel commission is, Go, teach all nations. Spread the glad tidings of great joy, that Jesus has come into the world to save his people from their sins.

This we can do to our fellowmen at home, just as well as to the people thousands of miles away. We often get the idea, when the mission question comes up that it means only the foreign field, or some city mission, or a great work of some kind. This is a mistake. There is work for us to do at home just as well as abroad, and if we are ready to improve our opportunities we can work at home and among our own people just as well as anywhere else. We are commanded to let our light shine that men may see our good works and glorify our Father which is in heaven. If our lives do not correspond with the teachings of the gospel and we live in a way that is inconsistent with the word of God we are a detriment to the work instead of a help in the good cause. The apostle says, "Ye are our epistle, written in our hearts, known and read of all men." If this be so that we are known and read of all men, we should ask God to cleanse our hearts from everything that may have the appearance of evil.

I was very much impressed with the subject, "Colonization as a means of opening new fields of home mission work," as given in the report of the Ohio and Indiana Sunday School Conference. If our people would colonize for the purpose of spreading the gospel, how much good might be accomplished! But it appears to me that in this day and age of the world the people are too much inclined to go where there are large numbers and a large congregation, where they can make a good appearance and where with others they can maintain a creditable reputation. When there is a new colony started, how many brethren and sisters go there with the intention and purpose of spreading the gospel and helping to build up the cause of Zion? Nine times out of ten, we venture to say, they go with the purpose of gaining worldly goods and for their own benefit and advantage, and the church and the spreading of the gospel are to them matters of secondary importance. The Savior teaches us plainly that we should seek first the kingdom of God and his righteousness, and all these natural things shall be added unto us.

Are we weak in the faith? Do we forget that God is true to his promises? Let us not be weary in well doing, for in due season we shall reap if we faint not. Let us be up and doing, and be about our Father's business, and not so much concerned about the perishable things of this world, which lead so many far away from the true light.

Newport News, Va.

November 23,

1905.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Oiden.

PSALM XXIX.

In beauty of true holiness bestow
The strength and glory due unto the Lord,
Unto his name, ye sons of priests, show
The worship and the reverence due his word.

Upon the waters raisest high the noise
Of thundering voice, all powerful and grand;
The Lebanon cedars it destroys,
And Sirion is unable to withstand.

The voice of God doth hew out flames of fire
And in the wilderness its terror plays;
He strippeth forests in majestic dire,
And in his temple everything saith, "Praise."

Jehovah sitteth evermore as King—
And strength and peace will to his people bring.
New York City.

For the Herald of Truth.

JESUS' HUMAN SOUL PERFECTLY PURE.

By C. F. G.

"And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke 2:40).

Redemption by the precious blood of Christ, as of a lamb without blemish and without spot, supposes that though he was born of a woman, yet his human soul was perfectly pure. Christ is that seed of the woman of which God said to the serpent, "It shall bruise thy head." And when this seed had bruised the head of the serpent he had then completed the work of redemption, and through him a door of mercy was opened for the children of the fallen race of Adam, to become the adopted children of a risen Redeemer.

When the fullness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Christ was the Son of God, and he became man by taking unto himself a true body and a reasonable soul; being conceived by the power of the Holy Ghost in the Virgin Mary and born of her, yet "without sin." If Christ, the Son of God, became man, then he had a human soul, and it is evident that the human soul of Christ was always perfectly pure. Had not this been his character as a man, his blood would not have been sufficiently precious to redeem men from their vain conversations. Christ was not like other men, shaped in iniquity. His mother was one, and the fallen race of the apostate Adam and, therefore, a partaker with the rest of mankind of moral pollution; but from her he derived no moral uncleanness. Hence the word of God gives to the child Jesus the appellation, "that holy thing." "Therefore," speaking to the mother of Jesus, "that holy thing," says the heavenly messenger, "which shall be born of thee, shall be called the Son of God."

The second Man, as well as the first, was made perfectly holy. He was perfectly in the image and likeness of God. Yea, he was the brightness of the Father's glory, "and the express image of his person."

Jesus not only began his being as a man in a state of holiness and perfect moral uprightness, but he passed through life as a Lamb without blemish and without spot; he persevered in holiness, in perfect conformity to God until he expired on the cross, when he commended his pure spirit into the hands of his heavenly Father and cried with

HERALD OF TRUTH.

373

a loud voice, "Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost."

Christ being born of a woman was made under the law. Being by birth a Jew and also born under the Mosaic dispensation, he was not only bound by the moral law to love God with all his heart and his neighbor as himself; but he was also under obligations to observe the Mosaic ceremonies. Therefore on the eighth day from his birth he was circumcised, and when eight days were accomplished for the circumcising of the child his name was called Jesus, which was so named of the angel before he was conceived. "And when the days of her purification according to the law of Moses were accomplished they brought him to Jerusalem to present him before the Lord and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle doves or two young pigeons." And this same law, in accordance with which Christ was circumcised and a pair of turtle doves offered as a sacrifice to the Lord, required that he, being called of God, as was Aaron, should be washed before he entered upon his ministry. Hence Jesus went from Galilee to Jordan, unto John, to be baptized of him. That his baptism was his unction to the work of the ministry, Peter expressly teaches in the tenth chapter of the Acts: "The word which God sent to the children of Israel, preaching peace by Jesus Christ, that word ye know, which was published throughout all Judaea, and began from Galilee, after the baptism, which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power."

Jesus being the divine Mediator could not need baptism for the purpose for which it is applied to us. The baptism which he received must in its design be very different from that which he afterwards instituted as a token of the remission of sin and eternal life in a way of faith and repentance. The righteousness which Jesus had to fulfil at his baptism was not the righteousness of faith and repentance. It is evident, however, that the only idea which John then had of baptism was the baptism unto repentance. He therefore said to Jesus, "I have need to be baptized of thee, and comest thou to me?" and Jesus, answering, said unto him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered him (Matt. 3:14, 15). It was not the design of Jesus in the phrase, "to fulfil all righteousness," to comprehend the righteousness of faith and repentance, for Jesus did not need the remission of sin, as in him there was no sin; but by "all righteousness," he meant, as is evident from the connection in which the phrase is used, all that which was required of him in the law of Moses, meaning the ceremonial law. "Hence Christ is the end of the law, for righteousness, unto all that believe in him" (Rom. 10:4).

Christ being under obligation to fulfil all righteousness, delayed to enter upon his public ministry until he was about thirty years of age. Was not Christ, the holy One of God, qualified to preach the gospel at twenty or at twenty-five? Why then was it delayed till he was about thirty? The answer is easy. That he might fulfil all righteousness, or that he might fulfil that which was required in the ceremonial law. This was necessary that he might be considered as a lamb without blemish and without spot.

It was necessary also that Christ should do everything which is required of man in the moral law, the law of the ten commandments. It was necessary, therefore, that he should honor and obey his parents. "Children," saith the apostle, "obey your parents in the Lord, for this is right." It was also

right that Christ should obey his parents in the Lord; this was willing to do. It was implied in the instrument to which he is supposed to have put his hand in the covenant of redemption.

Now his parents went to Jerusalem every year at the feast of the Passover. At the celebration of this feast Jesus at the age of twelve appeared with his parents in Jerusalem. And when they returned the child Jesus tarried behind, it not being known to his parents. This, however, ought not to be considered as an act of disobedience. His parents were grieved when they missed him, and not finding him in the company they returned, having gone a day's journey. "They diligently sought him and after three days found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." On account of his absence his mother seemed to chide him, for "Son," saith she, "why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." The reply of Jesus proves that he was not to be charged with disobedience, for he said unto them, "How is it that ye sought me? yeist ye not that I must be about my Father's business?" And he went down with them, came to Nazareth, was subject unto them, and continued with them, from this time till he was about thirty years of age, when he was called of God, as was Aaron, to the work of the public ministry. And Moses brought Aaron and his sons and washed them with water; so likewise was Jesus washed with the water of Jordan. Jesus had now no connection with his parents, as a child in subjection to their commands. He was, therefore, in a more peculiar sense the Lord's, being consecrated to the work of the ministry. "God said to the tribe of Levi, They shall be mine, I am the Lord." So he is to be considered as saying to his Son Jesus, "He shall be mine, I am the Lord." And when Jesus was baptized the heavens were opened unto him. "And, lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased."

Being thus consecrated to the work of the ministry, though Jesus was no longer under obligations to obey Joseph and Mary as parents, yet he was obliged to love them as neighbors, for Christ was made under the moral as well as under the ceremonial law. Christ, therefore, was under obligations to love God with all his heart, and his neighbor as himself, and against this just, holy and good law the Son of God never offended. He observed perfectly every command of the moral law. He was an Israelite indeed in whom there was no guile. He was not in this respect like Aaron, for Aaron was a sinner and needed atonement for his sins as well as the sins of the people. Therefore such a high priest as Jesus was, became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests of the law, to offer up sacrifice first for their own sins and then for the sins of the people; for this he did once, when he offered up himself. Hence "we are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot."

Fentress, Va.

Enjoy the blessings of the day, if God sends them; and the evils of it bear patiently and sweetly; for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—[Jeremy Taylor.]

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.

Wish Mountain.—Wish Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Fort Wayne.—1408 Franklin Ave., Fort Wayne, Ind.

Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—1860 E. Tuscarawas St., Canton, Ohio.

J. A. Lechty, Sup't., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

DISAPPOINTMENT—HIS APPOINTMENT.

Port Said, Egypt, Oct. 27, 1905.

Dear Readers of the Herald, Greeting in Jesus' name.—When we wrote you just before landing at Naples, Italy, little did we think our next message to you would bear the tidings of a prolonged stay in Port Said, Egypt. Bro. Lehman is in the British Hospital, ill with typhoid fever, and the doctor cannot say just how long it will be before we can go on. During our voyage across the Atlantic we marked him as the poorest sailor of the four. But we can now see that he already had the first symptoms of typhoid and sea-sickness alone. Our two days' stay in Naples did not give the relief we hoped for. Yet we were assured that it was nothing serious and felt safe in starting. But every hour of our voyage from Naples to Port Said our anxiety was increased. His fever continued to rise and the doctor's remedies proved of no avail. The day before reaching Port Said the doctor informed us that the only hope of saving his life would be to land at Port Said and go to a hospital. Passing on to the Red Sea would mean death. From our past experience we believed he had typhoid, but the doctor insisted it was only gastric fever and in two weeks we could go on. We found out later why he said this. To land at any port east, beyond Naples, the doctor informed us, means a quarantine of the entire ship at the expense of the passengers. But you cannot know, my dear readers, what a flood of thoughts and questions the doctor's verdict brought to us. Four very anxious hearts gathered for prayer in our little cabin and God was very near to us as we prayed. But man's extremity is God's opportunity. We committed ourselves into his care and felt we could only go step by step, and he most wonderfully provided for our every need. No sooner had the word gone out among the passengers of our circumstances, till help was offered on every hand. An English clergyman wrote us a letter of introduction to a clergyman located here; another told of a good hotel. Another gave us the name of missionaries located at the Seamen's Rest. Another, Bro. S. L. Jacobs, was led to give us twenty pounds (\$300.00). And since we have been here a few days all these proved to be just the help we needed, and we know it was in direct answer to our prayers. Truly, "all things whatsoever ye shall ask in prayer, believing, ye shall receive."

We landed at Port Said, Oct. 24th, about 6:30 p. m. As we bid farewell to those on the ship who so kindly befriended us and heard their expressions of sympathy, the many hearty "God bless you's," we felt as never before that God's love binds us as one family irrespective of denomination. When we first planted our feet on African soil and were greeted by the dark-skinned Arabs, we indeed felt that we were in a strange land.

Soon after our arrival at the hotel the doctor called and frankly told us, but not to our surprise, that Bro. Lehman had typhoid fever and a very serious case at that, and at the very least it would be eight weeks before he could journey on. This again called for immediate action. Should we all stay, or could some of us again board the steamer and go on? But after prayerful consideration we decided it would not be prudent to leave Sister Lehman alone in her distress. We felt it our Christian duty to remain with them and we are simply trusting God to provide for our temporal needs.

On Wednesday forenoon, Oct. 25th, Bro. Lehman was removed to the hospital. It is a thoroughly equipped institution, in charge of an English doctor and English nurses, located on the shore of the Mediterranean Sea and has the advantage of fresh sea air. We know he is receiving the best of care in every way. It is hard to see God's hand in this affliction, but when we take up the thread of circumstances that brought us here, we firmly believe God has a purpose in it that is hidden from us for the present. We are deeply impressed with the fact that this is the only hospital within reach on our voyage from New York to Bombay.

We also feel to thank God that we have secured lodging at the "Seamen's Rest," a mission station in charge of Bro. and Sister Lock, of England. They are doing a noble work among the sailors. Bro. Lock is present in a hospital in England. We already feel a bond of sympathy because of being placed in like circumstances.

The money given us by Bro. Jacobs also proved a God-send. Our money was nearly all in drafts on the bank at Bombay, which cannot be cashed here.

Our hearts ache at the thought of the disappointment at Dhamtari and especially for Bro. Mahlon's when they fail to meet us at Bombay. But again we can see God's ways are not our ways.

Sister Lehman is bearing up bravely under the great strain and we are thankful for God's sustaining grace during the very trying hours of the past week. God only knows the anxieties and serious questions this experience has brought to us. We have decided to stay here a month and if Bro. Lehman's condition is such then that we can go on we will do so and they can follow later when God opens the way. Pray for us that God may strengthen us during the days of anxious waiting here, and above all remember Bro. Lehman. He is in a critical condition, but we know if it is God's will his life will be spared.

Yours in the Master's service,
ESTHER EBERSOLE LAPP.

For the Herald of Truth.

MENNONITE HOME MISSION.

Philadelphia, Pa., Nov. 16, 1905.

Dear Readers, Greeting.—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). We take the privilege of writing a few lines, believing that many of our brethren and sisters, and friends of mission work, who have not the opportunity of visiting the mission stations, would like to know about the work being done. We are glad for the interest taken by so many in this part of the Lord's work, and believe that with the prayers of those interested, much good may be done.

As winter draws near the needs of the poorer class are more plainly felt. Many have not enough coal or wood to warm their houses. One may see along the rail-

roads, women and children with baskets or buckets picking up coal which drops from the passing cars, or on the streets picking up here and there a piece of wood which they may find, or hunting through the ash barrels for old, castaway things, which were intended for the dump. There is also much suffering on account of food and clothing. While this condition of things is brought on in some cases because of lack of work, yet in most cases we believe it is because of sin and especially drink. We know of instances where men have lost excellent positions because of the drink evil, and in some cases if the women did not take in washing or go out and work by the day, the children would have to go hungry and cold. When the women must go out and work for the day, the children are many times left at home by themselves to get along as best they can, and sometimes they are taken to day nurseries.

While suffering in temporal things is very great, yet we see a much greater neglect along spiritual lines, which is without doubt one of the great reasons for their suffering, because Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." But men are so prone to seek the temporal first. A man who had been leading a reckless life came into the Mission one evening and told us that he had gotten a good pair of shoes and that now he was going to dress up and be respectable and do better, but his heart was not changed, and naturally the outside changed very little, because when tempted he could not stand, and was soon again in the same condition.

One might say it is their own fault if they suffer, but Jesus suffered and died for each, and our duty as followers of Jesus is to hold his life up as an example, not only in word, but in deed and truth, and He who is able to save to the uttermost all those who come to him, can change their vile lives and show them the new and living way.

A few days ago one of the little girls near the Mission died of pneumonia. The mother makes a living by taking in washing. We learned that she was trying to get the two youngest into a home, but before it could be accomplished God saw fit to transplant one of them to his paradise above. We trust that it will only serve to bind the family closer to Him who doeth all things well.

We were glad to have with us for a few days the missionaries, Bro. Lehman's and Bro. Lapp's, enroute to India. The interest in the meetings was manifested by the large attendance, for which we were glad, as it shows a healthy missionary spirit. We were also glad to have with us last Thursday evening, Bro. John Kreider of Missouri, who gave us an interesting talk on the beauties of heaven, who shall get there and who shall not get there, from the text, "I am Father's house are many mansions." Bro. Gerig of Ohio was also with us the same evening, and gave a helpful talk.

On Friday evening Bro. L. J. Heatwole of Virginia was with us and gave us an instructive talk, speaking about the hidden things of the heart. Text, 1 Pet. 3:4. We feel glad for all our visiting brethren and sisters, as it adds many blessings to the work. We believe that the only way to prove to the people that the Christian life is a life worth living is to be in it whole-souled, showing by our very lives and actions that we enjoy it. This is what we are trying to do by God's help.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Thess. 3:1).

In His service,
M. L. NEFF.

ALONE WITH GOD.

Alone with God! day's craven cares
Have crowded onward unawares;
The soul is left to breathe her prayers.

Alone with God! I bare my breast,
Come in, come in, O holy guest,
Give rest, thy rest, of rest the best!

Alone with God! how calm a calm
Steals o'er me, sweet as music's balm
When seraphs sing a seraph's psalm.

Alone with God! no human eye
Is here, with eager look to pry
Into the meaning of each sigh.

Alone with God! no jealous glare
Now stings me with its torturing glare;
No human malice says, Beware!

Alone with God! from earth's rude crowd,
With jostling steps, with laughter loud,
My better soul I need not shroud.

Alone with God! He only knows,
If sorrow's ocean overflows,
The silent spring whence it rose.

Alone with God! He mercy lends;
Life's fainting hope, life's meagre ends,
Life's dwarfing pain, he comprehends.

Alone with God! He foothold eels
The soul's pent life with will o'erwell,
The life-long want no words may tell.

Alone with God! still nearer bend;
O tender Father, condescend,
In this my need, to be my friend.

Alone with God! with suppliant mind,
Upon thy pitying breast I lean,
Not less because thou art unseen.

Alone with God! safe in thine arms,
Oh, save me from life's wild alarms,
Oh, shield me from life's fearful harms!

Alone with God! my Father, bless
With thy celestial promises,
The soul that needs thy tenderness.

Alone with God! Oh, sweet to me,
To converse with those ahead I flee,
To breathe repose in thee, in thee!

—[The Common People.]

For the Herald of Truth.

THINGS NOT KNOWN IN HEAVEN.

By Levi Blauch.

In heaven there are no natural lights, as the light of the sun, the light of the moon or the stars. No lamps such as we use in our homes, no lantern to show us the way in a dark night, for there will be no night there.

There will be no preaching there, no teaching, no studying of the Word; we need to do that here, and if we fail to do it here we will fail in obtaining the promise there. There will be no sickness, no sorrow, no pain, no suffering, no death, no weeping, no funeral sermons, no funerals; no invitation hymns will be sung there; there will be no heat from the scorching sun, no frost, no snow, no rain, no wind, no impure air, no thunder-storms, no lightning to flash, no misleading spirits, no disappointments; no thieves to break through, no robbers to plunder, no murderers to fear, no idol-frightens us, no liars, no unbelievers, no taking the name of God in vain, no swearing, no going to law with one another, no difficulties to meet, no worldly amusements to lead the unwary astray, no shows, fairs, theaters, dances, play-parties, festivals, cake-walks, box-supper, surprise parties, Fourth of July celebrations, Sunday picnics, Sunday excursions, hall-rooms, saloons, horse races, foot races, wheel-barrow races, foolish jesting and idle talking, no debasing literature, etc., etc., etc.

In order to get to heaven we must forsake the wicked, sinful things of this life and the foolish things of the world and consecrate our lives fully to the service of our Lord and

Master, Jesus Christ, who did so much for us when there was no other aid to save and no other eye to pity. He left the shining courts of heaven and came down upon this sin-stained earth, and while here gave us an example of holiness and purity, such as none in all the world, in all the ages of time, ever practiced, and gave us thereby an example that we should follow in his steps.

His life was a life of sorrow; he is called the "man of sorrows and acquainted with grief." He preached and taught and wept and prayed. He healed the sick, the lame, the blind and deaf, and did good to all the people in every possible way. He encouraged the disconsolate and cheered the distressed, and raised even the dead to life again. Ah! let us learn what Jesus did and love him, too, because he first loved us.

Johnstown, Pa.

BIBLE CONFERENCES.

Bible Conferences seem to be the order of the day. We have received a program of the Bible Conference to be held at the Martin Mennonite meeting house near Orrville, Wayne Co., Ohio, Dec. 6th to 13th. The speakers will be: Shober, S. G. Shetter and D. D. Miller as instructors. Those coming by rail will stop at Orrville. Notify Michael Horst, Jesse Good or Leola Mumm, Orrville, Ohio. The subjects to be discussed are important and we hope those attending may receive lasting benefits.

A Bible Conference will be held in the Pleasant View church, beginning Dec. 4, 1905, near Larned, Kan. A cordial invitation is extended to all who wish to attend. Those coming from a distance will please write to Bro. John Engel, Washington, Ill., who will meet them at the train.

A Bible Conference will be held in the Union meeting house near Washington, Ill., from Nov. 27 to Dec. 4, 1905, inclusive. A cordial invitation is extended herewith to all who can come. Write us on this occasion. Those coming from a distance will please write to Bro. John Engel, Washington, Ill., who will meet them at the train.

MARRIAGES.

Denlinger—Eby.—On the 8th of Nov., 1905, at the home of the bride, near Gap, Lancaster Co., Pa., by Bish. Isaac Eby, Emanuel W. Denlinger and Mary Eby, daughter of John M. Eby, both of the above mentioned place.

Kurtz—Hartzler.—On the 2d of Nov., 1905, John Kurtz of New Wilmington, Lawrence Co., Pa., and Martha Hartzler of Logan Co., Ohio.

Smith—Hoover.—On the 7th of Nov., 1905, at the residence of the bride's parents, Bro. Enos Hoover of Mount Joy, Markham, Ont., by Bish. Samuel Wideman, William I. Smith and Frances E. Hoover. May the Lord bless them in their new relations and keep them faithful in his service.

DEATHS.

Death and Burial of Bish. Martin Rutt.
Bish. Martin Rutt was born Feb. 8, 1841, in Lancaster Co., Pa., and died from the effects of a paralytic stroke, at his home in West Donegal township, in the same county, on the 8th of Nov., 1905; aged 64 Y., 8 M., 26 D. His life was an active one, and he filled up the measure of his term, and, as is sometimes said, "he died in the harness." He was just about to respond to a call to do his work for the Master. Just as he had taken a drive to the service to drive away to baptize a young man upon his sickbed, his daughter came and asked him when he intended to return. He replied, "I do not know. I am not feeling well." She endeavored to persuade him, on account of his not being well, not to go, and feeling prevailed on him, and he came, upon which he was led to the house, where he was taken with a severe coughing spell and in a short time expired. Bish. Martin Rutt was a dear brother and a faithful minister in both the German and English languages. He was esteemed as an excellent counselor. His counsel and advice will be missed in the family, in the church and in the community where he resided. He was more than twenty years, ever since his organization, both the school and the church under his care. The church was growing and prospering every year. His death was a great loss to his family. It is hard to understand why one so useful

and so much beloved should be removed from our midst, but we will trust that our loss is his eternal gain. "It is the Lord doing and marvelous in our eyes." Three daughters and one son survive. The funeral services were held at Bessler's meeting house on the 10th of November and conducted at the home by Bish. Benj. Zimmerman, and at the meeting house by Bish. Abram Herr, Isaac Eby and Jacob N. Brubaker from the text, 1 Pet. 3:7. The funeral is said to have been one of the largest ever held in this part of the country. Five hundred teams and 2,000 people are estimated to have been present. May the Lord comfort the sorrowing family and give the church another shepherd as devoted and faithful as he who was so suddenly called away from his work.

Renner.—Jacob Renner was born Jan. 21, 1844, and died in Lagrange Co., Ind., Nov. 2, 1905; aged 51 Y., 9 M., 11 D. He leaves a widow and four daughters to mourn his death. Funeral services were held in the Emma meeting house in Lagrange county by Prc. J. Kurtz and D. D. Miller, internment at Forest Grove cemetery.

Gerber.—On the 9th of Nov., 1905, at the home of her son-in-law, John Weaver, after suffering ten days from a fall, Anna, widow of the late Joseph Gerber, aged 79 Y., 8 M., 7 D. She was a member of the A. M. church. Funeral services were conducted at the home by Andrew Schrock from Ps. 29, and at the Union Mennonite M. H. near Washington, Ill., by Peter Sumner and John Smith. She leaves seven children, four sons and three daughters, and eight great-grandchildren to mourn her death, though they need not mourn as those who have no hope.

Yoder.—Widow Veronica, daughter of Yost and Rachel Yoder, was born at her late residence near Smithville, Ohio, July 15, 1825; died Oct. 25, 1905; aged 80 Y., 3 M., 10 D. She accepted Christ as her Savior in her youth and was a faithful member of the English Mennonite church. On June 5, 1845, she was married to Israel Yoder, to whom were born eleven children, six of whom survived her and attended to her funeral. There were also twelve grandchildren, one having preceded her to the spirit world; also five great-grandchildren. Funeral services were conducted by C. Z. Yoder and Benj. Gerig at the Oak Grove meeting house.

Miller.—Melvin, oldest son of David and Sarah A. Miller, was born Feb. 15, 1857, in Cass Co., Mo., came with his parents to this country (Pa., Ohio) in 1870, where he died Nov. 11, 1905; aged 48 Y., 8 M., 26 D., and was buried at the Oak Grove cemetery. He was converted when only thirteen years of age, and remained a faithful Christian to the end. It makes us feel sad to think he died so young, but we mourn not as those without hope, and believe that he is now at rest, and so we comfort our hearts with the thought that God does all things for the best. Funeral services were conducted by C. K. Yoder and C. Z. Yoder.

Beechy.—Judith Beechy (nee Yoder), wife of Bish. David Beechy, was born in Lancaster Co., Pa., July 12, 1824; died at the home of her son-in-law, David Miller, in Wayne county, Ohio, Nov. 10, 1905; aged 81 Y., 2 M., 28 D. She lived in matrimony 61 years. To this union were born 14 children (nine sons and five daughters), 54 grandchildren and 18 great-grandchildren. Husband, two sons and three daughters have preceded her to the spirit world. She united with the A. M. church in her youth and remained a faithful member until death. Funeral services were conducted at the Walnut Creek A. M. meeting house in Holmes Co., Ohio, by the home members, assisted by Bro. Paul K. Harshbarger of Nebraska.

Weldy.—On the 12th of Nov., 1905, in Madison Twp., St. Joseph Co., Ind., of defective circulation, Kenneth Glen, only child of Homer and Mary Weldy, aged 53 Y., 11 M., 11 D. He leaves father, mother, grandparents on both sides and a host of relatives to mourn his early death. Funeral on the 14th, at the North Union meeting house near Warsaw, Ind., where services were conducted by John F. Funk of Elkhart and H. M. Schwinn. Text, Luke 18:17. The funeral was largely attended, and the dear parents were comforted that their little Glen has only gone before to the better land to await their coming when the trials and conflicts of life are past.

Harshbarger.—On June 11, 1905, at Mt. Pleasant, Pa., of consumption, Wallace, little son of Abram and Pearl Harshbarger; aged 4 M., 13 D. Funeral services were conducted by Samuel G. Glick of Elkhart, Ind., on Oct. 15th, at the Mt. Pleasant M. H. The Lord comfort the bereaved ones. A SISTER.

Mellinger.—On the 10th of Nov., 1905, at the home of her mother, Mrs. Mary R. Mellinger, in Mahoning Co., Ohio, Ruth Rixler, wife of Jacob Mellinger; aged 61 Y., 4 M., 13 D. The family resided in Weaver township, where she was born, and had five daughters and five sons, all of whom survive their mother, she being the first in the family to be called away. She leaves also her husband

twenty grandchildren and many friends, but they need not mourn as those having no hope. Six grandchildren died before her. Sister Wenger's health had been failing for some time, when in September she found herself no longer able to do her work, she, with her husband, took up their home with a daughter residing in Salem. Her condition becoming more serious, a doctor was called who pronounced her disease cancer of the liver. She was a faithful member of the Mennonite church for many years. During her sickness she was very much concerned for her children, and wished that they might all be saved; yet they not forget these deep anxieties and prayers of a dying mother, and may they so live as to meet their mother again in heaven. Funeral services on Sunday at the Midway by E. M. Detweiler, assisted by Allen Rickett and D. S. Lehman, from Phil. 1:21. The house was filled to overflowing. Interment at the adjoining graveyard. P. M.

Basinger.—On the 7th of Nov., 1905, at her home near E. Lewistown, Mahoning Co., Ohio, Elizabeth Metzler, beloved wife of Rudolph Basinger, aged 56 Y., 7 M., 9 D. As many of the Herald readers knew, Sister Basinger was stricken with paralysis on the 15th of June, 1905, and was since confined to her bed and gradually grew worse until the morning of the above date, when the spirit took its flight to the eternal beyond. She was born March 29, 1849, and was married to Rud. Basinger, Nov. 1, 1876. To this union were born one son and one daughter. The son died eight years ago. Her husband, the daughter, one grandchild, one stepson, three sisters, two brothers and many friends survive. She united with the Mennonite church in her youth and remained faithful unto the end. She will be missed in the home, the church and in the community. Funeral services at the Midway on the 9th, by E. M. Detweiler, assisted by Allen Rickett, from Rev. 21:4. Many people were present. She was beloved and respected by all who knew her, and they need not mourn as those who have no hope, and the family has the sympathy of all in this their hour of bereavement. May the Lord abundantly bless and reward those who so faithfully ministered to one whom they loved during her long sickness. P. M.

Knopp.—Susie Elizabeth Knopp, daughter of Abram and Catharine Kilmer Knopp, was born in Stonewall, Cal., Nov. 11, 1838. When eight years old her mother died and she spent the next four years in Ohio. In the early spring of 1901 she went to Pitkin, Cal., to make her home with her brother and sister-in-law, Edna Knopp. To them she had been not only a sister, but also as a loving child. She was taken sick on Thursday and after five days of suffering she passed away at 10:55 p. m. on Monday, Oct. 30th. Her father was sent for, but he did not arrive until after she was already dead. She was only 66 years old. Three brothers preceded her in death. The father and two brothers survive. During her sickness her thoughts were constantly on others. Instead of herself, fearing she might cause others trouble or work. Several times she asked those nursing her to lie down and rest, saying, "I know, you are so tired." Within a few hours of her death she insisted she was better and would soon be well. She will be greatly missed in the church, the Sunday school and the home circle. The cause of death was endocarditis complicating articular rheumatism. Funeral was held at the Presbyterian church, where services were conducted by J. P. Pearson, interment at Pitkin cemetery.

Brenneman.—Levi Brenneman was born in Franklin Co., Ohio, July 29, 1851; died in Allen Co., Ohio, Nov. 13, 1905, aged 54 Y., 3 M., 13 D. When four years old he, with his parents, went to Allen county, where he spent the remainder of his life. He was converted and received into church membership at the age of eighteen and lived a life consistent with his profession, remaining steadfast to the end. On the 15th of Feb., 1880, he was united in marriage with Emeline Cuyler of DeWitt Co., Ind., with whom he lived a peaceful and happy life for nearly 26 years. From his youth he was blessed with good health until about ten years ago when disease laid hold of his body, and gradually grew worse until it became evident that it was serious, and though he gave himself into the care of skillful surgeons and submitted to several radical operations, and at the same time looked to the Great Physician above, hoping for permanent relief, yet fully resigned to the will of his heavenly Father, he often prayed that his will should be done. When he saw that his end was drawing nigh he made every effort to have everything in order, both in his financial and spiritual affairs, and was not only concerned about his own welfare, but also that of others, especially the nearest. He was much attached to his brothers and sisters and their children, and he was troubled when he saw some of them not living right, and though he had no children of his own, he seemed to be as much concerned about his nephews and nieces as though they were his own children. About two months before his

death, while conversing with one of his brothers, when his sufferings were almost beyond endurance, he prayed that if it was God's will that he should thus suffer he was willing, if he could only be the means of saving one soul. He wished he could have the privilege of speaking to the young people and said he feared that many of the church members were too proud. "Oh, tell them," he said, "to humble themselves; these things cannot stand before God." He also told his companion and others, not to grieve for him after he was gone, but meet him in heaven. He also mentioned some families who make no profession and both parents and children are unsaved. He made the remark, "What a pity that such nice families are not saved!" May his last words and admonitions reach far and wide as a warning to the unsaved. In the death of our brother there are left to mourn a deeply sorrowing widow, two brothers and five sisters, besides a large circle of relatives and friends, but we mourn not without hope, as he has left us the bright evidence that all is well and that he died in the triumphs of a living hope in Christ. The funeral services were held at the Salem meeting house on the 16th inst., and were largely attended, and were conducted by N. O. Blosser of Hancock county and Amos Munawar of Wayne county, from Rom. 8:18. These brethren had been selected by the deceased for the occasion.

SPECIAL NOTICE.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

O. B. L. McDONALD, Inc.,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather has the sympathy of all in this their hour of bereavement. May the Lord abundantly bless and reward those who so faithfully ministered to one whom they loved during her long sickness. P. M.

Joseph H. Wenger, South English, Iowa.
Also agent for the Wenger History, \$1.25 postpaid.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of these First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

Write us for Sunday School Rewards

We have a large assortment of books, etc., especially suited for that purpose.
Mennonite Publishing Co.
Elkhart, Indiana

If it is a Bible You Want

Whether Self-Pronouncing, Text, Pocket, Hand, Home, Reference, Teachers' or Family Bible

We Can Supply You

Our catalogue contains such a large variety that you will have no difficulty in finding something which will suit you exactly. We always carry a large stock, and all orders are given prompt and careful attention. We believe

Our Prices Will Save You Money

Send for our new catalogue.

Mennonite Publishing Company
Elkhart, Indiana

**BRETHREN'S
Plain Clothing**

If you want
RELIABLE GOODS, made up
in a first-class manner and
at reasonable prices, we can
satisfy you.

When you buy from us
you GET what you want.
When you buy from your
local dealer, as a rule, you
TAKE what you can get.

We always
guarantee Satisfaction
and refer to our many patrons,
some of whom will be found in
nearly any community where the
Brethren reside. Samples of cloth
from which we make overclothing,
measuring blank, tape line and
other goods, will be sent on application.
Our rules for self-measurement are so simple, any
one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

rules for ordering will be sent on application.
Our rules for self-measurement are so simple, any
one can understand them.

We want to hear from you.
PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

We Solicit Your Order FOR THE FAMILY ALMANAC For 1906

The new Family Almanac is fully equal, if not superior to any former issue. It is without question, the best family almanac for the Mennonite and Amish people, while the price is the lowest.

1 copy postpaid	\$.06
12 copies " " " "	..75
25 " " " "	..90
100 " " " "	3.50
100 " " " " by freight or express, not prepaid	2.50
250 " " " "	7.25
500 " " " "	7.50
1000 " " " "	12.50

Send your order at once enclosing the proper amount with same to insure prompt attention. BE SURE TO STATE WHETHER YOU WANT ENGLISH OR GERMAN ALMANACS. Address all orders to

Mennonite Publishing Company
Elkhart, Indiana.

Agents Need Good Books

If They Wish to Succeed

The reason that our agents meet with success is because we supply them with good books,—the kind which people like to buy,—in attractive and durable bindings, and at prices everybody can afford to pay.

We Need More Good Agents

at once. Christmas is almost here, and the people want to buy good books for presents. Write us at once for descriptions and terms. Past experience proves that our books, our prices, and our business methods give satisfaction.

MENNONITE PUBLISHING CO.
Elkhart, Indiana

TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly. ELKHART, IND., THURSDAY, NOVEMBER 30, 1905.

Vol. XLII. No. 48.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

This is Conference Number.

Read the conference reports carefully.

Ignorance of what the church does in her conference work is inexcusable in any member.

Communion services were held at the East Petersburg meeting-house on Sunday, Nov. 26th.

The Jews are collecting large contributions for the relief of their persecuted and suffering brethren in Russia. Baron Günsberg, a well-known Jewish philanthropist of St. Petersburg, has received imperial authorization for the distribution of the Jewish relief funds raised in America, England and other foreign countries.

At the recent conference of the Bruder-gemeinde in Nebraska that body decided to discontinue the publication of their church organ, the "Gemeindeblatt," and adopt the "Mennonitische Rundschau" instead. They also decided to discontinue the publication of their Lesson Helps and will use those issued by the Mennonite Publishing Company.

Bible Conference.—A Bible Conference, of which we have just received a program, will be held from Nov. 28 to Dec. 2, 1905, in the Walnut Creek (Holmes Co., Ohio) meeting-house. The instructors are Bish. J. J. Buchwalter and S. G. Shetler. We hope the brethren may have an edifying and refreshing time. All are invited. Go with a desire and prayer to gather spiritual strength.

The program for a Bible Conference to be held at the Forks A. M. meeting-house, Lagrange Co., Ind., Dec. 25-29, 1905, is before us, and presents a variety of important and, for the times, needful subjects; subjects which cannot fail to interest and encourage those who attend with a hunger and thirst after righteousness. We hope there may be many attentive listeners present.

At the Midway meeting-house in Columbiana Co., Ohio, there have been an unusual number of funerals recently. On Nov. 9th

Sister Elizabeth Basinger was laid to rest there; on the 12th Sister Ruth Mellinger; on the 21st Sister Coy; on the 22d Bro. Jacob Blosser and on the 23d Bro. Noah Culp. The great reaper of death is abroad gathering souls into the Lord's garner. Are you ready, dear reader, to meet him?

If it is not worth the reader's while to read the conference reports, why should the ministers spend the time holding conference? If the efforts of our ministers in their conference work are not worth our attention, why have conference and why have ministers? But we are to remember "them which have the rule over us," that is, our guides (Heb. 13:7) and esteem them highly for their work's sake (1 Thess. 5:13). When we lay members reach a point in intelligence or judgment where we no longer feel the need of paying close attention to the conference work of our ministers, or obey that which they decide is best for us, as the apostle exhorts us to do, we reach a point where egotism is greater than loyalty and our own opinion more weighty with us than are the express injunctions of the apostles of Jesus Christ.

Last week's issue of the Herald of Truth contains Bro. Burkholder's article on "The Governmental Relations of Bishops and Ministers to the Congregations," as provided for by the resolution of the Indiana-Michigan Conference, recently held at the Salem M. H., and according to that resolution we send this week a parcel of these papers to one of the ministers in each congregation of this conference district, and ask them to distribute them to all of their members who are not regular subscribers to the paper. If in some of the congregations the number of papers sent does not reach around, kindly let us know and we will send more. Now, Bro. Ministers, kindly give attention to this matter and see that your members are supplied. Do not let them remain on the table at home neglected, but use the first opportunity to have them distributed.

"Be ye thankful."—This from the apostle implies a duty. "Let us enter his gates with thanksgiving." This from the psalmist implies an invitation. 2 Tim. 3:2-5 shows that ingratitude is classed with some sins which are generally considered heinous, and from all of which and those who indulge in them we are to turn away. Ingratitude, therefore, implies divine displeasure. Luke 17:15-18 shows that ingratitude is common,

that gratitude is even the exception rather than the rule, and that the Master is not pleased with this condition. Hence altogether the foregoing scriptures are a warning against the sin of unthankfulness. But there can be no true gratitude unless it is felt. Therefore let us count our blessings and privileges, and then, realizing that it is God from whom all blessings flow, let us thank him from the heart for all the good we receive from him.

Why Give Thanks? The apostle (1 Tim. 2:2) exhorts us to make supplication "for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." When our rulers, under the providence of God, in answer to these supplications, not only so govern that this blessed privilege is granted us, but also appoint a day for special thanksgiving for the blessings vouchsafed unto us, are we showing our gratitude to God and a proper appreciation of the rulers we have when we do not pay any attention to such a proclamation? It is true that we should "rejoice evermore" and "in everything give thanks," and make every day a thanksgiving day, for we are not as thankful as we should be for what we enjoy. But if our prayers for those in authority are "good and acceptable in the sight of God our Savior" (and "the prayer of a righteous man availeth much"), then our thanks to God for the privileges we enjoy under such rulers must be just as "good and acceptable," and when they set apart a day "as a day of thanksgiving for the past and of prayer for the future," the Christian people especially should accept it as a part of the blessed privilege which comes through the fulfillment of God's gracious promise to bless those who remember him.

In the time of the prophet Daniel, and often since then, rulers have called upon their subjects to pray to them, not for them. All those rulers and their realms have perished and vanished in decay and ruin, and the history of their pride and their folly alone remains. But when those in authority truly realize that they are the servants of the Most High and the servants of the people as well, and ask their people to pray to God for them and for the spiritual and moral as well as material welfare of the land, then it behooves us to obey gladly and heartily (Heb. 13:17). Perhaps, if Christians did more praying for rulers there would be better rulers; perhaps because Christians have

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olden.

PSALM XXX.

Jehovah, thou hast raised me up on high,
And hast not given my enemies the day,
Thou gav'st an ear unto my begging cry,
And cast me not into the pit away.

The anger of the Lord doth briefly stay,
His favor for a lifetime will endure;
Though weeping may at eventide delay,
Joy cometh in the morning, firm and pure.

Be thou, Jehovah, my support secure;
Oh, hear me and thy mercy still extend,
Thou dost my mourning with deliquis allure,
And gladness doth my penance now amend.

No silence shall my new-found glory bear,
But thanks to thee eternally declare.
New York City.

For the Herald of Truth.

FOURTH GENERAL CONFERENCE.

November 16, 17, 1905.

As previously announced the conference convened at the Mennonite meeting-house in Berlin, Ontario, at 9:30 a. m. After several songs, Bish. D. J. Johns read 1 Pet. 5 and led in prayer.

The organization resulted as follows: J. S. Shoemaker, moderator; D. J. Johns, assistant moderator; J. S. Hartzler and C. K. Hostetler, secretaries; M. C. Cressman, treasurer.

The minutes of the previous conference were read and approved.

Conference sermon was preached by Daniel Kauffman of Scottdale, Pa., from Matt. 16:18 and Eph. 2:21. He discussed the church from the standpoint of (1) the foundation; (2) the builders; (3) the building. 1. The foundation. It is a sure foundation. Christ's word is firmer than heaven and earth. Take Christ out and the whole structure drops. There can be no substitute for this rock. When we build on any other foundation we build on the sand. Let us see that we build on nothing else. 2. The builders. "On this rock I will build my church." Christ recognized no one else as the builder. We are his workers or servants. Not what we think, but what God thinks and what he says in his word should be the guide of our life. The would-be servants who want their own way will be dismissed from the building by Christ, the true architect. 3. The building. The building must fit the foundation. If the building extends beyond the foundation, the building will sag and rest on the sand. This seems to be the condition of some denominations. Some are very zealous, push out their walls, and are now resting on the sand. Others want to be peculiar and become shriveled in their life. The apostle teaches us that God's people are peculiar people, zealous of good works. Here we see that peculiarity and zeal go together. Let us seek unification along gospel lines. Christ on the building together. The different parts need to have confidence in one another and be bound together by the bond of charity. True charity may at times require reproof, but it just as truly prompts us to put ourselves into such an attitude that we are not an offense to any one. Our appearance and our methods of work should be carefully considered. In the matter of unity, there must be sacrifice, and that without boasting. Courage is another essential. Let us be ready to say anything that we believe that God wants

Pre. Jacob Gerig and wife of Wayne Co., Ohio, who have recently made an extended trip among the A. M. congregations in several states, visited also among the brotherhood in Millin Co., Pa., and the brother conducted services in the Belleville M. H. on the 16th inst. and also in the Allenville congregation on the 17th. Visits of this kind are both encouraging and profitable. May the Lord bless the work.

us to say. Let us seek unification until we can reach from the North to the South, from the East to the West, and be one united body, at the same time taking great care that we build upon the foundation as Christ would have us do.

The forenoon session was closed with prayer by S. G. Shetler, and song.

Thursday Afternoon Session.

Devotional exercises were conducted in the German language by Benjamin Gerig. Decided that there be no question box during the evening service, in order to give the time to the Mennonite Tract Society.

Reports from the Conference Districts.

Illinois district. John Nice.—Encouraging features: People are interested in the cause of Christ. Old and young are taking hold of the active work in the church. Harmony, unity and peace prevail. Evangelistic work done with good success. Discouraging features: Worldliness. Not enough ministers and evangelists. Many souls to be gathered into the church and much work without proper workers.

Kansas and Nebraska districts. Chas. D. Yoder.—Encouragements: Work going on in harmony, especially among the ministers. Missionary interest is increasing and mission points are being established. Young people are active and are in church fellowship. Discouragements: Holiness (better termed, holiness) movement has caused discord in some congregations.

S. W. Pennsylvania district. D. H. Bender.—Encouragements: Zeal for the cause. Membership increased by sixty in two years. District well supplied with ministers. The church well organized for work. Increased zeal for mission work. Six or seven mission stations are kept up with good results. Many of our young people are becoming better educated. Two from our conference district sent to the foreign field. Discouragements: Tendency of our young people to drift into worldliness in dress and society. Lack of harmony in one congregation.

Indiana and Michigan district. J. S. Hartzler.—Encouragements: More mission spirit. One congregation supports one missionary in the foreign field. Mission stations being established. A willingness on the part of the members to work when shown what to do. Discouragements: A tendency toward lethargy and worldliness. More people converted when the church was under the terrible strain, threatened by disruption than there are at present.

Canada district. S. F. Coffman.—Encouragements: Increase of membership where active evangelistic work was done. Foreign mission work heartily supported. Spiritual life manifested. Good foundation for building up the cause of Christ. Discouragements: Similar to those given before. Great lack of workers.

Northwest district. Norman Stauffer.—Not the help from older conferences that we should have. Worldliness follows to new settlements. Israel Shantz added: When help did not come from the East, we went to work ourselves. A number were gathered into the church. More help has been promised for the future.

Huron Co., Mich., being considered a part of the Canadian Conference, Peter Rupp was asked to report. Have been visited by workers and blessed in the work. Sixty members in the church. Some converted recently. Discouragements similar to those already presented.

Indiana-Michigan Amish district. D. J. Johns.—Encouragements: Unity among the ministry. Four congregations added since last General Conference. New congrega-

tions growing rapidly. Many young people in the church, are workers, not simply boarders. Mission spirit is increasing. Discouragements: Worldliness. Parents do not encourage their children in the Christian work as they should.

Missouri-Iowa district. D. F. Driver.—Encouragements: Unity in the ministry. Young people interested in the work. Sunday schools are evergreen. Local mission board organized. Mission stations established. A church of fifty members within eighteen months after the mission station was opened. Several evangelists doing effective evangelistic work in the district. Twenty confessions at a new place where our people are not well known.

Ohio district. David Hostetler.—Encouragements: Church is in a prosperous condition. Mission spirit has been aroused and is growing. Mission stations have been established. Young people are taking hold of the work and the old people are not jealous of it. More bishops needed and more consecrated workers. Discouragements: Sunday sickness—seemingly a contagious disease. Dowisism, Universalism and other "isms" around us.

There were representatives from several conferences which did not send delegates. Such representatives then reported.

Virginia district. Joseph F. Heatwole.—Encouragements: The church in Virginia is aroused to the needs of mission work at home and abroad. Quite a large number have been gathered in. Workers united. Discouragements: The brotherhood does not see how they might aid the ministry in the accomplishment of the work. Church sent greeting of love and good will to the General Conference.

Eastern Amish Conference. Fred Mast.—Encouragements: Unity and good will prevail. Young people well gathered into the church. Mission spirit aroused. Contributions liberal. Ask the prayers of God's children. Discouragements much the same as mentioned.

Lancaster district. A. D. Wenger.—Encouragements: More than six thousand members. Nearly seventy congregations. Evangelistic work is now sanctioned by the conference. The first series of meetings were held in Lancaster county during last month. Many congregations are anxious for meetings. The mission movement is spreading wonderfully. About a half dozen preaching places established by the mission movement. Outlook encouraging. Discouragements: Sunday visiting. Lack of loyalty to the church on the part of parents and also on the part of the young people. Many expect to settle down in life before uniting with the church. Death of Bishop Martin Rutt.

Report of Conference held in Oregon. J. S. Shoemaker.—Encouragements: Much spiritual life manifested among the members. Spiritual condition at Nampa, Idaho, is good. Congregation at La Junta, Col., is growing and is in good condition. Discouragements: Some discord in some of the churches. The brethren who moved to Hesperia, California, are leaving again.

Bro. M. S. Steiner gave a report of the conference of Russian Mennonites held at Mountain Lake, Minn. That body sent greetings to this conference. There are thousands of Russian Mennonites in the West who should be identified with this conference. They have agreed to support our missionaries. German evangelists should visit these people. In faith and practice they are one with us; are simple in their attire. They are looking for a school where they can send their children. They desire to work with our people and are anxious for help.

The afternoon session was closed with prayer by D. H. Bender.

Friday Forenoon Session.

The services were opened by Aaron Loucks, reading Isa. 103. S. E. Algyer led in prayer.

A letter of greeting was read from the General Conference of Mennonites of North America, which convened at Mountain Lake, Minn., Oct. 5-12, 1905. A rising vote of appreciation was extended.

Motion passed to continue conference session on Saturday forenoon. Carried.

Reports of Committees.

Committee to investigate church institutions—S. G. Shetler, D. D. Miller and John Nice.

Evangelizing Work.—Local mission boards and individual congregations having taken hold of this line of work, the work of the Evangelizing and Benevolent Board has been lessened along some lines. The increased interest in home and foreign missions has given more work and greater responsibility in the missionary field.

The India and Chicago Missions are directly under the supervision and control of this institution. It also receives and distributes finances for any or all other charitable purposes.

It has been encouraging to note the ready response of the church to meet the loss of funds sustained by the failure of the Indiana National Bank at Elkhart, this showing the harmony of the board and the church.

The books are kept with great care, and the board invites an auditing committee. The receipts have been increased so that the report of the last three years averages \$20,000 per year. Many earnest appeals are coming in for workers and finances. As a whole, the work is encouraging.

Book and Tract Society.—The object of this society is to distribute tracts and good literature. Nearly all the books handled have been recommended by a number of active members of the church in general.

From Jan. 15, 1905, to Nov. 1, 1905, 16,380 tracts have been sent out. The society now has on hand ten kinds of tracts and a total number of 11,825. Balance in treasury, \$60.00. Amount paid out for books and expenses from Jan. 15, 1905, to Nov. 1, 1905, \$3,525.15. Received for stock held, \$1,234.97. Inventory of stock, Nov. 1, 1905, \$2,290.18. The prospects for the society are for greater activity.

Chicago Mission.—The Mission building, which is ninety feet long, twenty-five feet wide and sixty-five feet high, and containing large hall and twenty-six living rooms, is used for the following purposes: The main hall on the first floor is used for mission and church purposes. The second floor is used as a home by the mission workers. Nearly all the rooms on the third and the fourth floors are rented, bringing in an annual income of \$276.

The building is in a good condition and among the recent improvements are new furnace, cement floor in basement, paved street in front of building. The expenses of the mission hall are met by the people who attend the mission. All other expenses are paid out of the mission funds, including rents.

The average attendance of the Sunday school last year was 164. There are nine public services held each week.

A church was organized about three years ago, with a present membership of thirty-seven. There are usually about five or six workers who devote all or part of their time to the work. The books are kept in good

condition and certified to be correct by the secretary of the board. There is still a debt of \$1,024 on the mission building, but individuals and congregations have obligated themselves for the greater part of this debt.

The work at this place seems to be very prosperous and encouraging.

Mennonite Board of Charitable Homes and Missions.—Old People's Home and Orphans' Home.

Old People's Home.—Located near Rittman, Ohio. Jacob D. Mininger, superintendent; Hettie Mininger, matron. They have the assistance of two workers. There are at present nineteen inmates in the Home and a few more will be taken in in the near future. The building is in good condition, and among the recent improvements are changing the heating plant to a double pipe system, gasoline engine for pumping water and washing, an additional cistern and three filters.

We found the Home clean and well cared for. Their religious services consist in having family worship every morning, regular church services every two weeks by the ministers of the surrounding congregations, communion twice a year, and additional services by visiting ministers. Several baptisms have taken place in the Home. We found the books in good condition. Expenses for the last three fiscal years, \$5,480.45, which has largely been supplied by donations.

Orphans' Home.—Located near West Liberty, Ohio. A. Metzler, superintendent, is assisted by family and three other workers. There are at present forty-eight children in the Home. Many children have been placed in good Christian homes. The religious training consists of devotional exercises, such as learning scripture verses, reading, prayer, singing, etc., and in questioning and examining the children, we found this to be one of the strong features of the Home. The Home is kept clean and comfortable and we found that these children are provided for in every way equal to the average child in our own homes. The expenses of the last three fiscal years were \$3,250.08, which has been supplied similarly to the Old People's Home.

The books of the Mennonite Board of Charitable Homes and Missions are audited annually. The books are kept in good order.

Other Missions.—An increased interest in the mission work of the church in the last few years has brought about the opening of the Canton, Fort Wayne and Kansas City Missions. These are wholly or in part supported by local boards and conferences. The work has already resulted in the conversion of some souls in each of these missions.

The Gospel Witness Company.—Located at Scottdale, Pa., is composed of nine brethren of the Mennonite church, who have pledged themselves to a certain amount to be used in publishing a religious paper in the interests of the church. All the profits accruing from this work are to be used for church purposes. This institution publishes The Gospel Witness, a twelve-page weekly religious paper. Having no press of their own at present, the paper is being published at Greensburg, Pa.

Goshen College.—Formerly located at Elkhart, Ind., and known as the Elkhart Institute, is now located at Goshen, Ind. All things taken into consideration, we believe the change to have been for the good of the institution.

New Building.—A good, substantial building, well furnished and suitably arranged for present needs, has been erected. Also, a

(Continued on page 381.)

HERALD OF TRUTH.

Thursday, November 30, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.50 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

PERSONAL MENTION.

Bish. J. J. Hartzler of Cass Co., Mo., spent several weeks in Harper Co., Kan., and held a number of meetings with the congregations there.

Bro. David Burkholder of Nappanee, Ind., spent a few days in Holmes Co., Ohio, in attendance at the funeral of Bro. Martin Shupp, Nov. 17th.

Sister Katie Blosser of New Stark, Hancock Co., Ohio, returned to her home from West Virginia, where she had been engaged in mission work for some time.

Pre. Jacob Shank, of the Olive congregation in Elkhart Co., Ind., who has for some time been troubled with heart affections, was overtaken by a paralytic stroke on the 21st of November, from which he was for a time unconscious, but is improving again, with hopes of recovery.

Bro. Nicholas Roth, of the A. M. congregation in Seward county, was ordained to the ministry on the 26th of October, 1905. He had previous to his ordination to the ministry served the congregation in the capacity of deacon. May the Lord bless him in the work now devolving upon him.

Bro. C. H. Holdeman of Elkhart Co., Ind., recently purchased two of the best fountain pens (Sterling manufacture) at the Mennonite Publishing Company's book store in Elkhart, and sent them with a lot of other things to his son John, who is in the employ of the Standard Oil Company in Romania.

The brethren Samuel Bontrager of Goshen, Benjamin Reigsecker of Middlebury, and Peter Eshelman of Little's Fork, Ind., visited the Publishing House at Elkhart on the 26th of November and purchased a number of the Passover hymn books, recently published here. This book is old, but still has a good sale.

Bro. D. H. Bender, former editor of the Herald of Truth, stopped off a day at Elkhart last week while on his way from Berlin, Ont. (where he had attended the General Conference the previous week and Bible Conference a part of last week) to Washington, Ill., where he assists in a Bible Conference this week. The conference is being held in the Union M. H. about three miles northwest of Washington. We hope all may enjoy a feast of good things.

HERALD OF TRUTH.

CORRESPONDENCE.

Berlin, Ont., Nov. 23, 1905.—To all the readers greeting in the Master's name. The meeting of the Mennonite Evangelizing and Benevolent Board, the General Conference, and the Bible Conference, held here, are things of the past, and yet we believe they are, in the lives of many, things of the present and future as well.

The reports of these meetings will no doubt find their way to the Herald, so your humble correspondent will simply mention a few of the things that secretaries may not be in the habit of reporting. Although the weather was not at all times propitious, it did not seem to affect the attendance, which during nearly all the sessions of these meetings taxed the capacity of the house. Not only were the Berlin and surrounding congregations glad to meet so many of our fellow-believers and fellow-workers from beyond the boundaries that are supposed to separate two peoples (in this case geographical lines were forgotten), but the people of this entire community vied with us in welcoming our guests, and helping us to make their stay with us as agreeable as possible, and the higher common citizenship of the kingdom of God caused us to feel that we were indeed one people, bent on one purpose, the extension of God's kingdom upon earth.

The basement of the meeting-house was furnished with two rows of tables which were provided in turn by the various congregations in the Waterloo county district, and we hope none of our guests went away hungry. But the spiritual feast was likewise bountiful and all could be filled. Instead of noting a diminishing interest as the Bible conference progressed the congregation had rather increased to the close of the session, unable to hold all who came. During the meetings two persons confessed Christ. It was encouraging indeed to note the earnestness, seriousness and harmony that prevailed throughout the sessions, and that the grand old principles of the faith were so nobly and ably upheld. May it serve the highest purposes and be instrumental in so shaping the work of our church that there may be large growth in numbers and in spiritual strength and grace. To God be all the glory. COR.

From the Spring Valley Cong. near Baden, N. D.—Greeting in Jesus' name. On Nov. 3d Bish. S. G. Lapp of South English, Iowa, and Pre. I. S. Mast of Surrey, N. D., came into our midst, preaching several instructive sermons while present with us. On Sunday, the 5th, we commemorated the death and suffering of our Savior. Bro. S. G. Lapp conducted the services. Thirty-six partook of the sacred emblems. Bro. John Kauffman and son Joseph not being able to attend the meeting, communion services were held at the home in the afternoon, after communion. Bro. Kauffman was anointed, according to Jas. 5:14. There was one confession during the meetings. We request an interest in the prayers of God's people that the work may prosper here as well as elsewhere. COR.

McVeytown, Pa., Nov. 23, 1905.—Pre. Jacob Gerig of Wayne Co., Ohio, was with us over Sunday, the 19th, and gave us an interesting and profitable talk after Sunday school in connection with the Sunday school lesson. He made use of Eccl. 9:10, and in the evening he preached a very interesting sermon, the subject being "The train." "Blessed are they which are called into the marriage supper of the Lamb." Monday morning he left for home. Bro. J. K. Hartzler and wife made a visit to Port Royal, Nov.

21st and 22d. Bro. Hartzler is enjoying much better health than he had been some time ago. Sister Mary D. Harshbarger, who on Wednesday last week came home to McVeytown from Michigan, where she had been to visit her daughter, Leah Yoder, has since then been under the care of the doctor, on account of a very bad cold.

JACOB H. BYLER.

La Junta, Col., Nov. 20, 1905.—Brethren, I will give here a statement, for the benefit of the readers of the Herald of Truth, which I omitted in my former communication from here. At the recent Sunday School Conference a general talk was given on paying debts, but more particularly on paying a tenth to the Lord, which every Christian owes to God as a debt to him, while the charity gifts (some of which the right hand need not know what the left hand doeth) should be given from the nine-tenths remaining after the one-tenth has been given. A collection was then held for means to send workers to the foreign field. The collection amounted to \$13,312, and it was, seemingly, given cheerfully, and the spirit of real happiness and enjoyment seemed to prevail over it. If every one would pay this proportion of their income into the Lord's treasury, there would be thousands of dollars for home and foreign missionary work. COR.

Archbold, Fulton Co., Ohio, Nov. 20, 1905.—Dear Readers of the Herald, Greeting.—There are many young souls in our community who ought to confess Jesus Christ, but we thank God for one precious soul who came out to stand on the Lord's side. May God bless him abundantly in his work which he has begun. Remember the sinners at the throne of grace that many more may be brought from darkness into this marvelous light. COR.

Scottsdale, Pa., Nov. 13, 1905.—Dear Readers of the Herald, Greeting in Jesus' name:—We had with us over Sunday Bro. D. S. Brunk of Elida, Ohio, Jos. F. Heatwole and wife, Samuel Burkholder and wife, Eli Brunk and wife, Henry Blosser and wife, Abraham Eshelman and wife, Solomon Rhodes and P. S. Hartman, of Rockingham and Augusta Cos., Va., and Abraham Ely of the Chicago Mission. On Sunday morning Bro. P. S. Hartman gave a very pointed address to our Sunday school, showing us what unregenerate man is and also what he is when he gives himself wholly to God. Bro. D. S. Brunk preached in the morning, taking his text from John 3:14. He showed us how we have all been bitten by the serpent, sin, and that there is no other place to look to but Jesus to be healed. In the evening Bro. Ely of Chicago conducted a Bible reading. Subject, "Understanding." Many good points were brought out, after which J. F. Heatwole preached to us from Matt. 16:24. He earnestly plead with us to live the principles of our dear church, to deny ourselves, take up our cross and follow Jesus who was humble and lowly. He admonished us to dress as becometh the children of God, and not as the world dresses. I think if we were attentive hearers, all will be benefited by the visit of our dear brethren and sisters. They all left for Canada to attend the General Conference. Aaron Loucks and A. D. Martin of this place went with them. They left last night on the P. R. R. at 8:30. May God go with them and accompany them. May God's blessings accompany them. Come again, brethren and sisters. J. M. EBY.

Waynesboro, Va., Nov. 7, 1905.—The congregations of Bish. A. P. Heatwole's district

have been encouraged and strengthened by the labors of the brethren Daniel Brunk of Ohio and E. J. Berkey of Auburn, Va. Bro. Brunk and wife arrived the 3d and left the 6th. He preached only two sermons—Sunday morning and night. Texts, 1 Cor. 5:7, 8; John 7:37, 38. Their visit was short, but much enjoyed. Bro. Berkey attended communion meeting at Union Chapel on the fourth Sunday of October. From there he came to the Spring Dale neighborhood, accompanied by his wife and two children. She remained with relatives and friends, while he went to Mountain View. He preached only a few sermons there, owing to inclement weather, but visited among the brotherhood a week, and communion was held the fifth Sunday. He spoke from the words, "Truly this was the Son of God," and had a very attentive audience and a good meeting. Sunday night he was at Spring Dale. Text, "Is this heart right?" Monday he went to the Hildbrand M. H. and labored there until Saturday, when he again came to Spring Dale to attend communion. He spoke on Saturday from Eph. 5:15. On Sunday afternoon he returned to Hildbrand's to continue the work there until Wednesday morning; at night at Spring Dale again and Thursday home. There was one confession at Mountain View and five at Hildbrand's. We hope there will be many more. Applicants will be received Saturday and communion held on the 12th at the last named place. We feel very thankful to the brethren for their visits and work, and many prayers be offered that their labors may be blessed and all done for God's glory. Your humble COR.

Houston, Texas, Nov. 15, 1905.—Dear Brother, Greeting. I left home on Tuesday, the 7th, for Texas and met a number of brethren in Houston, from whence we went over to Bee county to look at the country. After a careful investigation we felt satisfied that our people could find pleasant homes here, so we bought a little over 1,000 acres altogether, expecting to move here before Jan. 1, 1906. I expect to start south, with my family, the Lord willing, on the 7th of December. Probably several others will go along. I believe I am justified in recommending these lands and I am sure we would welcome all who would desire to locate in this country with us and help us build up a congregation in our new home.

Versailles, Mo., Nov. 24, 1905.—Dear Herald Readers, Greeting in the name of Jesus. The Mt. Zion congregation has many reasons to praise and thank the Lord. Thinking our church house too small, and in need of repair too, it was torn down in July and a new and larger one begun. Our Sunday school was moved to the Dunkard Brethren church near by. Our meetings were also held in the same church twice a month. The new house was nearly enough completed to begin a series of meetings in it, Bro. J. E. Hartzler of East Lynne, Mo., arriving in our midst Oct. 28th, to conduct the meetings. The examination meeting had been previously held at the home of Bro. A. D. Driver. Sunday, the 29th, we commemorated the death and suffering of our Savior by partaking of the emblems of his broken body and shed blood. What times of refreshing to this witness for Him who did so much for us! May the strength and courage derived from such spiritual feasts impel us to greater activity in the service of our Redeemer. The meetings continued until Nov. 12th. Two souls were not ashamed to make a confession of the Savior of mankind. God grant them much grace that they may stand firm in their good choice and go on to per-

HERALD OF TRUTH.

fection in the Lord Jesus. Brethren, let us remember these babes in Christ, and all others like them, continually at the throne of grace. Much courage is often required to take a stand for our Master.

Friday, Nov. 3d, Bro. D. F. Driver and several others started for the Carver settlement. As a result of the Spirit's working in meetings previously held two sisters were received into church fellowship. May others who are almost persuaded have the courage to say, "I will forsake all and follow Jesus." May the richest of God's grace attend the efforts put forth for the ingathering of the lost, is our prayer. To God be all the glory. P. ray for us and the work at this place. EMMA SHANK.

Blooming Glen Cong., Bucks Co., Pa., Nov. 24, 1905.—Dear Herald Readers, Greeting in the worthy name of Jesus. I am glad to mention that there are ten young souls who have professed a desire to be received into the church of Christ by water baptism, at this place. It seems that the precious seed, the word of God, has not been sown in vain, but we hope it may bring forth good fruit in the hearts of many more who are yet drifting in sin. Bish. David Vestenberger, Pre. Jacob Ebersole and Dea. Jacob Gingrich of Lebanon, Pa., held services at this place on Friday, Nov. 10th. We listened to a very helpful sermon on the text, Heb. 4:1. Tuesday, Nov. 14th, we were favored with a sermon by Bish. L. J. Heatwole of Virginia on Isa. 17:15. He called attention to the boundless resources for illustration and profound teaching that are offered to those who, like David, study the heavens and stars (Psa. 8). May the rich blessing of God rest on all his faithful servants that they may in due season reap a blessed reward. Pre. H. G. Auglenmeyer of this congregation and Pre. Aaron Fied of the Line Lexington congregation and Bro. Abraham Moyer of Silverdale, Bucks county, and their wives were spending the last few weeks visiting the brotherhood in Lancaster county. Bro. Noah Detweiler and Sister Loma Detweiler of Cherry Bux, Mo., are spending several months among their relatives in Bucks Co., Pa. Bro. Isaac Hunsberger and Sister Carrie Hunsberger of Wadsworth, Ohio, are visiting their relatives and friends in eastern Pennsylvania. WM. D. FRETZ.

(Continued from page 370.)

girls' dormitory and dining hall located near the main building, thus affording a convenience to the students.

Management—Steps have been taken to transfer all the property to a Board of Trustees, consisting of one trustee from each conference district, now existing or which shall hereafter be established, four trustees at large, the head, business manager, and two alumni of each institution which now is or shall hereafter come under the supervision of this board, all of which shall be members of such churches commonly held as belonging to the Mennonite General Conference.

Each district or state conference shall have the right to elect a trustee to represent them on this board. The Mennonite General Conference shall have the right to elect the trustees at large, and the alumni association shall have the right to elect their representatives. In case any district conference of General Conference or alumni association fails to exercise such right, then the board shall elect.

Character of the Work Done.—We do not deem it necessary to repeat the report to the General Conference in 1902 on this line of

work. Additional secular and religious courses have been added since last report. A church under the supervision of the two conferences of Indiana and Michigan has been organized and proved a blessing to the college.

Financial Standing.—The estimated value of lots, buildings, furnishings, etc., is \$75,000, with a debt of \$25,000.

The faculty expressed a willingness to work in harmony with the principles maintained by the church.

The report of the committee was accepted and approved.

The Hymn and Tune Book Committee—J. S. Shoemaker, D. D. Miller and E. S. Hallman—made the following report:

Hymnal Account.

RECEIPTS.	
Received of congregations	\$ 106.96
Books sold	9,182.66
Resources	2,855.74
Total	\$11,124.36
EXPENSES.	
Expense of copyrights, plates, publication	\$7,084.98
Books on hand	1,945.74
Linotype metal	90.00
Hymnal plates	700.00
Balance on hand	2,263.64
Total	\$11,124.36

The report was approved. On motion, the committee was re-appointed. Moved and seconded that the matter of appendix for the hymn book or any changes to be made, the privilege of selecting help, and the distribution of the funds be placed in the hands of the Hymn and Tune Book Committee. Carried.

Secretary's Report.

Dec. 1905—To 3,000 programs	\$22.25
Feb. 5, 1905—To stamps	32
March 2, 1905—To stamps	26
March 7, 1905—To stamps	3.98
March 11, 1905—To stamps and postage	24
Feb. 4, 1905—To freight charges	15
Feb. 4, 1905—To minute book	30
Total	\$58.21
March 23, 1905—By D. S. Brunk, cash	\$21.64
March 22, 1905—By John Nier	10
Balance due	6.47
Total	\$58.21

The report was accepted and the account ordered paid.

On motion the privilege of discussion was extended to others besides bishops and delegates.

Friday Afternoon.

Devotional exercises were conducted by J. Kurtz, who read Mal. 3:16 and led in prayer. A collection was taken to defray the expenses of the conference. Amount of collection, \$74.87.

Names of the committee on reorganization of Mennonite Evangelizing and Benevolent Board and the Mennonite Board of Charitable Homes and Missions.—Appointed by M. E. & B. R.: J. S. Shoemaker, G. L. Bender and D. S. Yoder; appointed by M. B. of C. H. & M.: M. S. Steiner, Aaron Loucks and C. Z. Yoder; appointed by the General Conference: J. S. Hartzler, D. J. Jones and Abram Metzler.

On motion the question regarding the use of unfermented wine and unleavened bread at the communion was dropped out and consigned to the query box. The first question was then taken up and discussed at length.

Question 1. What lines of teaching are especially needed at the present time throughout the church in general?

Resolved, That the special lines of teaching most needed at the present time are: true repentance, a full realization of forgiveness and union with Christ, a more direct ex-

plication of the doctrines of the Bible in the matter of morals, and the keeping of all the ordinances, restrictions and practical piety in every-day life.

Ques. 2. What position should the General Conference take on the questions upon which the opinions of our people to a great degree are divided?

Resolved, That on questions for which we have the Bible, we should stand firmly by the Word. In the matter of recommending manner of doing church work use charity. In recognizing or fostering institutions in the church use wisdom and discretion. The object of the General Conference should be to do the greatest good to the greatest number without violating the gospel principles.

Ques. 3. What reasons does the church have for rejecting instrumental music from religious worship?

Resolved, That instrumental music as a part in worship has no scriptural grounds in the New Testament dispensation and as such should not only be discouraged but discarded.

Resolved, That Bro. George R. Brunk be requested to reproduce the thoughts given before the conference for publication in our church papers and in tract form.

Closing prayer by John Nice.

Saturday Forenoon Session.

Devotional exercises were conducted in the German language by Amos Cressman. He read the 23d Psalm and led in prayer.

Ques. 4. Is it scriptural to receive a person into church fellowship while he lives as husband with another woman before a divorced wife be dead?

Resolved, That in the light of the scriptures (Matt. 5:31, 32; 19:3; Luke 16:18; 1 Cor. 7:10-17; 39), we hold that a separation between husband and wife is allowable only for the cause of fornication.

That a person holding a divorce obtained for the sake of re-marrying, or being married a second time, and continuing to live with a second companion while the first companion is living should not be received into the church. That we pledge ourselves to use all consistent efforts to convince humanity of the sin of divorce and prevent further propagation of the evil.

Moved and seconded that miscellaneous business be taken up instead of Ques. 5 and if no time is left for discussion, that Bro. Abram Metzler be authorized to write an article on the question for publication. Carried.

A letter of greeting was read from Bro. David Garber of Hesperia, Cal. Decided that three brethren be appointed by the moderator as a committee to investigate church institutions. Committee appointed: David Burkholder, Jonathan Kurtz and Noah Stauffer.

On motion it was decided that next General Conference be held in two years at such time and place as the committee appointed by the moderator shall decide. Committee appointed: D. H. Bender, D. F. Driver and John Nice.

Moved and seconded that time and place of holding next General Conference should be designated in one year from this date. Carried.

Decided that C. Z. Yoder be elected trustee of the Mennonite Board of Charitable Homes and Missions, by acclamation.

Decided that it is the sense of this conference that the institutions sending requests to committee of investigation should jointly bear the traveling expenses of the committee.

Decided that each conference when electing delegates to the General Conference

shall also appoint a brother to represent them on the committee of arrangements.

On motion it was decided that we express our hearty sympathy with the idea of opening a sanitarium in Colorado and give it our moral support, but that no trustees be appointed.

The secretaries of conference were appointed to arrange for reduced rates for next General Conference.

Resolved, That we extend a vote of thanks and appreciation to the brethren of the Nebraska and Minnesota Conference for their greetings and good wishes to this meeting, and that we endeavor to strengthen the bonds of Christian brotherhood which now exist.

Decided that the officers of this conference continue until their successors are duly elected.

The secretaries were instructed to have the minutes of this conference printed in pamphlet form, also to present for publication to the Herald of Truth, Gospel Witness and Mennonitische Rundschau.

The resident members of Canada sent greetings of love and thanks to the congregations represented at the conference.

On motion it was decided that the pamphlets of the conference minutes be sent direct to the congregation on application.

Conference closed by singing, "Blest be the tie that binds," and closing remarks by the moderator and Daniel Kauffman. They said in part that they felt that they voiced the sentiments of all present when they urged that all keep on in the work in the same spirit, with the same hopefulness and the same staunchness as has been manifested during this conference. Prayer by Daniel Kauffman.

Names and addresses of bishops, ministers and deacons present:

BISHOPS.

J. S. Shoemaker, Freeport, Ill.
John Nice, Morrison, Ill.
Benjamin Gerig, Smithville, Ohio.
Daniel Kauffman, Versailles, Mo.
J. M. Shenk, Elda, Ohio.
S. F. Coffman, Vineland, Ont.
S. G. Lapp, South English, Ia.
Aaron Loucks, Scottsdale, Pa.
Samuel Wideman, Almira, Ont.
D. J. Johns, Goshen, Ind.
E. E. Weber, Breslau, Ont.
Jonathan Kurtz, Ligonier, Ind.
Amos S. Cressman, New Hamburg, Ont.
Fred Mast, Millersburg, Ohio.

MINISTERS.

Israel R. Shantz, Carstairs, Alberta.
N. B. Stauffer, High River, Alberta.
S. E. Algyer, West Liberty, Ohio.
D. J. S. Hartzler, Goshen, Ind.
M. S. Steiner, Columbiana Grove, Ohio.
J. A. Wary, Triana, Ohio.
D. D. Miller, Middlebury, Ind.
P. E. Brunk, Elda, Ohio.
David Wisner, Blair, Ont.
D. F. Driver, Versailles, Mo.
N. A. Lind, Seville, Ohio.
Isiah Rosenberger, Haysville, Ont.
Harvey Friener, Haysville, Ind.
A. D. Martin, Scottsdale, Pa.
S. H. Rhodes, Goshen, Ind.
Jacob R. Gingerich, Elkhart, Ind.
Moses C. Bowman, Berlin, Ont.
E. S. Hallman, Berlin, Ont.
Solomon Gohman, Berlin, Ont.
David Lehman, Columbiana, Ohio.
Jesse Martin, Bloomingdale, Ont.
Samuel Bowman, Berlin, Ont.
A. P. Wenger, Millersville, Pa.
Jacob Woolner, Kossuth, Ont.
Moses Cressman, Hamburg, Ont.
D. J. Burkholder, Marham, Ont.
D. S. Brunk, Elda, Ohio.
D. Charles D. Yoder, Windom, Kan.
D. H. Metzler, Topeka, Ind.
D. A. H. Leaman, Chicago, Ill.
D. Moses Hoover, Selkirk, Ont.
D. Innes S. Mast, Surrey, N. Dak.
D. Abraham Metzler, Martinsburg, Pa.

D. denotes Delegate. All bishops were considered delegates.

D. — Noah Stauffer, Strasburg, Ont.
Peter Ropp, Bay Port, Mich.
I. A. Sommer, Berne, Ind.
Olas Cressman, New Hamburg, Ont.
Peter Isahart, Topping, Ont.
A. B. Snyder, Hesperia, Ont.
D. J. K. Bixler, Wakarusa, Ind.
D. — D. H. Bender, Springfield, Pa.
Joseph F. Heatwole, Dayton, Va.
D. — J. M. Kreider, Palmyra, Mo.
D. — Andrew Good, Roseland, Neb.
S. H. Hoover, Marham, Ont.
Jonas Loucks, Goshen, Ind.
D. — David Hostetler, Wellersville, Ohio.
J. S. Woolner, Breslau, Ont.
D. — S. G. Shetler, Johnstown, Pa.
D. — E. M. Detweiler, Calla, Ohio.
D. — E. A. Bouteranger, Palmyra, Mich.
D. — I. A. Wambold, Breslau, Ont.
D. — Noah Hunsberger, Waterloo, Ont.
John H. Moseman, Lancaster, Pa.

DEACONS.

D. — D. H. Coffman, Goshen, Ind.
E. Henry Blosser, Harrisonburg, Va.
S. M. Burkholder, Dale Enterprise, Va.
D. — G. Wenger, Harper, Kan.
Bill Good, New Hamburg, Ont.
Moses Cressman, Haysville, Ont.
Ephraim Snyder, German Mills, Ont.
Mennio Wideman, Bay Port, Mich.
Silas Hamman, Floradale, Ont.
Abraham Oberholzer, Freeport, Ont.
George Hallman, New Dundee, Ont.

For the Herald of Truth.

ANNUAL MEETING

(21st and 23d) of the Mennonite Evangelizing and Benevolent Board, held at Berlin, Ont., Nov. 14 and 15, 1905.

Mission services were conducted by A. D. Wenger and S. G. Shetler at 10 a. m., Nov. 14th. The sermon was preached by the latter from the text, "Lengthen the cords, and strengthen the stakes" (Isa. 54:2). The size of the tent depends on the length of the cords, its stability upon the strength of the stakes. The protection within the tent depends on the canvas. The cord of faith keeps us in touch with God, the cord of sympathy, in touch with our fellow-men; the cord of prayer keeps us in proper relation with God to work, while the cord of personal effort brings us in touch with the unsaved. The central stake of unity holds together every part of the tent. The cord of faith, fastened to the stake of power, helps us to live in Heb. 11; the cord of sympathy, fastened to the stake of community, will help us to do as did some of the early disciples (Acts 4:34, 35). The cord of prayer, fastened to the stake of holiness, helps us to see God (Matt. 5:8). The cord of personal effort, fastened to the stake of joy, helps us to realize what the church did (Acts 8:39).

Afternoon Session.

Devotional exercises by J. M. Shenk, of Elda, Ohio. Minutes of the previous meeting, read and adopted.

Roll call. Treasurer's report read and adopted. This showed a total of over \$59,000 collected for all purposes under the auspices of the board.

Secretary's report read and approved. This, based on written replies to questions sent to district members, showed a total of over 2,500 accessions within the past three years, and that ten missionaries have been sent to the foreign field in that period.

Verbal reports from district members, evangelists and missionaries present, showed (1) that local mission boards have been established in several conference districts; (2) that people desire the old-time religion, because it appeals to all honest souls, and that much remains for us to be done and many more workers are needed to look after the poor on the mountain side and in the city slums; (3) that thorough work is necessary to properly teach the lost the way of salva-

tion; (4) that more depends upon the proper co-operation of evangelist and congregation than upon the ability or popularity of the evangelist.

Evening Session.

Song service. A letter just received from the outgoing four missionaries brought the sad intelligence that Bro. M. C. Lehman was then seriously ill of typhoid fever in the British hospital at Port Said, Egypt, all the missionaries being at the time quartered there. Special prayer was offered by D. D. Miller for our afflicted brother.

Reports (a) of the Orphans' Home at West Liberty, Ohio, by A. Metzler, Supt., and (b) of the Home Mission, Chicago, by A. H. Leaman, Supt., showing the growth of the congregation and the encouraging features of the work there; (c) of the India Mission and our relation to that work, by I. R. Detweiler.

Sermon by Geo. R. Brunk, of McPherson, Kansas. It was an inspiring address, picturing in vivid colors the world without Christ and showing our duty toward those who are starving for the gospel.

Wednesday, Nov. 15th.

After devotional exercises by Fred Mast, of Berlin, Ohio, the question reorganizing the mission boards of the church was discussed.

A committee of fifteen was chosen to examine into the matter under discussion. Following is the committee: P. S. Hartman, Va.; E. S. Hallman and Noah Stauffer, Ont.; A. D. Wenger, Pa.; Benjamin Gerig and M. S. Steiner, Ohio; J. S. Shoemaker, Ill.; C. K. Hostetler, G. L. Bender, A. R. Zook, D. D. Miller and D. J. Johns, Ind. This committee chose D. Kauffman chairman and G. L. Bender secretary, and in their report made the following recommendations:

1. A consolidation of the Mennonite Evangelizing and Benevolent Board and the Mennonite Board of Charitable Homes and Missions, and until that work can be accomplished there be a friendly co-operation between them.

2. To accomplish this work we suggest a committee of nine to carry out the details of consolidation, the committee to consist of the following: (a) the presidents of each respective board to serve with them on the committee; (b) the moderator of the General Conference to appoint three additional members not connected with either board.

Wednesday Afternoon.

After discussion the foregoing recommendations were unanimously adopted.

The election of district members resulted as follows: *A. B. Kolb and *G. L. Bender, Elkhart, Ind.; *C. K. Hostetler, Goshen, Ind.; J. K. Hartzler, McVeytown, Pa.; *David Bergey, New Dundee, Ont.; *J. G. Wenger, Harper, Kansas; David Garber, Hesperia, Cal.; *A. R. Zook, Topeka, Ind.; Daniel Shenk, Moheba, Va.; Silas Yoder, Goshen, Ind.; Amos Landis, Sterling, Ill.; Jos. Hauder, Milford, Neb.; W. T. Lineveaver, So. English, Iowa; C. Orendorf, Flanagan, Ill.; C. Z. Yoder, Wellersville, Ohio; Cornelius Friesen, Mountain Lake, Minn.; Daniel Burkhard, Roseland, Neb.; *J. C. Driver, Versailles, Mo.; *D. S. Loucks, Scottsdale, Pa.; *S. C. Brunk, Elda, Ohio; *P. S. Hartman, Harrisonburg, Va.; C. R. Witmer, Albany, Oregon; Stephen Weyer, Wayland, Iowa; Noah Bixler, Columbiana, Ohio; Peter D. Schertz, Metamora, Ill.; R. M. Weaver, Newton, Kan.; Christian Albrecht, Tiskilwa, Ill.; E. Stahly, Nampa, Idaho.

* Responded to roll call.

The following new members were elected: Daniel Kauffman, Versailles, Mo.; J. S. Shoemaker, Freeport, Ill.; D. H. Bender, Springs, Pa.; E. S. Hallman, Berlin, Ont.; I. R. Detweiler, Topeka, Ind.; D. S. Yoder, Bellefontaine, Ohio; A. D. Wenger, Millersville, Pa.; Isaac Ely, Kinzers, Pa.

The following were nominated by the board and elected as members of the committee of directors: D. H. Bender, A. R. Zook, G. L. Bender, J. S. Shoemaker, D. S. Yoder, I. R. Detweiler, C. K. Hostetler, A. D. Wenger, Daniel Kauffman.

The election of officers resulted as follows: J. S. Shoemaker, president; D. S. Yoder, vice-president; I. R. Detweiler, secretary; G. L. Bender, treasurer. Resolved, That we as members of the committee to examine candidates for foreign mission work ask that the committee be composed of six members instead of five; that three be elected to serve until the next regular meeting of the board and three to serve till the second regular meeting after each election.

The following committee was appointed: For one year—J. S. Shoemaker, D. H. Bender, D. J. Johns. For two years—J. S. Hartzler, David Burkholder, D. D. Miller.

Resolved, That the president shall call a meeting of the board of directors to ratify any plan submitted by the committee of nine for consolidation, and that said board of directors be authorized to act in carrying out any plan suggested by said committee of nine on consolidation.

Auditing committee to audit the books of the treasurer: A. B. Kolb, C. K. Hostetler, A. R. Zook.

An appeal was made to the Mennonite Evangelizing and Benevolent Board by the Mission Board of the General Conference, Mennonites to supply a worker to take charge of the work at their station at Janjig, C. P. India, on account of the apparent permanent disability of missionary Kroecker, who has been in charge at that place.

On account of the friendly relation existing between the missionaries of these two boards much sympathy was expressed and the matter was referred to the missionaries in charge of the work at Dhanntari, India, to investigate the situation and act as they deem advisable under the circumstances.

Pledges were given by representatives of different congregations to raise \$625 toward cancelling the indebtedness of \$1,025 still resting upon the Chicago Home Mission building.

The attendance at this meeting was large and represented many congregations east and west. The deliberations were made in the spirit of harmony and unity.

C. K. HOSTETLER, Sec'y.

OUR MISSIONS.

For the Herald of Truth.

FROM PORT SAID.

Dear Readers of the Herald, Greeting in Jesus' name!—To-day is the time for us to arrive at Bombay. Bro. Mahlon and wife are awaiting our arrival and to their disappointment we will not land, but will be here at Port Said, anxiously watching the progress of the typhoid fever in Bro. Lehman. They will, however, receive word of our stay and also the particulars. It seems unfortunate that our journey should thus be delayed; but we praise God more and more that it is as well with us as it is. We are also glad to report that Bro. Lehman's condition is favorable under the circumstances. For several days he was very sick. His temperature seems to decrease

gradually, and if no complications set in he will improve. We hope he may be out before many weeks. Typhoid fever is treacherous, and we are praying for as speedy recovery as possible. We would give you a more glowing report if we could, but we can not. However, there is no need for alarm. We have faith that God will do his part if we do ours.

Some may wonder why two of us must stay a whole month. The steamers of the Italian lines stop at Port Said only once a month. Should we take some other line we would forfeit our tickets, which would mean \$50 in money. We might get a refund on our tickets, thereby losing over thirty dollars. So to stay two weeks longer is much cheaper, because we go on our tickets without extra expense. We are feeling more at home now than we did at first. The dark-skinned natives look rather hideous to a novice; but beneath the rough exterior is a kindly disposition. We feel perfectly safe to walk anywhere in the city now.

Port Said is a city of sixty thousand inhabitants. Greeks, Italians, English, Germans, French, Russians, Arabs, Nubians, etc., compose the population. Various religions are represented. The toll of the Greek Catholic church bell indicates a death somewhere. The huge clock in the Roman cathedral strikes the time to the quarter-hour. Four missions hold up the Savior to sin-lust souls. Moslems will read the scriptures, but hold the Koran in greater reverence, thus making it very difficult to labor among them. Their superstitions are so deep-rooted that the progress of Christian work is very slow among them.

The best way is to establish schools, teach English with other languages, and as they learn, introduce the scriptures gradually. No wonder, Jesus said, "He wise as serpents, and harmless as doves."

Colporteurs do very good work among the sailors and also the natives, selling portions of scripture. The mission station at which mission boat goes to the ships, and the men of the crew are invited to services. On Sunday evenings the chapel hall is filled and through the week days they come here for a quiet place to read and write. We have met some very noble Christians among the crews.

Wickedness abounds here, but of the same nature as in the home land. The devil is at work. We can see good fruits of seed-sowing, however, in the noble lives of a few faithful natives, who have been converted and are working faithfully among their own people. "Arab-town," a portion of Port Said, is composed of Arabs only. There they live as they have for centuries. We have to give you a description later. We could spend several months in studying the customs of the people. Every day we learn something new. We are anxious, however, to resume our journey as soon as we can. Pray for us that God may keep us faithful and true to him. In our varied experiences we see God's hand.

In His name. GEO. J. LAPP.

P. S.—Especially remember Bro. Lehman in prayer that he may speedily recover if God wills.

MARRIAGES.

Beechy—Beechy.—On the 19th of Nov. 1905, in Holmes Co., Ohio, by Bro. M. S. Mast, at the home of the bride's parents, George Beechy, of Triad, and Katy Beechy, daughter of Jonas Beechy, of Martin's Creek. The Lord bless the new relation.

Schmucker—Freyenberger.—On the 16th of Nov. 1905, near Pettaville, Fulton Co., Ohio, by Elda Christian Stuekey, Bro. Charles Schmucker to Sta-

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 7, 1905.

Vol. XLII. No. 49.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

In the A. M. congregation near Croghan, Lewis Co., N. Y., seven young souls were baptized and received into church fellowship at a meeting held at the home of Christian Martin, on Sunday, Nov. 19th. May they be faithful in the Master's service.

Delayed.—The report of the Canton Mission, by the superintendent, Bro. J. A. Liechty, on account of the General Conference Report, etc., had to be delayed until this week. Those interested in this work may still send contributions, though Thanksgiving Day is passed. Remember the faithful workers there that they may also have their portion in due season.

District Divided.—The Middle Pequea District of the A. M. church, Lancaster Co., Pa., has recently been divided into two districts. The congregation had grown to such an extent that the dwelling houses in which the meetings are being held were too small to comfortably hold the people, and it was thought best to have two congregations, in order to accommodate themselves to the house-room. The present ministers will take care of both congregations.

Baptismal Services.—In the Sugar Creek A. M. congregation in Holmes Co., Ohio, on the 29th of October, 1905, sixteen young people were baptized and added to the church. In the afternoon of the same day communion services were observed. Pre. C. K. Yoder of Logan Co., Ohio, and Pre. Jacob Yoder of Kalona, Iowa, were present. May God bless the dear young people, that they may be faithful to their promise and shining lights in the Master's service.

Minister Ordained.—Votes were taken in the Salem congregation, in Elkhart Co., Ind., for a minister, on the 25th of November, and several candidates were presented. The lot was cast on Sunday, the 26th, and it fell on Bro. John Baer, who had been serving for a number of years as deacon of that congregation. May the Lord give the dear brother wisdom, grace and strength that he may be an instrument in God's hands, by which much good may be accomplished in the church and many souls brought to Jesus,

We should have stated in last issue that the "Crimean" Mennonite Brethren held their annual conference at Bridgewater, S. Dak., and not in Nebraska. They discontinued the publication of their church organ, the "Gemeindeblatt," and adopted the "Mennonitische Rundschau und Herold der Wahrheit" as the medium for publishing all official notices and reports, missionary news, etc. Although comparatively small in numbers as a conference, they are earnest and spiritual and deeply interested in mission work.

Following the great "away from Rome" movement in Austria, which began six years ago, the Romish Catholic church has inaugurated a counter movement aiming toward Romanism. As a result of this six years of counter aggressive work there are 29,330 converts from the Romish church who have united with Protestant churches in Austria, against 5,502 persons who have severed their connection with the Protestant churches to unite with the Romish church. The pope has recently enjoined the church in Austria to combat the "away from Rome" movement with all her power.

Bishop Vandevuyver, of the Catholic diocese of Richmond, Va., has issued an injunction to the effect that "in the future no marriages of Catholics shall be allowed to take place in the churches of the diocese later in the day than four o'clock p. m." It is said that the tendency toward display, crowding and frivolous talking at evening weddings is the cause of the order. In some of our Mennonite congregations that we know, it would be in place to have the tendency to display and the frivolous talking during the regular worshiping service eliminated. Many sincere worshippers would be very glad for the change.

The Eastern Amish Men. Conference has had 5,000 copies of the Rules and Discipline of that branch of the Mennonite church published for distribution among its members. It forms a sixteen-page booklet and will no doubt be a great help in getting the membership to understand the duties devolving upon them as members of the church and making them acquainted with the duties a church member owes to his or her church. The people of to-day learn more by reading than in almost any other way, as this is a reading age, and it is the part of wisdom for every denomination to make the best use of this avenue to the people's minds and hearts.

We have received an official postal card from the postmaster of a small town in one of our Western states, notifying us that a certain sister's Herald should be discontinued. "Reason: Married and moved away. Present address unknown." Not long ago from another postmaster we received the same kind of a postal, stating that the subscriber was dead and closing with the same remark. It is said that a wise person turns everything to a practical use. In this instance we will try to do the same, even if we cannot be classed among those who are wise. We should have been glad if the person who married a husband would have sent us her marriage announcement for publication in the Herald and advised us where she was going to live in the future, and we would have changed the address on our list and the paper would continue to visit the home. We should be glad if she would do this yet; and if the friends of the person who died would kindly have sent us the obituary for publication and requested to have the paper discontinued, we likewise should have been thankful and willingly conformed to their wishes. Kindly keep the editor informed of events of this kind.

The true Christian life is the life hid with Christ in God, the life that is rooted and grounded in love, the life that will endure both in sunshine and storm, that will stand against the floods and the tempests, sin and persecution without flinching or failing and without turning aside. It is not that kind of religion which manifests itself in loud and high-sounding professions, and in boisterous and uncouth physical demonstrations, or, as the apostle puts it, in "bodily exercise which profiteth nothing." It is much more that religion that manifests itself—not in the great wind, not in the earthquake, not in the fire, but in the still small voice of love, in humility, in the quiet, unassuming, unostentatious ways which mark the man or woman as having been with Jesus and learned of him. The true Christian life is that which is pure, devoted and characterized by lowliness of mind, and a meek and quiet spirit, and which delights itself in sweet, peaceful communion with God, which inspires him continually with a tender, loving, Christ-like mind and spirit. "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (Jas. 3:17).

H. S. Jenanjen, founder of the Apostolic Institute in Tarsus, Armenia, was born in

ter Hannah Freyberger. May God grant them a long and happy life.

Kurtz—Landis.—On Sunday, Nov. 19, 1905, in Lancaster Co., Pa., by Bish. L. N. Landis, at his residence, David H. Kurtz and Mrs. Annetta Landis, both of Lantz, Pa.

Good—Martin.—On Nov. 16, 1905, at the home of the bride's parents in Coney, Lancaster Co., Pa., by Bish. Jacob N. Brubaker, Martin E. Good of Elizabethtown and Anna S. Martin of Coney, Pa.

Shenk—Greenly.—On the 18th of Nov., 1905, by Bish. Jacob N. Brubaker, Benjamin Sherk and Annina Greenly, both of West Douglas, Lancaster Co., Pa.

Shenk—Mohr.—At the same time and place, by the same minister, Tillman M. Sherk of Elizabethtown and Annie M. Mohr of York Co., Pa.

The above two marriage ceremonies were performed at the home of Harry E. Garber in West Douglas, Lancaster Co., Pa., and constituted a double wedding.

Metzler—Keady.—On the 14th of November, at the home of the officiating clergyman near Mount Joy, Lancaster Co., Pa., by Bish. Jacob N. Brubaker, Henry H. Metzler and Fanny R. Keady, both of Baulbo Twp., Lancaster Co., Pa.

Nissley—Musser.—On the 16th of November, 1905, at the home of C. H. Musser in Mountville, Lancaster Co., Pa., Scott Nissley and Mary C. Musser of the above mentioned place.

Herr—Heller.—On the 14th of Nov., 1905, at the bride's home near Lancaster, Pa., by Bish. Abraham Herr, Anna Herr of Pequea and Mary G. daughter of Samuel Heller.

Martin—Huber.—On the 16th of Nov., 1905, at the home of the bride's parents, by Bish. Noah Landis, George C. Martin of Brownstown and Cora S. Huber, daughter of Levi B. Huber.

Brubaker—Garber.—On the 16th of Nov., 1905, at the residence of the bride's mother in Penn Twp., Lancaster Co., Pa., by Pre. John M. Lefever, Jacob S. Brubaker of Manheim Twp. and Anna May Garber of Penn Twp.

Smith—Breneman.—On the 23d of Nov., 1905, at the home of Joseph Hentz, near Elda, Allen Co., Ohio, by C. B. Breneman, Bro. Perry Smith and Sister Susanna Breneman. May the Lord bless the dear children and ever in their new relation and grant them a prosperous and happy life.

DEATHS.

Correction.—In the obituary notice of Bro. Levi Hentzman in last week's issue it was stated that the brethren N. O. Mosser and Amos Munaw had been selected by the deceased to officiate at his funeral. This was an error. He had said nothing as to who should preach his funeral, but had selected Ron. 8:18 as a text to be used for the occasion. This will also correct the personal mention that Bro. Munaw was called to Allen county, to assist in the funeral services of Bro. Breneman. He came as a relative to attend the funeral of his cousin and was asked to assist after his arrival here.

Gehman.—Barbara Gehman died on the 16th of Nov., 1905, at the home of her daughter, Mrs. P. J. Ernst, near Olathie, Kan., of paralysis. She was 71 Y., 2 M., 17 D. of age. Her maiden name was Argeny. She was married to Allen Gehman, Oct. 2, 1849. To them were born twelve children; two have gone before to meet her in the better land and ten are left to mourn their loss. Funeral services at the brethren church were conducted by Bro. J. H. Christ. Text, 1 Cor. 15:26. "Her last enemy that shall be destroyed is death." Her last illness was very short. About six years ago she had a slight stroke of paralysis, from which she never fully recovered, and the shock caused by her husband's death a few days ago resulted in another stroke that ended her death. Little did the children think when father was laid to rest that in just two short weeks mother would also be called away, but she was ready to go, having often spoken of her desire to go to the beautiful land above. Her life was a continued devotion to the Master. She was converted to Christ when young and became a member of the Mennonite church. She brought up her children in the fear of the Lord. The memory of her beautiful Christian character will ever be an inspiration to them. She was a loving wife and mother, friend and neighbor. None knew her but to love her. That she was held in high esteem was shown by the large concourse of friends who were present at the last sad rites.

Horst.—On Friday, Oct. 20, 1905, near North Lawrence, Ohio, of heart trouble, Sister Ann Elizabeth, wife of John B. Horst; aged 51 Y., 3 M., 2 D. The funeral took place on Sunday, Oct. 22d, at the Pleasant View church, where a large company of relatives and friends assembled to pay the last tribute of love to our dear departed mother. Services were conducted by Bro. J. J. Huelswalter, from Phil. 1:23, 24, and Mark 14:3.

first clause, assisted by Bro. Aaron Eberly, Bro. W. J. Myers and Bro. Longnecker. She was mother of twelve children, five sons and seven daughters. Six children and one grandchild preceded her to the spirit world. Four sons, two daughters, three grandchildren and a loving father survive to mourn the loss of a dear mother, a constant companion, an affectionate and Christian friend to all who knew her. Peace to her ashes.

Stoltzfus.—On the 6th of Nov., 1905, near White Horse, Lancaster Co., Pa., of pneumonia, Jonathan Stoltzfus. He was buried on the 9th at Heller's burying-ground near Ronks. He leaves a son-in-law, three children, three sisters and two brothers to mourn his death.

Kauffman.—I. I. Kauffman was born May 8, 1859, in W. Buffalo Twp., Union Co., Pa.; died near Baden, North Dakota, Nov. 9, 1905, aged 55 Y., 6 M., 1 D. He was married to Mariah Zook, Dec. 10, 1872, in Champaign Co., O., where they resided until the fall of 1886, when they moved to Cass Co., Mo., and again in 1899 they moved to North Dakota, where they resided to the time of his death. He leaves a sorrowing companion, five sons and two daughters to mourn his death. He united with the Mennonite church while young and remained faithful, often expressing his desire to depart and be at rest. He was suffering over three years. In the winter of 1901-2 he was severely hurt by a coal mine caving in and in the autumn of 1902 he was badly injured by a threshing engine. The two accidents brought on a complication of diseases which caused his death. He attended church regularly, and the winter permitted, until within four weeks of his death. He was unable to walk during the last year of his life. On Sunday preceding his death the Lord's supper was administered and he expressed a desire to be anointed, which was done by Bro. S. G. Lapp, according to Jas. 5:14, 15. Interment at the Mennonite burying-ground near Baden, on Nov. 11th. Funeral services were conducted by J. M. Hartzler, from Eccl. 11:3.

Hershey.—On the 10th of Nov., 1905, in Germantown, Pa., of kidney trouble, after a lengthy illness, Anna L. wife of Peter Z. Hershey, formerly of Penn Twp., near Manheim, Lancaster Co., Pa. She is survived by her husband and several children. Interment on the 13th, in Green-wald cemetery.

Lefever.—On the 14th of Nov., 1905, in West Lampeter Twp., Lancaster Co., Pa., of a complication of diseases, Mary Lefever (unmarried), aged about 81 years. She had her home with her brother and sister. She was a member of the Mennonite church for many years. Three brothers and a sister survive her. Funeral services were held in the Mellinger meeting-house on the 9th.

Shoup.—On Nov. 14, 1905, at his home near Mt. Eaton, Ohio, of heart failure, Bro. Martin M. Shoup, aged 67 Y., 7 M., 8 D. While seated at the dinner table the summons came and in a few moments he had departed this life. "Surely, I come quickly." He was married to Susan Bucher, April 10, 1862. The fruit of this union was seven children. Bro. Shoup was a faithful member and a pillar in the church. He leaves a wife, five children, brothers, sisters, relatives and friends to mourn his departure. Funeral services were conducted on the 17th by J. J. Buchwalter and Josiah Kaser, at the Longnecker M. H., from the text, "It shall come to pass that at evening time it shall be light" (Zech. 14:7).

Baily.—Daniel Baily was born in Tazewell Co., Ill., Jan. 13, 1859, from which place the family removed to the adjoining county of Woodford, where he resided during his early youth, until about 1880, when he for a number of years made his home in Livingston Co., Ill. In 1899 he went to Alpha, Minn., where he lived to the time of his death, which occurred Nov. 8, 1905, at St. Peter, Minn., to which place he had been taken for treatment for acute delirium, the cause of which is not definitely known, but believed to have been caused by a nervous shock received in an accident which contributed to this lamentable condition. His sufferings became more intense until the ninth day of his stay at the hospital when the nervous system collapsed and death came to his relief. Five brothers and three sisters survive him. Three brothers and one sister live in Illinois, two brothers are in Kansas and one sister in Nebraska. One sister, Mrs. J. R. Snyder, resides near Alpha, Minn., with whom he had his home many years. She was a member of the Mennonite church in his young years, but because of church troubles grew cold and indifferent. However, about two weeks before his death he said and that he wanted to leave this world with everything straightened up and become a Christian. He asked forgiveness of all whom he met, if he had in any way wronged them. Then delirium set in and during the last two weeks of his life he had not a single rational moment. But in his delirium the burden of his cry was that his sins be for-

given him and that his soul might be saved. Let us hope that his disposition to make peace with his fellow-men was evidence that he repented and turned to God in his last rational days, and from his sad death may we all learn that it is a far, far more dangerous thing to trifle with the mercies and the Spirit of God.

Ward.—On the 18th of Nov., 1905, in Lestonia, Columbiana Co., Ohio, at the home of his daughter, after a lingering illness, John Ward, aged about 76 years. Funeral on the 20th at Lestonia M. H., where services were conducted by the Allen Rickett, from Num. 23:10, latter clause. Interment in the adjoining graveyard.

Coy.—On the 18th of Nov., 1905, in East Lewis-town, Mahoning Co., Ohio, of cancer in the bowels, of which she suffered for some time, Sister Coy, wife of Solomon Coy; aged 82 Y., 27 D. She was born Oct. 9, 1853. Her maiden name was Ricker. She was married to her surviving husband, Solomon Coy, May 4, 1885. To this union were born two daughters, who, with her husband and three sisters, survive, to mourn her death. She was a devoted member of the Mennonite church for many years and was faithful to the end. From her disease she gradually grew weaker until death came to her relief. Funeral on the 21st at the Midway M. H. Services were conducted by Allen Rickett, assisted by D. S. Lehman. Text, John 14:2. She was laid to rest in the new cemetery adjoining the M. H., beside her sister, wife of Jacob Mellinger, who was buried on the 12th inst.

Detweiler.—On the 13th of Nov., 1905, near Harper, Kan., Paul, only child of Bro. Wm. and Sister Emma Detweiler, of lung fever; aged 7 M., 20 D. Little Paul was a promising child and it was hard to part with him, but he who knoweth all things best saw fit to take him out of this world of sorrows and care. Funeral services were conducted by the T. M. Br. at the Pleasant Valley M. H., on Nov. 15th, from Psa. 39:9, "I was dumb; I opened not my mouth, because thou didst it." The sorrowing parents have the sympathy of the entire community.

Tregluis.—On Nov. 14, 1905, near Baden, N. D., Roy Delbert, son of John and Lela Tregluis; aged 1 Y., 7 D. Roy was a brave and happy child and was loved by all who knew him. The parents have the sympathy of the entire community. May they commit all to their heavenly Father's care. Funeral services were conducted on the 15th by Bro. B. Kauffman, at the Baden meeting-house, where the remains were laid to rest.

SPECIAL NOTICE. Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH. Colonization Agent, U. S. R. R., Omaha, Neb.

THE BEERY HISTORY. From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author, Joseph H. Wenger, South English, Iowa. Also agent for the Wenger History, \$1.25 postpaid.

NOW IS THE TIME TO ORDER YOUR HOLIDAY PRESENTS.

We have an extraordinary fine line of Bibles, Gift Books, Mottoes, Cards, etc., etc.

Now is the time to renew your subscriptions for the Herald of Truth, Young People's Paper, and Words of Cheer.

Now is the time to order Sunday School Supplies.

Order at once from MENNONITE PUBLISHING CO.

Elkhart, Ind.

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

a lowly home. His parents were poor, uneducated Armenians, residing in Cilicia. H. S. Jernanjan was converted to God and brought into the Christian church when nine years of age. At nineteen he began to preach the gospel. Although persecuted, beaten and driven away, he met with good success in his work. He came to America to get an education, and several years ago made a trip to the West and preached several times in the Mennonite M. H. in Elkhart and other places and also received some help from our people. He has established an orphanage and school in Tarsus, the native home of Paul the apostle. Their work is to help destitute widows, aged people, orphans and fatherless, and also to give the young people of Armenia an opportunity to obtain a Christian education. He has also aided many Armenian refugees to come to America for shelter from Turkish atrocities.

He makes an appeal for help to all who may be inclined in the fear of the Lord, for the good they can do to the much persecuted people of Armenia. We quote from his letter of Nov. 16, 1905: "Now we are at a crisis. Our schools and orphanages filled with deserving young people need support; new massacres and troubles in Turkey added to already existing poverty, bring to us most heart-rending and pitiful cries from many places, and owing to my long and serious sickness, one year of my most needed labor for the sufferers has been lost. Our treasury is empty; no endowments; not drawing assistance from any church organization. On the other hand, orphans and poor without winter supplies; our workers lacking for the lack of common support and many thousands throughout the land are in danger of sickness and starvation without proper food, clothing or shelter. We are pressed and it is our unbounded duty to do what we can to bring relief where hunger reigns and give cheer where sorrow dwells, and for this noble and imperative purpose our only dependence is upon God and upon the friends of suffering humanity."

All who are interested in the missionary cause in Armenia and are willing to contribute something to this cause, we feel confident, will be helping a worthy cause. Those who prefer may send direct to Frederick O. Foxcroft, acting treasurer, New York City. Otherwise send to Mennonite Publishing Co., who will promptly forward it to the New York treasurer and acknowledge the receipt in the Herald of Truth.

Russian Reforms. Following the Czar's manifesto promising a constitutional government and many civil liberties, the people, evidently misunderstanding their ruler's benign object, and the real meaning of liberty, or the need of time to carry out the reforms, are throwing the entire country into a fierce turmoil of anarchy and revolution. Some of this anarchistic spirit is directed against the government, some against the Jews, all against law, order and right. Thousands of Jews have been slaughtered, other thousands have been rendered homeless, and throughout the

whole world the sons of Abraham are casting pitying eyes toward their oppressed brethren in Russia. The Jews of America have already gathered over a million dollars for the relief of their Russian fellow-believers. That part of the anarchistic spirit which is directed against the government is fully as active in evil as the one just commented on. At Sevastopol a fierce battle between the mutinous sailors and soldiers and the loyal forces resulted in the sinking of at least three warships in the hands of the mutineers, and of the partial destruction of the city and fortifications of Sevastopol. These mutinous forces, not content to await the somewhat slow and uncertain movements of those in power toward the establishment of a constitutional and representative form of government, seek, by anticipating the changed conditions, to ignore the laws that have established the present conditions and which will and must be in force until the changed form of government changes the laws. The rioters, by their violence, are standing directly in the way of the change for better conditions. Blind zeal always is the most dangerous force to contend with in a reform work and works the most deplorable results in church and state affairs. Hence divisions, religious and civil, which later years and more mature judgment show plainly to have been caused solely by the preponderating influence of bigots, zealots and fanatic upstarts on the one hand and a reactionary, conservatism on the other, and the history of our own church abundantly proves this statement so far as religious bodies are concerned, just as Russia does in civil or national affairs. God grant that out of the present chaos order may come, and God grant that our Mennonite people living in the heart of that part of Russia which is at present in the throes of revolution may be preserved in life and faith, and that they may remain loyal to Him who is greater than the Czar, no matter what conditions may exist about them.

PERSONAL MENTION.

Pre. David Hilty conducted the meeting at Antioch, in Canyon Co., Idaho, on Sunday, Nov. 12th.

Sister Amanda Flohr of Columbia, Ohio, has returned to Elkhart, Ind., where she expects to remain for some time.

The brethren J. S. Shoemaker, S. G. Shetler and D. D. Miller will be the instructors at the Martin M. H. near Orrville, Ohio, Dec. 6-13.

Pre. Jacob Swartzentruber and **Pre. David Reber** and wife of Johnson Co., Iowa, left their home on the 16th of November to visit the congregation near Centralia, Mo.

Sister Mary Hostetler, who had taken a vacation from her work at the Canton (Ohio) Mission, for a visit to her home in Holmes county, returned to her duties last week.

John Shank, who had been sick, is able to be around. He is busy selling books for

the Mennonite Publishing Co.—[Correspondence of the Belleville Times, from Moheba, Va., Nov. 18, 1905.]

The brethren J. W. and Joseph J. Maust, with their families left their former homes in Somerset Co., Pa., on the 21st of November for Huron Co., Mich., where they expect to reside in the future.

Bro. Reuben A. Harshbarger and family returned to their home at McVeytown, Pa., Nov. 27th from a twelve days' trip to Johnstown, Pa., where they had been to visit his parents, two brothers and a sister.

Pre. John Bressler, formerly of the Fort Wayne Mission, whose home is now in the vicinity of Nampa, Idaho, went to the Fairview schoolhouse in Boise Valley, last week, to conduct a series of meetings there.

Pre. John Blosser of Hancock Co., Ohio, was with the brotherhood in Somerset Co., Pa., holding continued meetings. He has been engaged there for several weeks in efforts to bring sinners to the feet of Jesus.

Pre. J. M. Yoder, of the A. M. church of Millin Co., Pa., is making a tour of several weeks among the churches in various sections of the state of Pennsylvania. We hope it may be a profitable one, both for himself and the congregations he may visit.

Bro. Noah Metzler of Nappanee, Ind., left his home on Dec. 1st for a trip to Fairview, Oscoda Co., Mich., to labor with the congregation at that place. He desires the prayers of God's people. May the Lord bless his work and give him many souls for his hire.

Pre. David D. Slabach and wife of Fairview, Oscoda Co., Mich., who have been visiting among the brethren in Geauga Co., Ohio, returned home last week. **Pre. Joseph Byler** and wife, also visiting in the same vicinity, returned to their home several days later.

Pre. Jacob Shank, of the Olive congregation in Elkhart Co., Ind., of whose illness mention was made in last week's Herald, peacefully fell asleep in Jesus on Tuesday evening, Nov. 28th, about 10 o'clock. The funeral took place on Dec. 1st. See obituary in another column.

Pre. William Penner of Khiva, Turkistan, Asia, who came to this country some time ago and has been visiting some of the German Mennonite congregations, will leave New York for his far eastern home on the 9th of December. The ministers J. Quiring of Russia and Herman Epp, who accompanied him from Turkistan, will remain in this country several months longer.

Pre. C. K. Yoder and wife of Logan Co., Ohio, during the latter part of October and the early part of November made an extended visiting tour through Missouri, Iowa, Illinois and Indiana, visiting their son Amos in Washington Co., Iowa, and their many friends in all of these states. From an account given of their trip in one of our exchanges, they must have had a very enjoyable trip. We should have been glad to have had the pleasure of entertaining them in Elkhart.

THE SONNET PSALMS. (Copyrighted, 1905.) By Oliver Olden.

PSALM XXXI.
My fortress and my rock, O Lord, thou art;
Into thy hands my spirit I commit.
I hate the vain, the wicked, and ungodly,
And in thy loving kindness cheer my heart.

Oh, nevermore, Jehovah, from me part—
From its distress my weary soul acquit,
On every side doth tempting terror sit,
Devices strange mine adversaries dart.

But all in thee my trust is firmly laid,
For thou shalt cut my evil deer off,
And at his wicked plottings justly scoff.

So put your trust in God, ye every saint,
Let heart and courage in his love be staid,
And place thy hope in him without restraint.
New York City.

For the Herald of Truth.

SECRETARY'S REPORT

Of the Mennonite Evangelizing and Benevolent Board.

In order to gather material for this report, a number of blanks were sent out to district members, bishops and evangelists, with questions pertaining to the evangelizing and mission work of the church.

The first question was: Name the evangelists in your district who devote all or a part of their time to evangelistic work. Twenty-eight ministers were named as belonging to that class. While the church in general is calling for more evangelists, it is gratifying to know that the number who are active in the work is increasing. Only fifteen or twenty years ago the number was very small indeed.

Second question: Estimate as nearly as possible the number of accessions to the church in your district.

The total number of accessions during the last three years according to these reports was 2230.

Lancaster Co., Pa., reports over 500 accessions; Canada, 338; Southwestern Pennsylvania Conference district, 213; Virginia and West Virginia, 161; Missouri, 90; Howard Co., Ind., 76; Mennonite churches in Eastern Ohio, 75; Western Ohio, 137; Central Ohio, 187; Amish churches in Central Pennsylvania, 66; Illinois, Mennonite, 60; North Dakota, 54; Kansas, 50; Michigan, 47. The above figures give some of the largest numbers reported from any one place. A number of other places have reported accessions amounting to over twenty at each place. Some of the largest Amish Mennonite churches did not report. A careful estimate of the probable number of accessions among the churches that did not report, would bring the total number of accessions for three years at least to 2500.

Third question: To what extent is direct evangelistic work responsible for the growth of the church in your district? The majority of answers to this question say, "To a very large extent." A few of the reports from the East say nothing about evangelistic work being responsible for the growth of the church. Some of the reports from farther west say, at least 95 per cent., some three-fourths, some two-thirds, some one-half, and so on. Of course, it is impossible to estimate exactly the number that were brought into the church through direct evangelistic work, but as a means to an end our evangelists themselves and many individual churches and congregations, can testify to the blessings received through evangelistic effort in their midst.

Fourth question: Name the neglected or needy congregations in your district.

This is a peculiar question. As one brother puts it, we are all needy and in a sense neglected, or in another sense, none of us are needy. We have the gospel, etc.

What is particularly meant however is those congregations that are not supplied with ministers, or those that are declining and who will need help to keep them alive. This is one of the serious problems of the church and comes up regularly at nearly every conference. It is gratifying to notice, however, that it is not always a sign of decay and death when a congregation is not holding its own. Sometimes people simply move away to a better locality. Some of the most active congregations in the West have used the material that came from these congregations to build up flourishing churches. The blood of the one supplied the sinews of the other. It was simply a rearrangement of the material, a reconstruction of the structure. The congregation is not dead—it went West to do missionary work. But while this is true of some congregations, it is equally true that some congregations died for want of work, were absorbed by the world, and those who did want to do active work for the Lord were gathered in by other denominations.

Among these needy congregations that were mentioned in the reports we have in Indiana, Pretty Prairie; Adams Co.; De Kalb Co.; Clay and Owen Co's; in Ohio, Blanchard, Osborn, Bremen, Pickerington, Union Hill, Kulp's, and several others.

In Ontario, Glenallen and Mossa, Michigan has several points. In Maryland, Clear Spring, Stauffer's, Gortner, Gnegy, and Long Green. In Kansas, Jackson Co., and Osborne Co., Washington, Ill., comes under this head. In Virginia, Dry River, Mt. Clinton, White Hall, Brenneman's, Hildebrand's, Mt. Pleasant, Union Chapel, Opal and Norfolk Co., were reported. Schellsburg, Pa., was the only point reported in that state, but there are others.

These points will continue for some time to be one of the vital problems that confront the conference district in which they are located. All possible efforts should be made to keep the church alive, but at least in a few cases, it becomes the part of wisdom to sell the church property and use what effort it would take to keep things going to build up the church at points where there is more hope.

Fifth question: Has your conference ordained any ministers during the last three years who were especially ordained to supply some of these needy places? If not, what is being done to keep the church alive at these places?

Missouri has ordained five such ministers; Kansas, one; Virginia, one, and Pennsylvania several. In all other conferences the reports say that the appointments are filled by ministers from other localities every two, four or eight weeks.

Imagine a man with a good appetite trying to keep alive by eating a meal every four weeks! To a certain extent the congregation that tries to keep alive on such infrequent ministrations is in the same condition as that man, and starvation follows.

Sixth question: Name the new congregations that have been organized in your district within three years.

We have reported Cedar Grove, Md.; Oscoda Co., Mich.; Chicago Mission Cong., Ill.; One Hill, Pa.; Fairview, N. Dak.; Surrey, N. Dak.; and Spring Valley, N. Dak., while the congregation at Nampa, Idaho, was organized but a short time previous to this period. Canton, Ohio; Fort Wayne, Ind., and Kansas City, Kan., would come

under this head as mission points, while there is no doubt that there are others that have not been reported.

Seventh question: What suggestions have you to offer to make the work more effective in your district?

Among the suggestions that were offered we have the following: Deeper consecration, more devotional meetings, greater willingness among the ministers, more ministers ordained, sending ministers to stay with weak congregations, more direct teaching, more evangelistic work, more personal work, open more new points for worship, men with boldness to teach the entire truth, live mission workers to look after the needs of the field, reinforcements for some of the Western points, less liberalism as to church home. One brother sums it all up by saying, "Keep on."

Eighth question: Name the missionaries that have been sent (1) to the foreign field from your district, (2) the home field, during the last three years.

(1) Irvin and Bertha Dettweiler, Lina Z. Ressler, Lydia Schertz, Anna Stalter, J. N. Kauffman, George J. and Esther Lapp, and M. C. and Lydia Lehman. Total, ten.

(2) A number were reported in answer to this question as having taken up work in Chicago, Kansas City, Canton, Ohio, and other points.

Ninth question: Name the candidates in your district who are preparing for home or foreign mission work. About twenty were reported.

Tenth question: Have any endowments or bequests been made directly to evangelistic or mission work during the last three years? Several large sums were reported, but it is impossible to answer this question definitely. There are wills made of which no one is informed, and large amounts have been set aside for special charitable and mission purposes which it is not best to make public. However, there have been estates settled within three years that have been made public and the money used as designated by the donors. About \$4,000 in cash has been received from Millin Co., Pa., within a few years. The treasurer's report will show the receipt of that class of funds.

Eleventh question: What plans are pursued in making collections for mission or charitable work? Give an estimate if possible of the amount collected during the last three years.

Many places hold quarterly collections, some have an occasional missionary sermon and hold a collection in connection with it. One congregation, that has already supplied four missionaries for India, holds a collection for India every Sunday in the Sunday school. We find faith and works happily united at this place.

The total amount of cash as reported is \$28,757.11. In some cases this is taken from the conference books and is exactly correct, while in other cases an estimate was made. No reports were received from some sections where considerable money was raised, and some sections reported also the funds that were given to charitable purposes outside the auspices of this board. So it will be noticed that this report does not agree with the treasurer's report.

It is not the object of this report to give a list of cold figures, but rather to feel the pulse of the church, and notice some of the symptoms of growth or decay.

Some of these questions and answers reveal vital conditions and bring to the surface some of the live questions with which we are confronted.

E. K. HOSTETLER, Sec'y.
(To be continued.)

HERALD OF TRUTH.

Thursday, December 7, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russian and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Shenandoah).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and B. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Logan, Hocking Co., Ohio, Nov. 29, 1905.—Greeting to all the readers of the Herald from here for some time. I was away all summer and no one else wrote, but our meeting was kept up as usual every four weeks. I returned from my trip on the 28th of October. At the regular time of meeting no one else being here it was left to the writer to hold the meeting. Bro. Noah Blosser was with us on the 25th of November. He remained over Sunday and held three meetings for us with a fair congregation at each service. As it was so near Thanksgiving he gave us a thanksgiving sermon on the preceding Sunday. We are a small company of believers here and we need more encouragement than some of the larger churches, and a disappointment means more with our little company than where the number is larger. We need some one to come and stay with us and help us in the work. I am now past 75 years of age, and there are some dear children growing up who ought to be gathered into the fold of Christ. If some one could come and hold some meetings here it might prove a blessing to many. BENJ. HUBER.

Ephrata, Lancaster Co., Pa., Nov. 29, 1905.—To the Readers of the Herald of Truth, Greeting:—"Brethren, my heart's desire and prayer for Israel is that they may be saved; for I bear their record that they have a zeal of God, but not according to knowledge, for they, being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:1-4). We truly feel to thank God for the blessings we have been permitted to enjoy. On the evening of Nov. 10th the brethren H. G. Anglemeyer and Aaron Freed of Bucks Co., Pa., were with us and spoke from Luke 7:14. Bro. Noah Mack, from the Welsh Mountain Mission, read an opening lesson from Luke 7:1-36, with some remarks as to how we should work for Christ. The brethren so earnestly admonished the unsaved that we were made to think. How can they reject such an invitation? On the 12th of Nov. 11th, a brother of Clay went with us and on the 13th Bro. Heatwole preached to us from

HERALD OF TRUTH.

Acts 17:28, teaching us how we should live and move in our Christian life, because we are his offspring.

On Sunday, the 26th of Nov., we had baptismal services, at 2:30 in the afternoon. The brethren Brunk and Burkholder from Virginia were with us. Bro. Brunk read the opening lesson; Bro. Noah Mack preached the baptismal discourse, in which he presented some beautiful thoughts on the different kinds of baptism. Bish. Benj. Weaver of Spring Grove, spoke on the world's temperance lesson and then officiated in the baptism of four precious souls, who submitted themselves unto the sacred ordinance and were received into church fellowship. May God bless them and keep them faithful unto the end. COR.

From the Salem Cong., New Paris, Ind.—We have recently enjoyed a few interesting meetings. On Nov. 25th votes were taken for a minister at this place, as we for a number of years did not have a resident minister here; but we were supplied by others coming from different districts. Bro. Jacob W. Christophel of the Yellow Creek congregation has had Salem in his charge for a number of years. So it was decided to ordain a minister here in the district. Sunday, the 26th, ordination took place, the lot falling on our deacon, Bro. John Bare. I pray for him that the Lord may bless him abundantly in this all-important work. Bish. David Burkholder officiated in both services. COR.

Bowmansville, Pa., Nov. 24, 1905.—Dear Herald Readers, Greeting in the worthy name of Jesus. We have had "seasons of refreshing" during the visits of quite a number of brethren and sisters from abroad. Among the ministers were the following: John Blosser from Ohio; J. M. Kreider from Missouri; Abraham Clemmer of Skippack, Pa.; Henry G. Anglemeyer of Silverdale, and Aaron Freed of Fricks, Pa. We feel grateful toward our visiting brethren who were willing to come and break the bread of life to us and encourage us to labor more earnestly among those who have not yet accepted Christ. Sunday, the 19th, at our regular meeting, Bro. Noah B. Bowman, one of our home ministers, took for his subject, "Be ye not unequally yoked together." He admonished us very forcibly on the importance of this subject as taught in God's word. We have Sunday school every Sunday at 2 p. m. The attendance was not so good during the summer, but it is getting better again. Total attendance last Sunday, 114. Brethren and sisters, pray for us that the good work may go on here and souls be saved. COR.

Quarryville, Lancaster Co., Pa., Nov. 27, 1905.—Greeting in the worthy name of Jesus. The congregations of New Providence and Mechanics Grove have great reason to rejoice. Six precious souls were baptized and received into church fellowship at New Providence on the 18th inst., and on Sunday following (the 19th) communion services were held. The grace of God received in this congregation were respectively 71, 79 and 83 years of age. They were baptized in their homes. On the 25th seven were also baptized in the Mechanics Grove congregation and received into church fellowship. And on the 26th (Sunday) the communion was also observed, and nearly all the members in both of these congregations partook of the sacred emblems of the broken body and the shed blood. Bish. Isaac Eby conducted the services and much interest was manifested in both of these congregations. The aged ones who were baptized in the New

Providence congregation enjoyed themselves greatly and confessed that they never felt so happy. A series of meetings had been held at the Mechanics Grove M. H. a few weeks previous by A. D. Wenger of Millersville, assisted by J. M. Kreider of Palmyra, Mo., and John B. Senger of Kinzers. May the Lord bless the labors of the brethren wherever they go, that many souls may be brought from darkness into the marvelous light of the gospel. We ask the sincere prayers of all God's people, in behalf of the work at this place, that many more may be gathered into the fold of Christ. COR.

Rohrerstown, Lancaster Co., Pa., Dec. 1, 1905.—To the Readers of the Herald, Greeting:—Thanksgiving services were held in the Mennonite M. H. at this place on Thanksgiving day, in the forenoon. In the evening a thanksgiving service was held in the Mountville M. H. Bro. John Mosiman of Lancaster conducted the service. The half hour preceding the opening of the preaching services was spent in singing. May the Lord bless the work also in these places. COR.

Wellman, Iowa, Dec. 1, 1905.—Dear Herald Readers, Greeting in Jesus' name:—Through the abundant grace of God this community enjoys the blessing of good physical health and temporal prosperity, and we hope and wish that the same may be true spiritually. The early part of last week we were favored with a pleasant visit from the returned missionary, Sister Rose Lambert. She was with us four days and delivered four addresses in the two Deer Creek churches, West Union church and Hickory Grove schoolhouse. These addresses were well appreciated and caused a sympathetic feeling among many to more liberally assist in orphan and mission work in the most needy fields of labor. We pray that the Lord may richly bless the dear sister in the labors entrusted to her while visiting among the brethren in the different churches, and especially in her foreign field of labor, where the poverty and need are so great. We wish she could have remained with us a while longer. Our thoughts and prayers go with her; we wish her God-speed.

Thanksgiving Day was observed in both Deer Creek churches, also in West Union church. We cannot be thankful enough to the dear Lord for the blessed privileges we enjoy under our free government, so that the dictates of our conscience. These privileges should be highly appreciated by all of God's children. Let us all, as the Lord's children, come before him with sincere prayer and supplication, to maintain such a liberal government. The Lord will do so, if we love and obey him and walk in the footsteps of our Savior. Our earnest prayer is that it may be so.

S. D. GUENGERICH.

Hatfield, Montgomery Co., Pa., Dec. 1, 1905.—Joseph Ruth, the newly ordained minister of the Line Lexington congregation, attended services at the Plain meeting-house on Sunday, Nov. 26th. Bish. Andrew Mack of Rally and Rev. Henry Bower of Harleysville were also present. Bro. Ruth made the opening address, taking the audience to the feet of Jesus. Bro. Mack spoke the sermon, from the text, Matt. 11:28-30, "Come unto me all ye that labor and are heavy laden," etc., wonderfully expounding the goodness and mercy of our Lord and Master from the text so often used. COR.

December 7,

1905.

For the Herald of Truth.

A PARTING WORD.

Bro. Jacob Gehman of Olathe, Kansas, whose death is recorded in the Herald of Nov. 16, 1905, wrote us a few weeks previous to his death the following advertisement for publication in the Herald of Truth, and as he died so soon after, it may be considered as a parting word to all in whose welfare he was interested.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" (John 8:31). I have been a member of the (Mennonite) church over sixty years, and see no reason why any one should not be a believer in the word of Christ, and if the word is fully established in our hearts, then the kingdom of Christ is in us, and the Spirit that is in his word will make all things known unto us, and we shall not walk in darkness, but in the light of eternal life, always speaking the truth in love. * * *

JACOB GEHMAN.
Olathe, Meade Co., Kansas.

The latter part of the letter gave a short description of climate, soil and other conditions of the country where he was staying and where he finished his earthly pilgrimage, which we omit, but we are glad for his undoubting faith in the word and the promises of God. When an old soldier of the cross drops out of the ranks we are glad to know that to the last he has been a faithful standard bearer for Jesus and the departed leaves the evidences of his fidelity to his God to those who survive him. May God bless all the sorrowing hearts who mourn his death.

For the Herald of Truth.

BRIEFS

From the Mennonite Sunday School Conference, held at La Junta, Col., Nov. 4-5, 1905.

The first Sunday School Conference of the Mennonite church, held in this vicinity, was held at La Junta, Col., on Nov. 4 and 5, 1905. An enjoyable and profitable time was had by all present. The first session convened on Saturday morning and organized by selecting J. S. Shoemaker and David Garber, moderators, T. M. Erb and T. J. Coopridge, secretaries, and J. M. Brunk, chorister. Bro. George Ross gave a very touching address of welcome, which was responded to by T. M. Erb.

"The Ideal Sunday School," was treated by T. J. Coopridge. 1. Of divine origin, because divinely labeled. 2. It has for its conductors men and women ready to yield obedience to the plain and simple teachings of the gospel. 3. It is a place of attraction, because Jesus is the great Magnet.

"Its Relation to the Church," by Joseph Driver. It is a part of the church, because it is the church at work. The one is dependent on the other.

"Its Relation to the Unsaved," by George Ross. The work of the Sunday school is to carry the blessings of the gospel to the unsaved. Our lives, the chief hindrance.

"Uses and Abuses of Lesson Helps,"—R. J. Heatwole. They are helpful, should be used as helps and not as the text. The Bible should always be used in class work.

"Our Daily Influence," by Sister J. F. Brunk, Roy Ebersole and Henry Smith. The thought was brought out that our influence goes out for good or bad throughout eternity. Christ is the great Example. We must choose by which we will be influenced. "The Master Callesth for Thee," by A. H.

HERALD OF TRUTH.

389

Evers. All are called, but few are chosen. The great calling is for the redeemed ones. By inviting others we make the calling of the Master real.

On Saturday evening Bro. David Garber gave one of his soul-stirring sermons on "Cling to the Bible." It is our light and life.

On Sunday morning the Sunday school lesson, "Esther Pleading for her People," was given by T. M. Erb. Many practical ideas were brought out.

"Things which hinder the Cadse," by Viola B. (Yoder) Coopridge and Caleb Winey. Lack of interest; tardiness; unprepared lessons; pride; extravagance; fashion; inconsistencies; professing to be Christians and not attending church services or Sunday school.

"Holy Spirit Power," by Jos. Driver and J. S. Shoemaker. Imparts power to stand. Having the Spirit and being filled with the Spirit, quite different; having the Spirit—alive. Being filled with the Spirit—bubbling over. Meeting the conditions insures the gift of the Holy Spirit.

"The Simple Life," by Sister Carrie Driver and David Garber. Becoming converted and becoming as little children, is the type of a simple life. What would Jesus do, should concern us. To know this, we should study his will and word. Live according to the simplicity described in 1 Cor. 16:2.

"Evangelization of the World in this Generation," by J. M. Brunk and J. F. Brunk. Conditions dark, because of sin. Religion of Jesus ordained to counteract the results of sin. Evangelization does not mean converting every soul, but bringing the gospel to every creature. Men, money and power are needed. Give God the chance to use us, both our talents and means, and the world could be evangelized.

At the close of the afternoon session a collection was taken for the purpose of helping missionary work, amounting to \$132.62.

The evening session consisted of a song service and sermon by J. S. Shoemaker, after which the death and suffering of the Master was commemorated in a quiet and simple way, much to the edifying of all who participated.

Thus closed the first Sunday School Conference of our faith in Colorado. The little congregation there is to be commended for their faith and sobriety of manner. May God bless the work at that place.

T. M. ERB, Secretary.
T. J. COOPRIDGE, Ass't Sec'y.

For the Herald of Truth.

REPORT

Of Bible Conference held at Berlin, Ont., following the General Conference, Nov. 19th to 23d, inclusive.

Moderators, Noah Stauffer, Jacob Woolner; secretaries, I. R. Detweiler, C. D. Yoder. Conference sermon was preached on Sunday evening by D. D. Miller.

Monday.—Devotional services by J. J. Warye.

10:15. Sin.—D. H. Bender. Sin is the darkest thing in the Bible and yet it is where God found all of us.

11:15. Faith.—J. S. Shoemaker. Devotional exercises by Samuel Algyer. Faith.—J. S. Shoemaker.

2:00. Baptism.—D. H. Bender. A religious ceremony with a God-ward meaning. The Bible supports pouring. No other mode named in the Bible.

3:15. Nonconformity to the world.—Daniel Kauffman. We should be free from the spots of worldliness. It would be better for God and the church to determine the

fashion of Christian people than to follow the world. A deeper spiritual life was urged as a remedy.

6:30. Meeting was opened by song service. Followed by question box.

7:30. Devotional exercises by C. D. Yoder. The sermon was preached by Abram Metzler. Text, Titus 2:7, 8. Our lives should be such as would rebuke the sinner because of our purity and example. The purpose of the pattern is to make something just like the ideal. The only way to live a victorious life is to look on Jesus Christ and not on the minister nor the membership. Yet the pure in life have a lasting influence over us.

Tuesday. Opening exercises by Eli A. Bontrager.

10:15. Repentance.—J. S. Shoemaker. We cannot keep sin unrepented of in our minds whether any one besides God knows it or not. It will be seen in some way or other. Sometimes it causes a certain weakness of the individual. "He sure your sins will find you out" in some way or other. Peace comes only after restitution is made if such is possible.

11:15. Communion.—D. H. Bender. The bread and wine show a compactness of union. The examination previous to communion is not to find out whether we should stay away or not, but rather to get right with God. "For let a man examine himself, and so let him eat" (1 Cor. 11:28). Do not forget the over-conscientiousness of weaker brethren and sisters, and help them to get right with God.

1:45. Devotional exercises by N. S. Stauffer, followed by Daniel Kauffman on the subject of Secret Societies.

3:45. Church Government.—J. S. Shoemaker.

6:30. Song services. 6:45. Query box was conducted by E. S. Hallman.

Bro. Moseman of Lancaster, Pa., read the scripture lesson. Sermon by Daniel Kauffman. Text, Isa. 61:1. "How long." First, to the believing. How long compare ourselves with others and try to please men? We should not measure our time of work by results, but rather by the power of God. There will be a final triumph. Second, to the unbelieving. 1 Kings 18:21. "How long?" When in hell you will cry out, "How long?"

Wednesday morning, 9:45. Devotional exercises by Bro. Isaac Mast of N. Dakota.

10:15. Regeneration.—J. S. Shoemaker.

11:15. Life Insurance.—Daniel Kauffman.

Wednesday afternoon. Devotional exercises were conducted by Israel R. Shantz, followed by S. F. Coffman on the subject of feet-washing as a Bible doctrine.

3:20. J. S. Shoemaker concluded the subject of Church Government.

6:15. Song services, followed by question box, conducted by E. S. Hallman.

7:15. Address by C. K. Hostetter in behalf of the Bible course at Goshen College in January, 1906.

6:15. Devotional exercises by Joseph F. Heatwole. J. M. Shenk preached the sermon. Text, 2 Cor. 7:1. We should not only be teachable, but we should be anxious to be taught. The reason why the gospel is not a glad message to some is because it is not rightly understood. Our state may be imperfect, but our standing before God is right when we ask for pardon, but our state may yet be very imperfect. Our state is made better through trials. When we get to heaven we will wonder how we got to such a glorious place at so small a cost. Meeting was closed by J. M. Shenk. THE SECRETARIES.

Slater Wilmer, Ind., \$3; Bro. Oyer, Ill., \$2; total, \$53.00.

India Mission.—A. R. Holden, Mo., \$5; Springfield Cong., Va., \$35.20; Springfield S. S., Va., \$15; "Summer Ten," Ontario, \$5; Delaware S. S., Pa., \$1.97; Kaufman farm, Manheim, Pa., \$15; Lovina and Alvina Engei, \$5; Congs. in Medina Co., Ohio, \$35.50; Eliza Hetmer, \$10; West Union S. S., Ia., \$8.01; Goshen S. S., Ind., \$50; Cong. Baldwin Co., Md., \$12.33; a Friend, Roseville, Ont., \$10; Sunday School Meeting, Pa., \$16.79; total, \$223.30.

India Orphans.—A. D. Birky, \$15; S. J. Perrell, \$15; Emma Cong. Ind., \$10.37; Belleville Weay, S. S., Pa., \$18.33; West Union S. S., Ia., \$1.99; O. L. Miller, \$15; Clinton Brick S. S., Ind., \$5; Mrs. Jacob Yoder, \$15; total, \$66.69.

Sent Direct to India (August and September Reports).—S. D. Guengerich, \$30; Oak Grove S. S., Ohio, \$65; S. L. Weyer, \$7.50; S. E. Alliger, \$7.50; Heublen and Ella Weaver, \$50; Roseland Cong., Neb., \$16.00; A. R. Zook, \$5; Maple Grove Cong., Ind., \$26; Zion Cong., Oregon, \$10.50; from Wayne Co., Ohio, \$22.25; Lizzie M. Keybill, \$15; National Bible Society, Scotland, \$55; Metamora S. S., Ill., \$72.50; Peter Garber, \$15; Solomon Schertz, \$15; Joseph Smith, \$15; Peter D. Schertz, \$7.50; John J. Camp, \$15; Sister Yoder, \$5; S. K. Kapp, \$10; H. Illoner, \$25; government grant for school, \$50; government grant for lepers, \$58; two Friends of the Afflicted, for place of worship for lepers, \$30; Levi Hoesly, \$20; Weaver's S. S., Va., \$40; Weaver's S. S., Infant Class, Va., \$6; Mt. Clinton S. S., Va., \$18.04; Va. Board of Charities and Missions, \$10; Sarah Weaver, \$5; J. Jacob A. Hildebrand, \$1; Brothers and Sisters, Central Dist., Va., \$51.96; a Sister, Pa., \$1; J. K. Zook, \$100; sale of watch guards, Mite & Blind School, Ohio, \$4.50; Zion Cong., Ore., \$15; A. C. Swartzendruber, \$15; Seth and D. J. Miller, \$15; Sister Magdalena Miller, \$5; Amelia Bergey, \$10; Wildman's S. S., Ont., \$16.85; Int. Col. S. S. Conf., Ont., \$4; East Zora Cong., Ont., \$29.85; Weaver's S. S. and Cong., Ont., \$30; Biehn's Cong., Ont., \$43.45; Biehn's Cong., Assa., N. W. T., \$15.40; R. R. and Orpha Landes, \$20; Edinburgh, Scotland, for lepers, \$250; government for lepers, \$58; total, \$1,867.60.

Fort Wayne Mission.—Byronne Cong., Mich., \$18.75; A. R. Miller, \$50; total, \$119.25.

Arkham Home.—Susie Gilmore, \$2.50.

Kansas City Mission.—Susie Gilmore, \$2.50; J. S. Guengerich, \$8.40; total, \$10.90.

PAID.

Evangelizing.—S. C. Brunk, for workers in Ohio, \$25.00.

India Mission.—Printing, \$2.50.

Church Building Fund.—J. R. Shank, for church in Missouri, \$22.00.

Chicago Mission.—Living, \$18; domestic, \$6; clothing, \$2.75; labor, \$2.50; laundry, \$5.20; express, \$2.85; stationery, \$1.56; car fare, \$3.75; charity, \$2; sundries, \$2.72; total, \$47.33.

G. L. BENDER, Treas., Elkhart, Ind.

FINANCIAL REPORT

Cf Mennonite Mission, Canton, Ohio, Nov. 10, 1905.

RECEIPTS.

Walnut Creek Conf., \$34.71; Salem (Allen Co.) S. S. Conf., \$17.50; Fulton Co. S. S., \$10; Mahoning Meetings, \$19.75; Kaufman Farm, Manheim, Pa., \$10; Lawrence Co. (Pa.) Amish S. S., \$6.35; Y. P. Meeting, West Liberty, O., \$10; Pleasant Hill S. S. Conf., \$28.72; M. E. & U. H. H., \$9; S. S. Collections, \$19.81; various individuals (names withheld), \$12.90; total, \$231.74.

DISBURSEMENTS.

Overdrawn, per April report, \$7.47; room rent to Dec. 1st, \$74.24; telephone rental to Dec. 1st, \$8.75; postage, \$2.10; stationery, \$3; printing, \$2; dry goods and clothing, \$18.88; doctor bill and medicine, \$7.65; groceries, \$5.15; coal, \$12.50; railroad fare, \$3.20; three screen doors for home, \$3.75; washing machine, rugger and clothes rack, \$5.75; communion cups and pitcher and foot tubs, \$1.55; S. S. supplies, \$7.66; sundries, \$8.50; total, \$171.65. Balance on hand, \$60.09.

Amount of indebtedness, \$150.00. Contributions received on indebtedness, from Martin's Creek Cong., \$5; Salem (Wayne Co.) Cong., \$8.26; Pleasant View Cong., \$14.70; Martin's Cong., \$17.66; Bethel (W. Liberty) Cong., \$23.80; total, \$149.42. Balance due on debt, \$100.58.

Besides the money received as noted above, we have also been favored with boxes of provisions from different sources; also baskets containing some of the good things that the Lord provides, from friends of the Mission in our home; and a large bundle of old clothing. We desire to extend our sincerest thanks to all who have thus remembered us. May the Lord add his blessings.

Respectfully submitted,

J. A. LIECHTY, Sup't.

MENNONITE ORPHANS' HOME.

Report for November, 1905.

Joe M. Kauffman, Millersburg, Pa., 50c; B. F. Plank, Bellefonte, O., \$9.77; H. Osterkot, Akron, O., \$10; Wm. Grotzer, Chicago, Ill., \$5; David Shank, Calia, O., \$2; E. Miranda, Lippincott, O., \$2.30; A. P. Shenk, Denbigh, Va., \$1; J. M. Eby, Scottsdale, Pa., \$1; Warwick River (Va.) Cong., \$1.17; C. M. Ball, Canton, O., \$8; Paul Moses Garber, Goshen, Ind., \$1.70; J. D. Miller and wife, Berlin, O., \$2; Ella and Odes Krahil, W. Liberty, O., \$1.25; Auditor Putnam Co., O., \$31.50; Anna Hughes, Rittman, O., \$5; John Hess, Chicago, Ill., \$5; Millersville, Pa., Sewing Circle, \$5; Walnut Creek (O.) church, \$15; Mrs. A. S. Brubaker, Seville, O., \$3; sale of milk, \$10.38; total, \$121.57.

Donations.—C. P. and P. D. Steiner, Bluffton, O., 25 quarts canned fruit, dried fruit, etc.; Warwick River (Va.) colony, 6 barrels sweet potatoes; Millersville (Pa.) Sewing Circle, 2 boxes clothing, etc.; C. M. Beachy, Springs, Pa., chestnuts; Susanna Yoder, Elkhart, Ind., comforter.

West Liberty, O.—S. E. Alliger, beef; Urie Yoder, load of wood, lard, clothing, comforter; J. Y. King, potatoes, onions; H. Pulverder, coal; J. Zook, turnips; C. K. Hartzer, 3 gal. applesauce, turnips, ham, cornmeal; B. F. Umbel, 1 bu. apples; I. Yoder, celery, cabbage; M. S. Yoder, huckwheat flour, clothing; Emma Keiser, clothing; Friend, side of meat, turnips; Mamo Yoder, meat, hets; Brother, shoulder of meat; Crist, King, 3 chickens, lard, potatoes, flour; Mary Byler, chicken; Sam. Kenagy, celery, canned fruit, clothing, etc.

Number of children in the Home, 46.

Gratefully acknowledged,

A. METZLER, Sup't.
West Liberty, O.

GLOBE INCUBATORS.

Best of all. No expending money. Our large new Illustrated Catalogue of the Globe Incubator and all poultry equipment mailed free. Write to-day. Address
G. C. SHOEMAKER
Box 650, Freeport, Ill.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.
GEO. L. McDONALD,
Colonization Agent, U. S. R. A.
Omaha, Neb.

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author.
Joseph H. Wenger, South English, Iowa.
Also agent for the Wenger History, \$1.25 postpaid.

NOW IS THE TIME TO ORDER

YOUR HOLIDAY PRESENTS.

We have an extraordinary fine line

of Bibles, Gift Books, Mottoes, Cards,

etc., etc.

Now is the time to renew your

subscriptions for the Herald of

Truth, Young People's Paper, and

Words of Cheer.

Now is the time to order Sunday

School Supplies.

Order at once from

MENNONITE PUBLISHING CO.

Elkhart, Ind.

Fruit, Shade and Ornamental, of the

highest quality obtainable at Wenger's

Nurseries, Dayton, Va. Price list free.

SHOEMAKER'S BOOK ON POULTRY

Our ALMANAC for 1906 contains 254 pages, with many fine colored plates of the best breeds of poultry, and about chickens, their care, diseases and diseases. All about incubators and how to operate them. All about poultry houses and how to build them. It really is an encyclopedia of information, and no one can afford to be without it. Price only 12c.

G. C. SHOEMAKER, Box 499, Freeport, Ill.

BRETHREN'S Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer, as a rule, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line, application, will be sent on application.

Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St., Chicago, Ill.

We Solicit Your Order

FOR THE

FAMILY ALMANAC

For 1906

The new Family Almanac is fully equal, if not superior to any former issue. It is without question, the best family almanac for the Mennonite and Amish people, while the price is the lowest.

12 copies " " " " \$.06

25 " " " " " .90

100 " " " " " 3.50

100 " by freight or Express, not prepaid 2.50

250 " " " " " 3.25

500 " " " " " 7.50

1000 " " " " " 12.50

Send your order at once enclosing the proper amount with same to insure prompt attention. BE SURE TO STATE WHETHER YOU WANT ENGLISH OR GERMAN ALMANACS. Address all orders to

Mennonite Publishing Company

Elkhart, Indiana.

The Short Bible Course at Goshen College will open Jan. 3d and continue six weeks. Aside from the regular classes new features will be added in mission study, personal work classes and study of method in Sunday school work. This course will be followed by a four weeks' course in agriculture. For information regarding expenses, etc., or for Bible Lessons by mail, address, Goshen College, Goshen, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 14, 1905.

Vol. XLII. No. 50.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

To Our Correspondents.—Send your New Year's articles in good time. All articles for special times and occasions should be sent in the preceding week. All articles intended for the next issue should reach us not later than Saturday morning of the preceding week.

The Fruits of the Spirit.—But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. Blessed are the pure in heart, for they shall see God. Blessed are they which hunger and thirst after righteousness, for they shall be filled.

Envy.—Charity envieth not, is not puffed up, vaunteth not itself. If ye have bitter envying in your hearts, glory not, and lie not against the truth. Where envying and strife is, there is confusion and every evil work. Do you think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?—[Paul and James.]

Riches.—"There is an evil which I have seen under the sun, and it is common among men. A man to whom God has given riches, wealth and honor, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity and it is an evil disease."—[Solomon.]

Your Name.—Every article intended to be published in any paper, and especially notices of meetings and reports of meetings, or missions, or other communications, should be signed by some individual person. Of course, names need not be published if the writer so desires, but as a guarantee of good faith the name of the writer should always be given.

We are requested to announce that all our ministers who desire information regarding clerical permits for 1906 should write to Bro. L. R. Detweiler, Topeka, Ind., instead of Bro. C. K. Hostetter, Bro. Detweiler being the newly appointed secretary of the Mennonite Evangelizing and Benevolent Board. We would also suggest that applications for permits be sent early.

Prejudice is a wind that blights wherever it blows. It parches the heartstrings of brotherly ties until they snap asunder, and gives nothing in return but dreariness and sorrow; with no shaft does Satan accomplish more evil among brethren or members of a community. Its workings are so subtle and it blows from such unsuspected quarters that nothing but the great Christ mantle of true charity protects us from its blight or its corroding influences.

In the endless search for something new, let us not forget that the best news is the old story of salvation. The perplexing question of choosing a subject for a sermon or for an address at a Young People's meeting is greatly simplified when the theme of salvation by Jesus Christ remains uppermost in our minds. The sermon or address which excludes this one great theme is indeed without a worthy subject and he who speaks betrays the trust imposed upon him.

Bible Conference.—A Bible Conference is announced to be held at the Clinton Brick meeting-house, eight miles east of Goshen, from Dec. 25th to Dec. 30th. The program presents a wide range of important and interesting subjects, which cannot fail to edify and instruct all who may attend. The exercises will be conducted by the brethren D. H. Bender and J. S. Shoemaker. Everybody is invited to attend this conference. Any one desiring to be met at the depot will please write to either of the ministers.

Disabled.—The editor is doing editorial work under very disadvantageous circumstances. A. B. Kolb is in Georgia, and the senior editor is flat on his back from a very severe injury sustained on the left limb while caring for a sick horse, which keeps him confined to his couch, unable to walk a single step without assistance. No bones are broken, but the injury is both painful and very inconvenient. He hopes, however, within several days to be able to get to the Publishing House and attend to his duties with greater ease. He is thankful that it is no worse.

Who are the Righteous?—Those who have repented of their sins, who have recognized Jesus Christ as their Savior and in his name asked forgiveness of their sins have asked themselves unto his divine will and the teachings of his blessed word, and in compliance therewith are living a holy, obedient and godly life.

Those who have learned to know them-

selves as sinners, who have ceased to do evil and learned to do well; who have crucified the flesh and been crucified, with Christ, to the world; who have risen with Christ to newness of life, in whose hearts old things have passed away and all things become new; those who have taken upon themselves the yoke of Christ and learned of him true humility and lowliness of heart; who have by faith been justified before God through Jesus Christ; who have been converted, born again and regenerated; who have been cleansed and washed by the blood of Jesus and so made free from all sin, and walk in the light as he is in the light.

The above are only a few of the characteristics and requirements of the righteous. To answer it fully and present all the blessed descriptions found in the Old and New Testaments there would be sufficient to make a long sermon or a fair-sized volume. We should be glad if some of our correspondents would take up the subject in detail and write us an article or a series of articles for the columns of our paper.

Wasted Energies.—Men have endeavored for centuries to invent something they designate as perpetual motion. Men have wasted fortunes, spent years of hard study and exhaustive labor, and yet never secured the much-coveted prize, because it is not in the power of human ingenuity to make anything of this kind. Science and philosophy know of no principle or law in art or nature that makes such an invention possible, and hence all the efforts put forth in that direction were "wasted energies."

Whenever men seek to do anything that is impossible they are simply wasting their energies, and this is true in spiritual life as well as in natural life. Men seek their salvation in many different ways, in many impossible ways, and consequently are wasting their energies. We are told by the sacred writer that "there is none other name under heaven given among men whereby we must be saved," except the name of Jesus. If you are trying to be saved by your church, or on the merits of your church, you are wasting your energies. If you are trying to obtain salvation in church ordinances, you are wasting your energies, because these never save. If you are seeking salvation through your moral life or through your good works, you are wasting your energies and will never be saved. There is but one name, that is the name of Jesus; there is but one way, and that is Jesus; there is but one power that can save, and that is the

power of God made manifest through Jesus Christ; there is but one means that can cleanse from sin and that is the blood shed on Calvary; there is but one leader, one guide, one comforter, and that is the Holy Spirit going out from the Father and the Son, who will abide with his children forever and will guide them into all truth. When we accept Christ as our Savior, believe in him, follow him and faithfully keep his commandments and abide in his words, we are taking the way God has given us, the correct way and the only way, and our efforts will avail, and we will receive the crown and not waste our energies on impossible things.

The Herald of Truth.—Your old friend, the Herald of Truth, which is now in its forty-second year, again knocks at your door for admission, and asks for the privilege of a visit with you and your family every week during the year 1906. In many families it has enjoyed this privilege ever since its existence, and both the old and the young people are so well acquainted with it that we are sure they would seem lonely without its familiar face making its appearance, and besides telling you the news and doings throughout the church, it will also give you words of encouragement and good cheer, tell you of heavenly truths and eternal joys as you pass along the journey of life, and help you to pass happily and profitably many an otherwise lonely hour, and all for one dollar a year.

We are glad to notice the increasing interest in the paper on the part of our correspondents, as well as its patrons and supporters. New subscriptions and renewals of old ones are coming in, with the crowd of orders for books, Bibles, mottoes, Christmas gifts, etc., at an encouraging rate. We thank our friends and patrons for these evidences of their continued friendship and support of the good work the Lord has given us to do for the church, through all these years, and we hope all our old patrons (with many new ones) will be with us during the coming year as they have been in the past.

The paper will continue to make its weekly visits during the year 1906 in the same form and at the same price as in the past, and will continue to hold up and maintain the doctrines and teachings of the gospel as understood and believed in by our Mennonite people, and this with due regard to the faith of the fathers and the old people as well as the young. We have no sectional or partisan purpose to subserve; our field is the world, and all the people are God's creation, redeemed by the blood of Jesus and heirs of glory through faith in the Lord Jesus Christ, and a faithful obedience to all that he has commanded.

But after forty-two years' test and trial, under the censorship and criticisms of friends and foes, the Herald, like an old friend "tried and true," has little need of defining its position, even if there are a few critics whose hearts are moved with envy and prejudice against us. It is a good thing to be criticised and have our friends and

even our enemies tell us our faults, if we have grace sufficient to accept it in meekness. "Woe unto you," says Jesus, "when all men speak well of you." So we thank God for the criticisms and for all the false accusations that envy and prejudice may bring against us and our work. He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. With our prayers and sincerest love for the brotherhood and for all men, even for our enemies, let us again say, Send your dollar for the Herald of Truth for 1906, and try your old friend another year.

EDITOR.

Modesty is a divine virtue, but like all other heavenly virtues it is not hidden away like a lamp under a bushel. He who possesses true modesty will manifest it, and it is alone through the outward manifestation that we can know of its existence; therefore Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven." Some days ago we met a stranger, a man whom we had never met before. A neighbor who was present at once introduced him as his brother, and after a few words of casual conversation the new acquaintance asked, "Do you know — of —?" We replied that we knew him well. He said, "His wife always wears that little bonnet, and I used to wonder why they (the Mennonite sisters) wore those bonnets, but I have found out—I know now; they wear them that they may be known from others." There is a good thought in this—"known from others"—known because of their modesty—because of their humility, known as those who have been crucified to the world and the world to them, known as those who no longer love the world, but have learned to know God and love the things that are divine; known as those who seek the things that are above, who have set their affections on heavenly things; known as those who have separated themselves from the sinful follies of a sinful world and live for God, for Christ, for heaven.

A tree is known by its fruits; a Christian is known by his works, his life, his conduct and his conversation. His heart is known of God, but men can know their fellow-men only by their actions, by their words, by their dealings, by their associations, by their appearance. A soldier is known by his uniform or apparel, an army or a ship by its colors, its ensign; the Christian soldier when he wears the badge of humility is likewise distinguished from others by his badge or his ensign. The Salvation Army brothers and sisters are all known by their outward appearance; and they are not ashamed of their uniform, either. The sisters of the Good Shepherd (of the Catholic church), are each known by their dress, and they have the esteem and respect of the roughest and most godless men. The Quaker brother is known by his broad, low hat and his peculiar coat; the Quaker sister is known and esteemed the

world over for her plain bonnet and the plain, somber dress. But after all it is not just the plain dress and the plain bonnet, it is not the peculiar garb of the Catholic sister alone that makes the world respect and honor these people—there is something more than just the outward appearance. In the conduct and character of the individual wearing these garments there is that nobility of spirit and that modest humility of life that honors the plain garment and makes the character of the Christian, which even the most godless men will honor and respect. Oh, that every brother and sister might wear the plain garb and live such a life that he or she may do honor to the garments they wear. It is not the garment that honors the man or woman. It is much more the man or woman that honors the garment.

PERSONAL MENTION.

Bro. A. B. Kolb left Elkhart Dec. 7th on a business trip to Austell, Ga.

Bro. Noah Mack of New Holland, Pa., began a series of meetings at Emma, Ind., Dec. 5th.

Bro. I. R. Detweiler of Topeka, Ind., spent Sunday, Dec. 3d, with the brotherhood at Ashley, Ind.

Bro. N. O. Blosser of New Starke, Hancock Co., Ohio, is at present in Kent Co., Mich., holding a series of meetings in the Bowne congregation. May the Lord bless his labors.

Pre. H. H. Gelnett visited in the neighborhood of Bittinger, Md., on Dec. 3d and filled the regular appointments at the Beachy and Ash schoolhouses. He was accompanied by his family.

Bro. Jacob Horning and wife of Allen Co., Ohio, spent Sunday, Dec. 3d, with friends in Putnam county, and Bro. Horning conducted religious services in the vicinity on Sunday evening.

Pre. Samuel Yoder of Mattawana, Mifflin Co., Pa., was with our Amish brethren near Davidsville, Somerset Co., Pa., over Sunday, Dec. 3d, and preached for them in the forenoon and evening.—[Cor.]

A postal from **Bro. I. J. Buchwalter**, under date of Dec. 3d, reads as follows: Bible Conference at Walnut Creek (Holmes Co.), Ohio, closed last evening. Interest good. Efforts blessed. Seventeen confessions made. God be praised.

Pre. S. J. Swartzentruber, accompanied by his wife and daughter, of Michigan, made a visit recently in the vicinity of Norfolk, Va., and preached a number of interesting and impressive discourses to the A. M. congregation in that vicinity.

Bro. M. S. Steiner of Columbus Grove, Ohio, made a trip to Wayne and Mahoning counties last week. In Wayne county he made a call at the Old People's Home near Rittman. He is expected in Middlebury, Indiana, after New Year's, to hold meetings there.

Bro. Samuel Christophel of Cullom, Ill., spent several days in Elkhart recently on

his way to Pennsylvania. He went from Elkhart to Michigan to visit his brother Daniel near White Cloud, and then take in a part of the Bible Conference near Orrville, Wayne Co., Ohio.

Bro. Jacob S. Lehman of Chambersburg, Pa., of the River Brethren denomination and John M. Erb of near Columbia, Pa., left a week ago for a trip to Austell, Ga. Bro. Lehman has been there several times previously, with a view to open a mission station in the vicinity.

Bro. Daniel Lehman and his sister Isabella of Allen Co., Ohio, spent a number of days visiting in the vicinity of Goshen and Elkhart, Ind., during the past week. They called at the Publishing House and enjoyed themselves greatly in witnessing the work in the several departments of bookmaking. Our friends are always welcome.

Bro. Amos Mumaw of Wayne Co., Ohio, who has been spending about two weeks in the White Cloud congregation in Michigan, reports a profitable and interesting time and concluded his meetings last week with four converts. He came to Elkhart on Saturday and filled the regular appointments in the Elkhart congregation in the morning and evening. While here he was the guest of his brother, Dr. H. A. Mumaw. He filled also two appointments at the Holdenman M. H. Monday afternoon and evening. After visiting his sister, Mrs. John Weldy near Wakarusa, he returned to his home.

Bro. Elias Witmer of Niagara Falls, Erie Co., N. Y., celebrated the eighty-ninth anniversary of his birthday on the 8th of October, by inviting a number of his old friends, with whom he pleasantly spent the day and with whom he lived with him. Bro. Witmer is a twin brother of Tobias Witmer, who died at Williamsville, N. Y., during the summer of 1897. They were sons of Abraham and Barbara Habecker Witmer, residing near the town of Niagara. Bro. Witmer has been well preserved in his old age and is remarkably bright and active for one of his years. May the Lord spare him to see yet many happy anniversary days, and finally gather him home, where in the sunshine of perennial youth he may spend a glorious eternity.

For the Herald of Truth.

SECRETARY'S REPORT Of the Mennonite Evangelizing and Benevolent Board.

(Concluded.)

Some of the reports received first were from some of the strongest and most conservative congregations, where there was very little to report. Most of the questions were answered by "No" or "Not any." The live, growing, struggling congregations had to take more time to figure up results.

One bishop reports that their Sunday schools were closed because the members who had the most children to send, withdrew from the Sunday school. It is needless to say that no mission workers are reported from that district.

Nearly \$10,000 cash raised is the report from one conference district. That district has a systematic way of doing things, and keeps a correct account of its accessions,

donations, etc. Looking after church and mission finances in a business-like way, pays. If we are faithful stewards, we will know what is being done with the Lord's money. A misuse of funds is one of the devil's ways of bringing scandal on the church. Careless methods of handling them are almost as bad. Our prayers ought to coincide with our book-keeping. Careful financial reports inspire people to give more liberally.

In the number of accessions reported it is noticeable that the highest percentage of increase does not come from the largest congregations, but rather from new settlements and the struggling churches. Our congregations in northern Michigan and in North Dakota furnish examples of the highest rate of increase, part of which, no doubt, is due to additional settlers who locate at those places.

The moral support backed up with financial assistance in time of need has been demonstrated. At the time of the failure of the Indiana National Bank at Elkhart, where the funds of this board were deposited, there was a stir of sympathy and active help all through the church, and the whole amount has been made up. The executive officers of the M. E. & B. B. feel deeply their appreciation of the sympathy and help given in this emergency, and take this opportunity of publicly thanking all who so kindly helped them out of a difficult situation. At that time the funds of the M. E. & B. Board were all deposited in one bank. Since then they have been divided and deposited in several banks. One of the policies of the executive board is to keep as little money on hand as possible, but to keep it at work as much as possible.

Another instance of the support rendered is the way in which the brotherhood responded in paying the necessary expenses attendant upon the illness of Sister A. H. Leaman at the Chicago Home Mission. The expenses of care at the hospital, physicians' and nurses' fees have all been met. Our missionaries have reason to feel that they have something better to depend upon than a salary.

One of the most vital problems in connection with the work of this board is the appointing of missionaries for the foreign field. The executive officers feel keenly the need of exercising care and vigilance, so that only those are sent out who are filled with the Spirit of God and who are in every possible way well equipped for their work. We believe that among those who have been sent to the foreign field was some of the best material in the Mennonite church. In fact, one of the criticisms that we frequently hear is that "it is a pity to send these noble young workers to India, when we need them so much at home." That may be true, but greater is the pity that some of us who are indifferent and inactive at home, do not bestir ourselves and do the work that we are prone to load upon the shoulders of those who are more willing. It is true that there is a vast amount of work in the home land, but there are so many of us to do it, and God will hold us accountable for it if it is not done.

It appears to us that it is an exceedingly narrow view to take of the situation when we would begrudge to the millions dying in heathen nations the comparatively few who are being sent to bring them the gospel. God gave us the best when he sent his Son into the world. We should likewise give the best when we send out those who go to carry the news of the coming of the Savior.

A Mission Band has been organized which is made up of those who have met the exam-

ining committee and have been approved as prospective missionaries or at least as volunteers for the work. The membership of this band now numbers twelve.

The committee appointed at the last annual meeting of this board to examine candidates for foreign mission work consists of the following: J. M. Shenk, J. Kurtz, D. J. Johns, J. F. Funk and J. S. Hartzler.

A manual has been prepared by the officers of the M. E. & B. Board, setting forth the conditions incumbent upon those who wish to do foreign mission work under its auspices. Candidates are appointed for life. If those who are appointed should return to the home land before five years have expired, certain portions of the expenses incurred in sending them out are to be refunded, except in cases of protracted illness, when no refund is expected.

The granting of leave of absence or furloughs is left largely to the judgment of missionaries who are on the field and who know more of the circumstances than can be ascertained by the board in America. A plan of self-government has been drawn up by the missionaries on the field, and accepted by the board at home. We have this confidence that the executive and business ability and judgment of those who are now at work in India is such that it would be superfluous and not conducive to the best and highest interests of the work, if the board at home should attempt to dictate and direct minutely the work to be done in all the avenues of missionary effort.

No doubt, the question of reorganization of mission boards in the Mennonite church will come up during this meeting. The Mennonite Evangelizing and Benevolent Board is ready to surrender anything it has or holds for the highest good of the cause. Our endowment funds, our name, our charter, our officers on the board as individuals are at the service of the church, to give or take away as is deemed the best. In our estimation, however, there are few things that have been acquired and some things learned by hard experience, that it would be unwise to sacrifice for the sake of exploiting new theories or trying different plans, or giving preference to any particular location in the church for any of its organizations or institutions.

No plan for reorganization should be considered that does not securely retain all that has already been gained, without any danger of losing more than can be gained.

In conclusion, we beg to submit this very incomplete report, not with the assumption that it is perfect, or that the observations made in connection with the different statements should be accepted as infallible, or that we believe it to be possible on this side of eternity to sum up, tabulate and give to the world in figures and statements the results of the working of the Spirit of God among the sons of men, but rather that it should show to us how much we fall short of doing what God wants us to do, how imperfect are our human efforts, how much we are dependent on him for strength, wisdom and guidance in all matters that pertain to the upbuilding of his kingdom.

C. K. HOSTETLER, Sec'y.

The blessing comes not only to those who are brought in, but to those who do the bringing in as well.—[Francis E. Clark.]

GIVING AND GROWING.

We must share, if we would keep.
Our gifts from above:
Ceasing to give, we cease to have;
Such is the law of love.

HERALD OF TRUTH.

Thursday, December 14, 1905.

Entered March 4, 1905, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania; Amish.
7. Ohio Mennonites.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Mount Joy, Lancaster Co., Pa., Dec. 1, 1905.—On Thursday, Nov. 30th, the new meeting-house, built in Elizabethtown by the brotherhood in the vicinity, was opened for public services. A very large congregation assembled on the occasion and gave close attention to the exercises. The aged minister Benjamin Lehman opened the services with a few remarks in the German language and asked the congregation to sing several verses from the German hymn, "Jehemst die schoenste Tugend," and then admonished the congregation to kneel in silent prayer. The text selected was from Acts 7:44-50, from which remarks were made by Bish. Jacob N. Brubacher, followed with further remarks by Noah Mack. The hymn No. 310 from the Hymnal, "Nearer, still nearer," was beautifully sung by the congregation, followed by the benediction. The occasion was a very pleasant one, but the pleasantness was marred by the remembrance that our dear Bish. Martin Rutt was no longer with us. His charge is still in deep mourning—many weeping whenever his name is mentioned. COR.

Waynesboro, Va., Nov. 21, 1905.—The congregation at Spring Dale was remembered and visited by the ministering brethren Henry Bear and Daniel Strite with their wives of Washington Co., Md. Arrived the 17th; left for Rockingham county the 20th. They preached for us Sunday morning and night, giving good admonitions and warnings from the texts, Rom. 6:16-18 and Prov. 18:24. We are always ready to welcome brethren and sisters from a distance, for we cannot have friends unless we show ourselves friendly. We are thankful for these visits, and hope they may come again and all others who can. There were five added to the Hildabrand congregation by water baptism on the 17th. May God give them grace to stand firm on Jesus, the rock of our salvation. Communion was observed the 12th. Sixty-three brethren and sisters took part in the sacred ordinances. Our aged brother Jacob R. Hildabrand was present. May God continue to bless him, that his latter days may be his best. COR.

Elizabethtown, Pa., Dec. 2, 1905.—Our new M. H. at this place was opened for services on Thanksgiving Day. After a short season of rainy weather the day dawned

HERALD OF TRUTH.

bright and clear, and before two o'clock, the time for services to begin, the house was filled; even standing room was all taken up. The ushers then opened the basement doors, and the brethren Landis, Herr and Brinser were called down to preach to the people there. Our aged Bro. Benj. Lehman opened the services. Bro. Jacob N. Brubacher then spoke to us, using Acts 7:44 for a text. The building of the temple being well fixed on our minds, Bro. Noah Mack then drew our attention to 1 Cor. 6:19. At 6:30 p. m. the house was well filled again, and this was a thanksgiving service. The brethren Peter R. Nissley, D. N. Lehman and Noah Mack spoke to us on this occasion. The service throughout was one of joy and gladness, and yet we were sad, whenever the thought of our bishop (Bro. Martin Rutt), who was so suddenly called from labor to reward, would come up before us. Thus ended a Thanksgiving Day long to be remembered by the congregation at Elizabethtown.

MINNIE STAUFFER.

Washington, Ill., Dec. 4, 1905.—A Bible Conference was held at the Union M. H., near Washington, Ill., from Nov. 27th to Dec. 4th inclusive, with the following instructors: D. D. Miller of Middlebury, Ind.; D. H. Bender of Springs, Pa., and J. S. Shoemaker of Freeport, Ill. The following officers were elected: Moderator, D. D. Miller; assistant moderator, John Smith; secretary, J. J. Summer; treasurer, Henry Hartman; manager of query box, D. H. Bender. Four subjects were discussed each day, and a sermon preached by D. D. Miller in the evening. A number of Bible subjects on doctrinal points were discussed during the session with good interest throughout, beginning with "Sin and its Effects on Man," and ending with the "Ideal Church."

The first two days the attendance was not large, yet the interest was good and as the meetings progressed the attendance increased more and more each day, so that the house was well filled from day to day, showing that the people were greatly interested in the plain instructions that were given by those who were willing to teach the Word of God in its simplicity and power, to get the people more indoctrinated and established in the faith. We also feel that we have been greatly benefited by these meetings at this place as well as those of the neighboring congregations that were represented at this place. The membership at this place is small, yet we trust that the seed sown during these meetings may in due time bring forth abundant fruit to God's glory. After the meetings the instructors left for other fields of labor. A collection amounting to \$33.44 was taken, which will be used for missionary purposes.

J. J. SUMMER, Sec'y.

Farmersville, Pa., Dec. 1, 1905.—Beloved in the Lord, Greeting:—"Blessed are ye that sow beside all waters," for "a faithful ambassador in health" (Prov. 13:17) and the joyful flourishing of Christ's kingdom (Isa. 55), is a blessing to the strangers and pilgrims journeying to fairer worlds on high. Before Christ's second coming (1 Thess. 5) we may receive strength and wisdom to build the holy temple. "Therefore glorify God in your body and in your spirit, which are God's." "Examine me, O Lord, and prove me; try my reins and my heart." "Re-deem Israel, O God, out of all his troubles." O God, grant us all that is needed in this building, that it may be fitly framed together, that whosoever will, may come in and find shelter in time of storm.

On Nov. 18th at Groffsdale M. H., instruction meeting was held for the applicants,

and in the afternoon baptism and fasting services. Nine precious young souls were received into church fellowship. Some weeks previous another precious young soul, who is suffering from spinal disease, was received upon his sick bed. May they all be bright and shining lights to be of use in the Master's service. The following Sunday (Nov. 19th) communion services and feet-washing were observed. "Happy are ye, if ye know these things, if ye do them." On Nov. 18th Bish. Noah Landis of Neffsville, Pa., was with us and our dear Bish. Benj. Weaver had an assistant, for which we praise God. Truly, a shepherd has a great work to keep his flock from straying. We, as sheep, can lessen his burdens by obeying promptly. Dea. Elias Brunk and Dea. S. M. Burkholder of Virginia were with us at Metzler's M. H. Nov. 26th. Text by Bro. N. H. Mack, 1 Cor. 10:12, "Let him that thinketh he standeth take heed lest he fall." Our Thanksgiving services were held at Groffsdale M. H. Text, 1 Tim. 2:1-4, by Bro. John M. Souder, Goodville, Pa. "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen." COR.

Kansas City, Kan., Dec. 4, 1905.—Dear brethren and sisters, Greeting with love and peace. I will write a few lines this morning for the readers of the Herald. We arrived home safely after an absence of about four months in the West, with the dear brethren and sisters and friends and attending the Sunday school and church conference and Bible Normal. As we passed through the canyons and over the mountains and saw the beautiful scenery we were made to exclaim, "The heavens declare the glory of God, and the firmament sheweth forth his handiwork." We were very much encouraged by being with the brethren and sisters from the different parts of the United States. May each one of us put forth a double effort for the salvation of souls and the good of mankind. We will long remember this trip and may write something concerning it later. We feel very grateful to the dear brethren and sisters for the kindness shown us wherever we were, and may God bless you all.

On our arrival at Kansas City we found Sister Emma just recovered from an attack of pneumonia. She is up and about again. Bro. Jacob Brunk is hardly able to be up. We found the work progressing nicely. The sewing class is still increasing, with over a hundred members enrolled. Also the Sunday school continues to grow. Yesterday the attendance was 82. Collection, 91 cents. The interest of both is very good. Have been able to gather in quite a few boys, also. Children's meetings are very interesting. Oh, that we may plant some seeds in these little hearts that will spring up and bear fruit! "The harvest truly is great and the laborers few." "Pray ye the Lord of the harvest that he may send laborers into the harvest."

To-day we expect to visit some poor families. One of them is in a wretched condition, living in a tent without sufficient bedding and clothing. The father has consumption and is hardly able to work; the children have not sufficient clothing to keep them warm, and the mother is sick. "The poor ye have always with you, and whosoever ye will, ye may do them good." I will close. May God's blessings rest upon you all, is our prayer. Yours for the lost in Kansas City. J. F. BRUNK AND WIFE.

Archbold, Fulton Co., Ohio, Dec. 4, 1905. Greeting in the name of the Lord. Bro. Jonathan Warye of Logan county was with

December 14,

1905.

our congregation for a while and preached the word of God to the saved and unsaved. A few days later David Hostettler of Wayne county also came to us, to assist the brother. He preached several sermons that were indeed interesting to all present. He based his work on a higher power than the powers of this sinful world; he looked to God, the giver of every good and perfect gift, for strength and grace to declare the word of eternal life to a dying world, and we feel thankful to God for one soul that came and confessed Christ in his youthful years, praying that many more may take the step and give themselves to Christ while he may be found. One aged sister, whose head is blossoming for the grave, also confessed her sins before God and men, and promised that she will live for Christ the remainder of her days. May God grant grace and strength to live in his service and follow closely in his footsteps all through the voyage. COR.

Harper, Kan., Dec. 7, 1905.—Greeting to all readers of the Herald of Truth. On Nov. 10th Bro. I. W. Royer of the Chicago Mission and Bro. Simon Hershberger of Goltzy, Okla., came into our midst. On the 19th Bro. J. F. Brunk and wife of Kansas City and Bro. Hinkle of Manchester, Okla., also arrived. Bro. Hershberger preached on Saturday evening, Nov. 20th. Bro. Hinkle on Sunday morning and Bro. Brunk on Sunday evening. On Monday morning, the 20th, our Bible Normal began at the Pleasant Valley church and continued till the 25th. Bro. Royer conducted the Normal work, followed each day by Bro. Brunk with a doctrinal sermon and gospel service each evening by the following brethren: Brunk, Royer and Erb. Bro. T. M. Erb arrived here the latter part of the week. The gospel meetings were continued by the brethren till the 27th, after which Bro. Erb returned to his home and Bro. Brunk and wife left for McPherson county, while Bro. Royer continued the meetings till the 29th. On Thursday morning and evening (Nov. 30th) Bro. Royer preached at Crystal Springs, Harper county, and on Friday, Dec. 1st, he left there for Larned, Kan., to conduct a Bible Normal at that place. During the meetings at this place two souls were made willing to confess Christ and many others were made to think seriously on this great subject. We trust though the meetings have closed that the Spirit of God may not cease to strive with the unsaved, and that the brethren and sisters will not cease to pray for them, and may every soul be made willing to listen to that still, small voice as it calls, "Come unto me and I will give you rest." May they at once arise and go to the Father and there find that peace for their souls which none else can give. All the meetings were conducted with much earnestness and interest. There were in all about thirty brethren and sisters here from different places. May the richest blessings of God ever rest upon all who attended and may we all be brighter shining lights in the future than we have been in the past.

On Dec. 3d we reorganized our Sunday school at the Pleasant Valley M. H. Officers are as follows: Bro. M. B. Weaver, Sup't.; W. E. Dettwiler, assistant; Sister Leah Byler, secretary; Bro. Ed. Gerber, assistant; Sister Lizzie Hershberger, treasurer; Bro. M. B. Weaver, chorister; Sister Eva Shellenberger, assistant; Sister Susie Brubaker, librarian, and Emma Dettwiler, correspondent. Yours for the Master. COR.

The weight of years is often only the burden of sin.

HERALD OF TRUTH.

397

For the Herald of Truth.
THE SONNET PSALMS.
(Copyrighted, 1905.)
By Oliver Olden.

PSALM XXXIII.

Blest is the man whose fault is covered o'er,
And unto whom no charge of sin is made,
Upon whose spirit is no heavy shade
Of guile, deceit, or of transgression sore.

Unto Jehovah have I heretofore
Acknowledged mine iniquity and paid
Confession. Thus forgave when I prayed—
Let every godly one thy aid implore.

Be not as mule or horse in ignorant force;
Whose waywardness demands the bridle strong;
The wicked are perplexed with sorrows near,
But he that trusteth shall his strength prolong.

Rejoice, ye righteous, gladly, and reverse
Jehovah; shout a joyous song sincere.
New York City.

For the Herald of Tru

GO INTO ALL THE WORLD.

By P. Hostettler.

This title is a part of the last words of the last commandment given by our Savior before he ascended to heaven. He had been with his people forty days after his resurrection and no doubt taught them many things; but we know little of what he told them during this time, except these parting words, in which he tells them that he had received "all power." This shows his right or authority to command, and with this he also tells the disciples to go into all the world and teach all the people, baptize them, and then teach them to observe all things that he had commanded them.

We talk and think of this as being an important command because it was his last will, and so it is, but have we thought of its real value, and that it, no doubt, was given last, because of its great importance, as if to say, If you forget other commandments and duties, do not forget this one, and see that this work is done.

Jesus well knew what a blessing the gospel is to the people and what people are without it, and as his love goes out to all people, he was anxious that all should have the opportunity to enjoy its benefits.

It is also natural to think that when he comes again his first question will be about this last command. We sometimes hear people say in their last words to friends or relatives as they take their departure, "Give my love and regards to such and such." And so this gospel gives Jesus' love and regards to his best wishes to all who hear it. It tells how he was here, what he said and did, and what he endured, whether he went, and that he will come again, and many like wonderful truths.

It is to be feared that we still have those among us who are zealous in keeping most of God's commandments, who have not been taught much about this command, and who have never given much, if anything, towards making known the gospel to those in utter darkness. Possibly some of us think, we would not miss the observance of the communion for a considerable sum of money—not for \$100.00—and these same persons would not give over 25 or 30 cents towards telling the heathen in foreign lands or the unsaved in our own country of this great salvation, of this all-sufficient Savior, and the blessed communion we may have with him.

Possibly the Lord would tell us as he did the Pharisees, "Ye have omitted the weightier matters, judgment, mercy and faith." These are still the weightier matters, and it

is an act of faith, mercy and judgment to send the gospel to all people. To love our neighbor as ourselves is one of the greatest commands, and our works must prove our love as well as our faith, and what greater or better deed can we do for a neighbor than to give him the gospel if he does not have it?

But now let us also notice some points about this command that are sometimes misunderstood and misapplied. Jesus did not mean that any one person should try to reach all people, neither that all should go, but we should be careful that we do not get the idea, that since all cannot go, none need to go. He did not mean that any one should go without being sent by some of his people, so as to have a testimony or witness that we are sent, and that we are fit subjects to go. The command in 2 Tim. 2:2, and the example of the apostles in sending out Paul and Barnabas proves this. Neither did Jesus mean that when people were commissioned or sent to preach, each one should go where and when he pleased, but that there should be order, system and directions. He said, "Beginning at Jerusalem," and the seventy he sent two and two. This shows order and directions how to go, etc. They were also to wait for the outpouring of the Holy Ghost, and then waited ten days. But the doctrine of "waiting," as it is sometimes and oftentimes preached now-a-days, is erroneous and does not come from sound Mennonite doctrine. They needed to wait until the Holy Ghost dispensation was ushered in, and the Spirit was poured out upon all flesh. Up to this time we read of no one having been baptized by the Holy Ghost, but after Pentecost all children of God have received that Spirit-baptism. "For by one Spirit are we all baptized into one body," and those who are to be sent to preach, who are faithful and able are fit and ready to go and preach, and they need not wait for a further fitness, or to see or feel some miraculous power, as on the day of Pentecost. If a man has been chosen or ordained to go and preach and he is not fit or able to teach others, then he has been put into that place without due regard to what the scriptures teach. Then, besides, we need to know that it was not only the baptism or fullness the apostles needed; but it was also needful that the Spirit be there to carry the messages and conviction to the heart, and probably the light or miracle of Pentecost was also needed to convince the people or to introduce this new dispensation to the unbelieving Jews.

But now his Spirit ever abides with his children, and we need not wait for him to come; nor do we need to beg for him, as is often done. He is ever ready to do his part if we only are ready to submit to him. Now if Jesus, in his milky way, would say to us, "Why do you not send my gospel out to all people?" what would we answer him? Would we say, "We did not know about this or that; we had no money to give; we had no one that could go," etc.? We can easily make excuses to men, but what could we say to Jesus? "He that loveth me, keepeth my commandments," applies here as well as to any command in the Bible.

Eust. Lynne, Mo.

Pres. Jacob K. Yoder of the West Union congregation of Iowa Co., Iowa, is at present visiting relatives and friends in Elkhart and vicinity. He attended church services on Sunday, Dec. 10th, in Elkhart and took part in the services both in the morning and evening. He also visited the disabled editor at his home on Monday. We were glad for the visit. Bro. Yoder is an orthodox A. Mennonite.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—108 Franklin Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Leebitz, Supt., 2801 E. Tuscarawas St., Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

BRO. LEHMAN IMPROVING.

Port Said, Egypt, Nov. 18, 1905.
 Dear Editor, Greeting in Jesus' Name.—You may inform the readers of the Herald of the continued improvement of Bro. M. C. Lehman. He may be out again in several weeks. Sister Lehman, who had jaundice, is also better. Sister Lapp and I expect to take ship for India by the 23d of this month. We are sorry they cannot go with us, but it is impossible for them to go and unwise for us to stay, since they can get along well by themselves now. Thanks be unto God for his answers to prayer and for keeping us as he has. We are glad for the lessons learned.

In His Name,
 GEO. J. AND ESTHER LAPP.

For the Herald of Truth.

ENROUTE TO SOUTH AMERICA.

Panama, Central America, Nov. 21, 1905.
 Dear Beloved:

"The steps of a righteous man are ordered of the Lord." By the goodness and mercy of the Lord we were again permitted to return to our field of labor. We shall long remember the kindness shown us by our brethren at home and the interest they manifested in listening to our messages. Many were the dear friends whose acquaintance we were permitted to make. We realized that these dear Christians had been praying for us even before we personally knew them, and we feel confident that they will pray so much the more now, since we know each other better and they know more of the work of the Lord in South America. Many of them are seeing the needs as they have never seen them before. May the dear Lord bless these dear brethren in basket and store.

Our trip from New York was indeed a most pleasant one. The vessel plowed her way unopposed through the waters of the great deep. We have much to praise God for. Our vessel stopped a day at Jamaica and we were enabled to see a little of that island covered with such verdure as only the tropics can give. It was indeed a treat to see the coconut, the almond, the banana, the orange and many other trees of rare foliage and rich fruit.

Arriving at Colon we found that we had to wait five days; so we spent the first two days at Colon, where we were enabled to speak twice. On Monday we crossed the Isthmus on the railroad and on the 25th we expect to embark for the South. The Isthmus has become of vital interest to every American citizen because we are building our canal here.

As the railroad passes close along the canal we were enabled to see the men at work at some places. This will be one of the greatest highways of the world after the canal is completed. What a privilege to bring the gospel to these people so much in need of it! It took us two hours to cross the Isthmus and as the train

HERALD OF TRUTH.

sped along we watched the hills and the plains which were all dotted with coconut and banana trees, etc. What a pity that these beautiful garden countries must be infested by deadly fevers!

One of the natives put it in this fashion: "We have many enemies." I thought, How true that is! Enemies everywhere waiting to destroy the human family. All kinds of sicknesses, diseases and fevers, and the great arch-enemy of our souls going about trying to destroy our souls into everlasting darkness. But thank God for the fountain that is open for every sinner. Pray for these neglected people.

Yours in Jesus,
 H. L. WEISS.

For the Herald of Truth.

SOUTH AMERICA.

By H. L. Weiss.

(Continued.)

Since I wrote my last article, I received a second letter from the same chief, who pleaded for an industrial school, where the young Indians might learn various professions. These pleas have come so often to many of us that we in the home land have hardened our faces like a flint and the most tender appeals do not now affect many of us. They roll off like water from a duck's back. Here is the letter:

Valdivia, Chile, S. A., Mar. 11, 1905.
 Mr. H. L. Weiss, New York.

My dear Sir and Brother in the Faith.—After saluting you and your dear family I have taken this liberty and write you in the name of Christ our Savior.

I wish to inform you that when I come to the city of Valdivia, I assist in the services, because I love to live tranquil. Best of all is to hear the word of the Lord.

Likewise I wish to tell that I am trying to convince my ignorant people of the truth. Because they are so ignorant the government robs them of their land which God gave us in this world. After a while we shall be destitute of our land. Is this a punishment of God? I am pleading our rights before the government, so that we may not lose it all, and I am praying to my heavenly Father that he help us, and I ask my dear brethren in the Lord that they help us pray. I hope that you will return soon, and I trust that you will make mention of me in your missionary society and that they will see fit to help us. Your brother in Christ,
 Bernardo Alburto Namuncura.

It makes me feel sad and my heart aches as I think of it that the Indians are treated like dogs. Even the Chilian government does not protect their land from avaricious and bad men. But I am made to feel still sadder because these men are pleading for mental, physical and religious training and are destitute of the means to open up an institution. But we are looking to God and asking him to lead and direct.

Leaving the Indians I shall now direct my attention to the physical and spiritual condition of the Chilians who form the population of that delightful country.

They are largely under the influence of a corrupt priesthood who drink, gamble and commit fornication at large and who do all in their power to keep the people poor and ignorant. But I am glad to state that the people themselves are longing for religious liberty. The people are intelligent, and love to keep in pace with the world's civilization and have an excellent system of public schools. But the Bible is withheld from the people and the nation as a whole is ignorant of its precious contents except where the different missionary societies have scattered

them. Oh, how sad! As a natural consequence there are numberless drunkards and paupers and fifty percent or more of the children are illegitimate and are thrust out into a cold and unfeeling world, where most of these precious, immortal souls perish. Many of them die as babies and children, and the rest of these unfortunate ones live a life of shame and sin. There is no increase in the nation and unless we will quickly bring them the gospel they will perish. But thank God, the gospel is bringing hope and joy into these poor, forlorn hearts and many have turned from a life of sin and are now walking upon the highway of holiness, working with their hands and providing for their families and educating their children. There are, of course, exceptions. The higher classes are not steeped so low in sin and are having comfortable homes and are living respectfully and see to it that their children get a good education.

(To be continued.)

For the Herald of Truth.

WHY? WHY?

By E. J. Berkey.

The other day I read of a neighboring church, in a small town, putting in an organ which cost \$1,700.00. This seems extravagant indeed, though many cost much more, yet they "must have the organ," and some of us own people wonder if it would not be a drawing card for our church. What would have been a church getting a machine that has some beautiful prayers written in it, and at time of prayer let some one get behind this instrument and turn it in "grind-organ" style, the congregation meanwhile listening to the grand prayer offered—a prayer that was written in beauty and style and excellency of language, yet of our own people? Would it not be a grand improvement on the preacher's oral prayer that is offered without attention to rhetoric or elocutionary perfection, etc.? You say, "Oh no! no! It would take the spirit of prayer from the church." Well, music is just as much true worship as prayer is, and hence while you "grind" out music with an organ, you lose the spirit of true song and worship, and we "must worship him in spirit and in truth" (John 4:24).

By observation we learn that as soon as the organ comes in, congregational singing (which is the life of music) diminishes, and the select few (generally the so-called choir) gather around the organ, often only to entertain the congregation, tell their voices, and all that is done and made in connection with the operation of the organ makes it a "grind" indeed.

As well discard the minister and listen to the graphophone delivering some strong address or sermon by a certain noted divine and "get the best to be had." Nay, my brother, we need eyes and hearts, and pour out our talents, voices and hearts, and pour out our souls in true reverence and sentiment of a true song and a dozen organs will not be so acceptable to God. We are not there to entertain but to worship.

But I got away from my subject. I started to say, \$1,700 in one church, and say, average \$250.00 per organ over small and large popular churches and toward the million dollar mark. Then add to that the fine churches, ornate windows, steeples, etc., and it would run up to an immense sum. Then add to these two amounts all the salaries of ministers at an average of \$800.00, which is low estimate, and you have several millions

1905.

more. Is ten million dollars per year too much for one popular denomination? And this for property and work that we, as a church, say is unnecessary or unscriptural? We then have the advantage of thousands, if not millions of dollars, every year over popular churches. Now, what are we doing with these millions of dollars extra? I fear we have gone to the other extreme. Our forefathers have compromised in times of persecution to keep quiet and only teach the "all things of the Gospel" to their own children, and the church is not yet thoroughly rid of the bad effects of this compromise. We look at the extravagance of other churches and go to the other extreme and hold our purse-strings so tight that oftentimes the pennies we give should be dollars and larger bills. We forget that the "earth is the Lord's" and that his storehouse has plenty.

These other churches have a great number of mission stations which they are supporting, and despite their extravagance in machinery and dress, they do much more even than we do with our plain, simple form of living and worship. I dare say the difference spent in clothing between our people, and the same number of some others, is nearly enough to pay for all the church property we own. This may look dark and harsh to some, but are they not stark staring us in the face? Other ministers keep on pleading for money for their salary, their missions, etc., etc., till they often have three collections in one service; our people do not like this and take the other extreme, having no collections.

Now let's look at the question fairly. As a minister, this often stares me in the face, but our people need teaching along this line and if our preachers will not do it, who will? Just because we ask for money, it is not said that we mean to pay us! Not by any means! I am as much opposed to salary for ministers as any one, and money could not hire me to preach, but we need money. Who are we? Why, the church. You need not hand it to us preachers, but the church needs it to extend her borders. I know of ministers in our church who were called to do evangelizing work, and responded for several years, but had to quit the field and teach school to catch up in their money matters. These things ought not so to be. Their time is precious as well as ours, yet I know of times when the minister was working hard, giving all his time, etc., and the people, instead of helping meetings within a mile of their home, were too busy to visit, and when night came, too tired to attend services. "Ye have not so learned of Christ."

With the advantages of money saved we should not have such announcements appear as, "Money low in Evang. Treasury." Too many missions need support then all. There is enough money in the Mennonite church saved by simplicity and non-salary to build twenty church-houses, keep ten missions and support five colleges each year and have plenty left. Figure, compare and see for yourself. Look at Heathenism. See the long train of idle worshippers going for miles and days, leave work, friends, etc., to sacrifice to a helpless idol, something that can't save. We are afraid often to lose a day for the sake of a precious, immortal soul, worth more than the whole world. A mother casts her darling babe into the burning arms of a Moloch to be sacrificed; we mourn and almost say, "It dare not be." But when our children say, "I want to be a missionary for Jesus," we, who have the true religion, are not willing to make the sacrifice.

Why! Why!!! Why!!! Is it that we don't realize the sacrifice Jesus for us? Do we not realize the worth of a soul? Do we not

HERALD OF TRUTH.

believe in a hell? Do we not believe in a reward of righteousness for our loyalty to our elder Brother? Have we just been careless, and indifferent, and never made to think? Now do not just read this carelessly, but think, compare, "weigh" and see if we are not "found wanting." Or have we put too much in fine stock, fine houses, fine farms, etc.? Or has our money saved, as compared to others, been hoarded and saved for our children, and this same principle instilled into them until the next generation will be still more inclined to withhold their means from the church than the present?

Our ministers all sacrifice time and money, while many others stay at home, hoarding money and wonder why preachers don't get along better. Manage, save, work hard, is all right, but from whence does our help come for the church. To provide for a rainy day and children is all right, but sometimes too much of this world's goods brings contention and litigation among children when we are gone and the lawyers feast on our hard labor. Let us be liberal, for the Lord commands us to give "as he hath prospered" (1 Cor. 16:12).

Do we? If the tenth were required (and I believe it the best way of giving, for it gives as he has prospered us), some of us who make from one to five thousand per year would have from one to five hundred dollars to give instead of \$5.00 or less; but we would be blessed all the more. O thank of the consecrated money by the thousands flowing into the treasury by the thousands that we loved this good gospel which we claim to be the true path. In a few years our church could grow and extend over vast areas now unknown.

Speaking on mission work in Chicago, a collection was taken in a certain congregation and among the supposed poor was a five dollar gold piece. The announcement was made and a young brother came for the gold piece—intending if for a penny, and replaced it with a quarter. Instead of hunting among the gold and bills for pennies we would put in bills or dollars.

Let us not be guilty of Malachi's charge (Mal. 3:8). "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Oh, precious promise! Can we accept it? Will we prove him? If not, why not? This may seem strong meat for some who have not given thought to it, but it was written out of love to awaken. I trust it may be so received in His name.

AN AFFECTING SCENE.

An eye-witness reports to us an affecting scene at the Pennsylvania railroad passenger station at Lancaster, Pa., Monday afternoon, Nov. 13, 1905. Bro. Joseph B. Lehman, Pres. Lehman is a minister of the Old Mennonite church, who was in the East for several months preaching to the various congregations in the county. On Monday afternoon he started from Lancaster for his home and while seated in the car many women of the church gathered at the car window and sang the good old hymns until the train sang the hymn "I am a pilgrim here on earth." The brother sat with tears coursing down his cheeks, while many of the singers and some of the bystanders were similarly affected. It was such a scene as appealed strongly to all who witnessed it.

[Mt. Joy Herald.]

MARRIAGES.

Steffen—Amstutz.—On the 9th of November, 1905, by Bish. Jacob Nushbaum, Daniel Steffen and Anna J. Amstutz, both of Apple Creek, Wayne Co., Ohio.

Kreider—Eshleman.—On the 28th of Nov., 1905, by Bish. Abram B. Herr, at his home near New Danville, Pa., Daniel Kreider of Peques and Katie F. Eshleman of Providence, Lancaster Co., Pa.

Warfel—Good.—On the 1st of Dec., 1905, at the home of the bride, by Bish. Abram B. Herr, Amos Warfel and Minnie Good, both of Conestoga Twp., Lancaster Co., Pa.

Shenk—Shank.—On the 26th of Nov., 1905, near Levan's Mills, Lancaster Co., Pa., at the home of the bride's parents, by Bish. Abram B. Herr, David W. Sherk of E. Lampeter Twp. and Emma L. Shank, daughter of Jonas E. Shank, of the first mentioned place.

Moore—Leaman.—On the 29th of Nov., 1905, at the home of the bride in Litz, Lancaster Co., Pa., by Pres. Jacob Hershey, Martin Moore of Mount Joy and Barbara Leaman, daughter of Nathaniel B. Leaman, all of Lancaster Co., Pa.

Hoffman—Rhoads.—On the 20th of Nov., 1905, at the residence of the officiating clergyman, near New Danville, Lancaster Co., Pa., by Bish. Abram B. Herr, John C. Hoffman of Mt. Joy and B. Rhoads of Rohrerstown, Lancaster Co., Pa.

Hernley—Longenecker.—On the 28th of Nov., 1905, at the home of the bride's father, by Bish. Jacob N. Brubaker, Bro. Alvin H. Hernley of Mount Joy and Mary S. Longenecker of Marlton, Lancaster Co., Pa.

Haines—Campbell.—On the 30th of Nov., 1905, at the home of Pre. Levi Ebersole, by Bish. Jacob N. Brubaker, Bro. Millard C. Haines and Sister Leah Campbell, both of West Decatur, Lancaster Co., Pa.

Nissley—Seltzer.—On the 12th of Nov., 1905, at Strickler's meeting-house, Dauphin Co., Pa., by Bish. Jacob N. Brubaker, Bro. David H. Nissley of Maryland and Sister Mary A. Seltzer of Dauphin Co., Pa.

Martin—Yoder.—On the 8th of Dec., 1905, at the bride's home near Elkhart, Ind., by Geo. Lambert, Bro. Edward F. Martin of Lancaster, Pa., and daughter of Samuel S. Yoder, both of Concord Twp., Elkhart Co., Ind. May their matrimonial life be a blessed and happy one.

DEATHS.

OBITUARY.

Pre. Christian Brunk and his sister, Barbara Brennenman.—The home of Pre. Christian Brunk, of near Broadway, Rockingham Co., Va., on the evening of Dec. 3, 1905, was the scene of two deaths that occurred within the period of about half an hour. Pre. Christian Brunk, who for twenty-eight years or more has lived at Winchester, Va., had lately been visiting his relatives in Rockingham county. Before his return to Winchester he was taken for one more visit to his sister, Barbara Brennenman, who was at the time prostrated with rheumatic troubles. While stopping there he himself became so enfeebled as not to be able to proceed on his journey homeward. For about two weeks both himself and sister continued to gradually decline—until the evening of the 3d inst., when at 10 a. m. Sister Brennenman died, and was followed a half hour later by her brother. The sister was 72 years of age. Bro. Brunk was 82 y. M. 20 d., and that of his sister, 69 y. 29 d. Both were born and reared in Rockingham county. Sister Brennenman had lived in widowhood for more than thirty-five years, her husband, John Brennenman, having died when yet a young man. She is survived by one daughter, Frances Alinger, with whom she has for many years made her home.

On Wednesday, the 6th, the dear brother and sister were borne in separate coffins to the large hall in the city where the largest congregations have ever known at that place had assembled to pay a last tribute of respect to their memory. The service was conducted by Jos. W. Gell, L. J. Heatwole and Lewis Shank from 2 Tim. 4:6. In the graveyard the coffins were lowered simultaneously into separate graves, the one was set far apart, the other beside his wife. One burial service was used for both.

Bro. Brunk was for sixty years a member of the Mennonite church, lived in wedlock for fifty-five years with Magdalene Brennenman Brunk, who departed this life Nov. 15, 1899, and his service in the ministry covered the period of more than forty-six years. In this period he has preached and traveled through ten states of the Union. He resided near Edom, Rockingham Co., Va., until

near the close of the Civil War, when in October, 1864, he fled to Lancaster Co., Pa., and lived with his family near Millersville until the spring of 1865, when after making an extensive visit through the Western states and Canada, he returned to Rockingham Co., Va., where he resided until 1871. Since then he has made his home with a small congregation near Winchester, Va. Bro. Brunk has been widely known among the congregations in Virginia and elsewhere for his striking figure and commanding presence, which he never failed to make manifest in the pulpit. Those qualities, together with a strong and earnest voice and the peculiar force with which he presented gospel truth to an audience, when once heard could never be forgotten. During the long period in which he served as a minister, he invariably kept in close touch with the Virginia conference, in which body he was recognized as one among its leading spirits. It was observed that he found a peculiar enjoyment in associating with ministers much younger than himself, for all of whom he never failed to have a kind and encouraging word, and unlike some old people of his years, he maintained full identity with the church to the end of his life. Through his ministerial work covered well nigh the space of three generations, with the general round of change that has come in that time, in method and the line of more direct work in the church, he has always had the grace to enter heartily into the spirit of the times and to readily adjust himself to the work and needs of the church as each change came. Peace to his memory. L. J. H.

Brenigart.—On the 23d of October, 1905, in Elkhart, Ind., Edwin, son of Jacob and Minerva Brenigart, aged 2 Y., 1 M., 6 D. Funeral services by George Lambert.

Ehret.—On the 25th of Nov., 1905, in Elkhart, Ind., Mildred Fern, daughter of Albert and Sadie Ehret, aged 4 Y., 8 M. Funeral services by George Lambert.

Seitz.—On the 29th of Nov., 1905, near Mountville, Lancaster Co., Pa., Jacob C. Seitz, aged 69 years. Two sons and a daughter survive him.

Funeral services by A. R. Witmer at Habaker's M. H., where the interment also took place.

Hershey.—On the 30th of Nov., 1905, in E. Lampeter Twp., Lancaster Co., Pa., Anna, wife of Samuel Hershey, at an advanced age. She had been an invalid for twelve years. Her husband, one son and two daughters survive. Funeral was held on Sunday at the Mellinger meeting-house.

Kreider.—On the 3rd of Dec., 1905, at the home of his son Phares in Conestoga Twp., Lancaster Co., Pa., Michael M. Kreider, aged about 78 years. He formerly lived in Pequea. He was a member of the Old Mennonite church, and is survived by his wife, five children and one sister. Funeral on Wednesday, the 6th of Dec., at the Stone M. H., New Danville.

Reimer.—On the 31st of Oct., 1905, near Canton, Kan., Elizabeth Schroeder, wife of Cor. A. Reimer, aged 38 years less 4 days. She was born in Russia, Nov. 4, 1867. In 1874 she came with her parents to America. June 14, 1886, she was baptized and received into the Alexanderswohl congregation by Bish. Jacob Butler. On the 19th of Feb., 1889, she was married to her surviving husband. She leaves seven sons and two daughters; one son preceded her in death. She suffered severely for fifteen days. She died in the blessed hope of glory. She seemed to have the premonition that she would soon be called away and in view of it the day before she died she said, "Wie bin ich doch so froh!" Funeral services were conducted by Pro. Peter A. Wiebe from Luke 7:11 and Bish. Peter Balser from John 10:11.

Neuenschwander.—On the 30th of Nov., 1905, in Allen Co., Ohio, after a protracted illness, Christian Neuenschwander, aged 92 Y., 11 M., 20 D. He came from Europe seventy years ago, and for many years was a resident of Allen Co., Ind. He died at the home of his son Cleo. Funeral services were conducted at the Ebenezer M. H. on the 2d of Nov. by — Hege and M. S. Steiner.

Tschantz.—Peter Tschantz was born April 15, 1837; died of dropsy at his home near Orrville, O., Nov. 24, 1905; aged 68 Y., 7 M., 8 D. Pro. Tschantz was a faithful member of the Mennonite church.

The funeral took place on Sunday, Nov. 26th, at the Old Sonnenberg M. H., where a large concourse of relatives and friends assembled to pay the last tribute of love to the departed brother. Services were conducted by Bro. I. J. Buchwalter, assisted by Bro. Jacob Nussbaum. He is survived by his wife and three children—William, David and Fanny—six grandchildren and two sisters.

BIBLE CONFERENCE.

A Bible Conference will be held at the West Union M. H., Iowa Co., Iowa, from Dec. 25-30, 1905. An interesting program has been prepared and the instructors are Geo. R. Brunk of Kansas, Levi J. Miller of Garden City, Mo., and A. L. Yoier of Kaiona, Iowa. All are invited to attend.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

Geo. L. McDONAGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

The Short Bible Course at Goshen College will open Jan. 3d and continue six weeks. Aside from the regular classes new features will be added in mission study, personal work classes and study of methods in Sunday school work. This course will be followed by a four weeks' course in agriculture. For information regarding expenses, etc., or for Bible Lessons by mail, address, Goshen College, Goshen, Ind.

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author.

Joseph H. Wenger, South English, Iowa.
Also agent for the Wenger History, \$1.25 postpaid.

TREES

Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 21, 1905.

Vol. XLII. No. 51.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

A Merry Christmas to all in the name of Jesus.

Glorify to God in the highest, and on earth peace, good will toward men.

At the Thanksgiving services held in the Springs congregation, Somerset Co., Pa., a box of clothing was collected for the Home Mission at Chicago, Ill., to be distributed to the poor. A collection amounting to \$15.00 was also contributed by the congregation at the same time.

Unto us a child is born; unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. And thou shalt call his name Jesus, for he shall save his people from their sins.

The General Conference of Mennonites of North America, held at Mountain Lake, Minn., Oct. 5 to 12, 1905, has issued their conference proceedings in a neat 64-page pamphlet, which gives a complete account of the proceedings of the conference. They report a membership of 12,082 and 11,093 pupils in their Sunday schools.

The present number of our paper, we are pleased to notice, contains a number of very excellent articles. Among them we would call especial attention to the one entitled "Surely I come quickly," by Bro. David Burkholder of Nappanee, Ind. This article is timely and has a ring of reality and a depth of thought that is worthy the consideration of every reader.

A Bible Conference is announced in the Zion M. H. near Bluffton, Ohio, to begin on the 25th and close on the 30th of December. The principal instructors are S. G. Shetler of Somerset Co., Pa., and Geo. Lambert of Elkhart, Ind. A novel feature of the conference is that a number of topics are announced in the German language. The German topics are to be presented by Bro. Lambert. The program is an interesting one.

The Lord will provide.—When we started out with the beginning of the week to make up the matter for the Herald, confined to the bed as we were, we felt a little weak in the faith, and feared that perhaps we would be compelled to make "perk without straw." But as the days passed on the articles kept coming in, and when publication day came, with the Lord's help, we were ready. Surely, the Lord's promises are sure; therefore our hearts should not be troubled, neither should we be afraid, for surely the Lord will provide.

A Bible Conference, at the Clinton Amish M. meeting-house (Elkhart Co., Ind.), conducted by Bish. Daniel Kauffman of Missouri and Pre. D. D. Miller of Middlebury, Ind., opened on Monday, Dec. 18th, to continue during the week.

Another Bible Conference in the same vicinity, in the Clinton (Brick) Mennonite meeting-house, will open on Christmas Day, also to continue one week. The latter will be conducted by Pre. D. H. Bender and Bish. J. S. Shoemaker. These two Bible Conferences will give the people of this vicinity an opportunity to improve their time to the good of their souls, instead of indulging in the desires of the natural appetites, so much in vogue at this season of the year.

To Our Patrons.—A large number of subscriptions to the Herald of Truth will expire with the close of the year. We extend herewith a cordial invitation to all, to renew their subscriptions early, and we make an urgent request to all who can and who have grace and inclination to do so, to make an effort to aid us in extending the circulation of the Herald. Much can be done in this way by an earnest effort, and the larger our circulation the more good the paper may do. We should be glad to secure several brethren or sisters in localities where we do not have regular agents, to do this work. We will provide them with the necessary outfit and pay them a proper compensation. Those who are willing to take up this work will kindly write us for terms. The price of the paper is \$1.00 a year. We shall be glad to hear from all our old subscribers and many new ones.

The goodness of God is everywhere manifest; not only in the fact that he did so "love the world that he gave his only begotten Son" for salvation and redemption, but also in the minutest things of our every-day

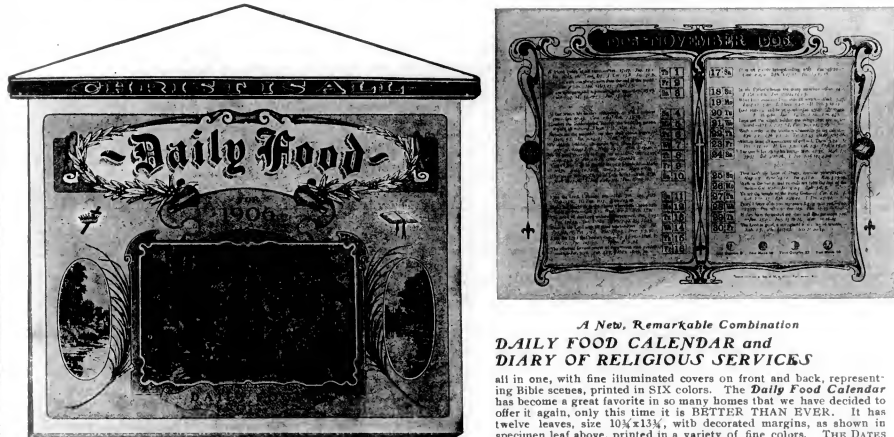
life. Who can fail to see in his daily experiences the goodness of God surrounding him on every side, and moment by moment as time goes on, that the goodness of God brings him favors and blessings innumerable? He has led us through many trials, conflicts and dangers, and permitted us to enjoy many favors and blessings during the past year; his goodness and mercy were manifest to us every day, and as the year draws to its close let us give thanks unto this great Giver of every good and perfect gift with sincere hearts, and as we pass over the threshold into the new year, let us by the divine help be more consecrated, more devoted, more faithful, more earnest, more thankful, more appreciative, and God will surely not withhold from us any good thing that we can use to his glory.

Christmas.—In thinking of Christmas-time and Christmas duties, Christmas privileges and Christmas merits, we felt that we could say nothing better and nothing more appropriate than the following from the writings of Robert E. Spear:

"This is the time for us to enlarge and to express this love in our lives. The Christmas season tells of the unlimited love of God, and of the boundless grace of our Lord Jesus Christ. We should ponder the story in our hearts. We should talk of it in our homes. We should speak about it in the world. We should forgive any injury to-day and ask forgiveness for all that we have done to pain or injure others. We should make all about us feel the warmth of the love of God in our hearts towards them. "And human brotherhood is not a limited thing. It includes not white races alone, but black and red and yellow and brown races, too. Over the world to-day there are a thousand million men and women and children who are the children of God and members of his family, and related therefore to us by the closest ties. The love of God in our hearts must go out to them, and we must do all that is in our power to do to help them to understand their Father and to come into the right place in his family.

"Let us apply the great truths of human brotherhood in our homes and communities to-day. There are many who will have little this Christmas time. We shall have plenty. Let us share with them. There is much care and burden-bearing and loneliness and want, such as ought not to be felt by some whose brothers have plenty and to spare. Freely we have received. Let us freely give."

HERALD OF TRUTH PREMIUM OFFER



A New, Remarkable Combination DAILY FOOD CALENDAR and DIARY OF RELIGIOUS SERVICES

all in one, with fine illuminated covers on front and back, representing Bible scenes, printed in SIX colors. The *Daily Food Calendar* has become a great favorite in so many homes that we have decided to offer it again, only this time it is BETTER THAN EVER. It has twelve leaves, size 10 1/4 x 13 1/4, with decorated margins, as shown in specimen leaf above, printed in a variety of fine colors. THE DATES ARE IN LARGE FIGURES, and the DAILY SCRIPTURE READINGS in a small, readable type. The necessary printing and ruling is all prepared, and all in one, HAS NO EQUAL, and nothing so practical in the way of a calendar has ever been offered.

The regular price of this calendar is 60 cents, but we will send the *Herald of Truth* one year, and this beautiful calendar, postpaid, together for only \$1.25. At this price, however, all arrears on the *Herald of Truth* must be paid and the subscription extended one year in advance.

SPECIAL OFFER. Anyone sending us \$1.25, and the name and address of a NEW SUBSCRIBER for the *Herald of Truth*, will receive one of these beautiful calendars FREE OF CHARGE, and the new subscriber will also receive one. Do not miss this opportunity. Show this offer to your neighbors. They will be delighted with a calendar like this. Address all orders

MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA

PERSONAL MENTION.

Pre. D. D. Miller of Middlebury, Ind., preached in the Old Sonnenberg M. H. on Thursday, Dec. 14th.

Christian Ehrisman, an inmate of the Old People's Home near Rittman, Wayne Co., O., died recently, aged about seventy years.

Bro. B. F. Thut of Goshen is expected to teach a singing class in the A. M. meeting-house in Howard Co., Ind., during the holidays.

Pre. Samuel K. Yoder of Mifflin Co., Pa., visited the Amish congregation near Davidsville, Somerset Co., Pa., over Sunday, Dec. 3d, and held two meetings there.

Bro. Perry Brenneman and wife, and Simon Stetman and family of Colorado, were visiting in the recent past among their friends and relatives in Allen Co., Ohio.

Dea. Jacob H. Wisler and wife of Elkhart, Ind., expect to go to California shortly and spend some time visiting friends and relatives, and especially a son residing there.

Pre. Perry E. Brunk, of the Pike congregation in Allen Co., Ohio, conducted services at the Chapel M. H. in New Stark, Hancock Co., Ohio, on Sunday, Dec. 10th.

Pre. E. M. Detweiler of Columbia Co., O., is at present with the New Stark congregation in Hancock Co., Ohio, where he is holding a series of meetings. May the Lord bless the effort.

Bish. J. S. Shoemaker of Freeport, Ill., and Bro. Lichty of the Canton (Ohio) Mission preached in the Old Sonnenberg (Swiss) congregation on Sunday, Dec. 10th. Bro. Shoemaker spoke in the German language.

Pre. Jacob Gingerich and wife, late of Waterloo Co., Ontario, after a visit in the home land of some months, returned to Elkhart, Ind., where they expect to spend an indefinite time with their children. We welcome them into our midst again.

Pre. N. Z. Yoder and wife of near Concord, Tenn., returned from their trip to the North and West early in December. Thanksgiving services were conducted in the Mennonite M. H. in that vicinity on Thanksgiving Day by Pre. Charles Becker.

Pre. Charles Yoder of McPherson Co., Kan., has been on a trip to the East, and visited in Cambria Co., Pa., during the first week in December. We trust he may have had a pleasant and profitable trip and done good work for the Lord and the church.

Bro. J. J. Amstutz and wife, of the Sonnenberg congregation, Wayne Co., Ohio, who have spent about four months visiting among their friends and acquaintances in the Swiss settlement in Putnam Co., Ohio, returned home on the 12th of December.

Bro. Amos Shaum of Wayne Co., Ohio, who (with his wife) has been staying with Bro. and Sister Amos Mumaw for some time, died on Wednesday and was buried on the 15th. He was about eighty-eight years of age and his companion, who survives him, is in feeble health.

HERALD OF TRUTH.

Bro. Niles M. Slabaugh of Greentown, Ind., called at the Publishing House on Dec. 15th and bought several books. From here he went to Middlebury, Ind., for a short visit and from there he goes to Kent Co., Mich., to teach a singing class with the members of the Bowne congregation.

George Lambert officiated at the funeral of Isaiah Rush, who died at the Clark Hospital on the 12th. The services were held at the Mennonite M. H. in Elkhart. Bro. Lambert is booked to assist in a Bible conference to be held in the Zion congregation in Allen Co., Ohio, on Christmas week.

Bish. Joseph Schlegel of Seward Co., Neb., and Pre. Levi Miller of Cass Co., Mo., held communion services in the Amish Mennonite congregation near Hydro, in Caddo Co., Okla., during the latter part of November and ordained a deacon and a minister. For deacon the lot fell on Bro. Lewis Eichhorn and for minister on Bro. J. J. Johns.

Bro. E. B. Betzner, who has been engaged for some time in the publication of the "Bluffton Leader," a weekly newspaper in Bluffton, Ohio, has consolidated with the "Bluffton News" and hereafter will be engaged on the consolidated publication interests. The "Leader" was appreciated among our exchanges.

Sister Malinda Mann of Elkhart, Ind., who has been home on a vacation from the Fort Wayne Mission for some time, returned to her work on Friday of last week. The building, it is expected, will be ready for occupancy by Jan. 1st. The workers there report three conversions at the Sunday evening meeting two weeks ago. Another family, it is reported, will join the workers there shortly. May God bless and prosper the work.

CHRISTMAS.

Angels from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang Creation's story,
Now proclaim Messiah's birth:
Come and worship,
Worship Christ, the new-born King.

Shepherds in the fields abiding,
Watching o'er your flocks by night;
God with man is now residing,
Yonder shines the infant light:
Come and worship,
Worship Christ, the new-born King.

Sages, leave your contemplations;
Brighter visions beam afar:
Seek the great Desire of nations,
Ye have seen his natal star:
Come and worship,
Worship Christ, the new-born King.

Saints, before the altar bending,
Watching long in hope and fear,
Suddenly the Lord descending,
In his temple shall appear:
Come and worship,
Worship Christ, the new-born King.

For the Herald of Truth.

CHRISTMAS PEACE.

By Lizzie M. Landis.

"And on earth peace, good will toward men." No greater anthem or more glorious chorus has ever been composed, sung or even heard of, than the song of the angels in the midnight sky, over Bethlehem's man-

ner, more than nineteen hundred years ago. What a glorious theme they sang of! Christ, the infant Redeemer, born into this world to save his people from their sins! And still that song comes rolling down the ages to us to-day, with its message of peace and good will toward men. Alas, how often is peace the last thing to be thought of amid the hurry and hustle of Christmas observances to-day! God gave his greatest gift to man, and that gift, even his Son, brought peace to this sin-sick world.

Let us see to it that in our giving and receiving of gifts at this season we do not overlook the great object or purpose for which it is done. Is it to receive again? Or is it given through love and good will, expecting nothing in return? Often we hear the remark, "So-and-so will likely give me a Christmas gift and of course I must return the favor." That is not giving, it is simply exchanging gifts. Some count the money value of a gift and return its equal again; and very often we see gifts bestowed where there is no love, but bitter hate and jealousy. The idea of Christmas giving is all right in itself, as it typifies the great gift of God to man.

Let us return thanks to him by giving of our substance, if possible, to the poor and needy, sick or suffering ones. If not that, then let us give freely bright smiles, kind words or deeds from hearts overflowing with love. God looks at the motive, not the gift. But sometimes we are so blinded by the gold of this world that we see only our houses or lands. God is often obliged to use strong measures to make our eyes open and see the right. Sometimes he takes a dear little one from the home circle; sometimes father or husband, mother or sister. Just as the pianist in tuning his instrument uses an iron hammer on each key until harmony is secured, so God uses the iron rod of affliction to break our stubborn wills until they harmonize with his will. We see so many death notices in our papers. Oh, ye, who have laid loved ones away during this year give that one's share which it would have received this day, unto some other one in some other home. What a motto the above quoted verse would be to live by during the coming year! There would be no need of lawsuits, courts or judges if the world shared this universal peace and good will.

Again, we see many Christians living out this blessed thought of peace and good will. Many kind hearts and hands have furnished warm dinners and clothing in hospitals, asylums and slums in our great cities. Our own Home Missions are working partly along this line; they are only hindered by lack of funds. How many thousands of dollars are spent foolishly and recklessly in observing Christmas day! Let us scatter seeds of kindness as we go, "for the night cometh when no man can work."

"Let us gather up the sunbeams
Lying all around our path.
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find our sweetest comfort
In the blessings of to-day.
With a patient hand removing
All the briars from the way."

If we knew that the baby fingers pressing against the window pane would be cold and stiff to-morrow and never trouble us again, would the bright eyes of our darling catch the frown upon our brow? Would the prints of rosy fingers vex us then as they do now? Then scatter seeds of kindness.

Ephrata, Pa.

Sometimes the best gain is to lose.—[G. Herbert.]

December 21,

1905.

For the Herald of Truth.

CHRISTMAS THOUGHTS.

There is a beautiful thought in the fact that God sent his angels to announce the birth of Jesus into the world. It tells that the message came from heaven, and proves to us plainly what Jesus himself afterwards so plainly taught (John 6:33). "The bread of God is he which cometh down from heaven and giveth his life unto the world."

The fact that he was born as a babe in Bethlehem is one of those mysterious incidents that is not altogether revealed unto human understanding; but it is sufficient to know that it belonged to God's plan of salvation, and that thus it had been foretold by the prophets, and thus it came to pass that the scriptures might be fulfilled. His lying in a manger was likewise included in God's great design to save the world, and teaches us the deep humility into which our Savior descended for the sake of lost souls. A beautiful hymn in some of our older hymn books comes to our mind, from which we quote the second stanza:

"Cold on his cradle the dew drops are shining,
Low lies his head with the beasts of the stall;
Angels adore him in slumber resting,
Maker and Monarch and Master of all."

When the angel came and told the shepherds as they were watching their flocks, and they beheld the shining glory and heard the glad announcement of a Savior born for all people, and then listened to the singing of the heavenly choir, "Glory to God in the highest, and on earth peace, good will to men," they were so impressed with the wonderful manifestation that God had been pleased to show them that they arose and went to Bethlehem to see these things and they returned glorifying and praising God for the wonderful things that had been revealed to them. They did not keep it to themselves, but proclaimed it and made it known that others also might share with them the glad news of a Savior's advent—the long-promised Messiah to save the world from their sins.

What does Christmas mean to us? Do we realize the purpose of Christ's coming into the world? Do we realize the great work of God, which Jesus came to institute and to give unto a perishing world, and do we use our best endeavors to teach it to our children and to others, so that they may appreciate and understand it and that they may all be edified and improved thereby?

Does it mean to us that we have a Savior now? That all men may be saved? That the glad tidings may be proclaimed throughout all the world and that whosoever will may come and take of the waters of life freely without money and without price? This is what it ought to mean to every human soul.

Or does it simply mean a good time, a big dinner, parties and frolics, dances, etc., that serve only the things of time and sense? Oh! let us draw near to God and bless and adore his great and holy name for the bread of life which through the birth of Jesus he sent us from heaven.

For the Herald of Truth.

NOTES BY THE WAY.

By S. M. Burkholder.

On the 11th of Nov., 1905, my wife and I, with eleven other brethren and sisters, left Harrisonburg, Va., to attend the General Conference at Berlin, Ont. We arrived at Scottdale, Pa., in the evening and spent the

HERALD OF TRUTH.

403

night and Sunday visiting and worshipping with the brethren and sisters there. We attended Sunday school in the morning before had Bible reading before the preaching services. Soon after, accompanied by several brethren from Scottdale, we boarded the train for Buffalo, where we arrived on Monday morning. Here we were joined by brethren and sisters from Pennsylvania and Ohio. At Niagara Falls we spent three hours viewing the great cataract, one of the grandest sights we ever beheld. It is simply wonderful, a sight which, it seems to us, no rational being could look upon without a feeling of awe and reverence for the Creator of all things.

We arrived at Berlin late in the evening and were met there by brethren who entertained us for the night. Although in a natural sense we were "strangers and foreigners," yet we were soon made to realize that spiritually we were "fellow-citizens with the saints and of the household of God."

We attended all of the sessions of the conference, including Bible conference, except on the last half day. We were very favorably impressed with the work that was done, the love and good-will manifested in the discourses, the zeal shown in the deliberations, the deep thoughts brought out by the teachers, the earnestness and ability in which the gospel was preached and the attention and interest shown by the congregation. The pleasant and happy faces of the present were such that made all feel that it was good for them to be there. We feel that those present were strengthened in the faith and courage to press on in the good work and as they go back to labor with their respective congregations may they be able to give to them also at least some of the benefits of the meeting and in this way may become a power for much good to many souls.

On Sunday, Nov. 19th, we attended Sunday school at Breslau in the morning, followed by church services. They also had services in the evening.

On Thursday, the 23d of November, we left Berlin. Bro. Elias Brunk and wife and ourselves accompanied some of the Lancaster (Pa.) brethren and sisters to their homes and spent a few days visiting with them, and also attended a teachers' meeting on the evening of the 25th at Ephrata. The following day we attended church services at Metzler's M. H. in the forenoon and Sunday school and church services at Ephrata in the afternoon, at which time four persons were received into church membership by baptism, several of them being elderly persons. While conversing with one of them we heard the remark often expressed by such persons, "I am sorry I delayed the matter so long." Here we have a lesson to those who are thus delaying from time to time, thinking that at a more convenient season they will enter the service of the Master, and possibly never do it, or if they do come it is with regret on account of their waiting so long. "Behold, now is the accepted time, now is the day of salvation."

On the same evening we attended preaching in Lancaster City, where a large and attentive congregation of brethren and sisters was assembled. On Monday we went to Philadelphia and spent a few days there, and visited, among other places of interest, the Mennonite Mission of that city, where we were kindly received and spent the time pleasantly with the workers. We were present at their Bible Reading, where the attendance, on account of the inclement weather, was small. The workers seem to

be consecrated and in good spirits and take great pleasure in the work.

On the 30th of November we left for home, arriving there the same evening, feeling thankful toward our heavenly Father for the care and protection he bestowed upon us, and on our loved ones while we were absent, and also for all other blessings received from his merciful hand. We also feel thankful to our brethren and sisters for the love and kindness they manifested toward us while we were journeying among them.

Dale Enterprise, Va.

For the Herald of Truth.

ARE WE LIKE HIM?

By G. S. Grim.

Jesus loved his enemies and prayed for them. Do we?

He went about doing good unto all men. He despised none. Do we?

He denied himself so that he had not where to lay his head. He did this that others might have comfort and peace in their troubled souls. Do we?

When Jesus met others he talked with them about eternal and heavenly things. Do we?

He said that for every idle word that men speak they shall be required to give an account thereof in the day of judgment. Do we engage in foolish talk and jesting?

He commanded also that men should pray always and in all places. Do we? He was separate from sinners and did not take any part in all their evil and sinful ways. Are we?

He was brought as a lamb before his shearers, dumb, and he opened not his mouth, but patiently endured mockery and shame. Do we?

He was ever zealous and earnest in prayer and prayed even in deepest agony. Are we?

He was holy, harmless and undefiled. Are we?

Jesus had so much love for those who crucified him that he prayed, Father, forgive them, for they know not what they do. Would we do so?

It is written, If any man have not the spirit of Christ, he is none of his. Therefore it is all-important that we take his word in warning.

Louisville, Ohio.

THE CHILD'S CREED.

Sel. by Frank A. Rose.

I believe in God the Father,
Who created heaven and earth;
Made the stars to shine so brightly—
Gave each living thing its birth.

I believe in God the Father,
And in Jesus Christ his Son,
Who was crucified on Calvary
For the sins that all have done.

I believe he died—was buried
Rose again no more to die,
And ascending to his Father,
Took his seat with him on high.

I believe in God the Spirit,
Sent to us from heaven above,
And the church, our blessed Savior
Hath redeemed by his great love.

I believe in his forgiveness,
And his wondrous power to save,
In a glorious resurrection,
And a life beyond the grave.

I believe in God the Father,
I believe in God the Son,
And in God the Holy Spirit,
Everlasting Three in One.

Riverside, Ia.

HERALD OF TRUTH.

Thursday, December 21, 1905.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Round sheet and Herald, one dollar a year. Both papers to one address, \$1.60 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Big Prairie, Mich., Dec. 14, 1905.—Dear Herald Readers, Greeting in Jesus' name!—We again have reason to rejoice in the Lord for the spiritual feast we had while Bro. Amos Mumaw of Wooster, Ohio, was with us. He held twelve meetings and we rejoice that four precious young souls confessed Christ as their Savior. Brethren, pray for them that they may hold fast faithful. I wish God's grace to the editor and all readers of the Herald. JACOB P. MILLER.

Goltry, Okla., Dec. 13, 1905.—On Friday, Dec. 8th, Bish. T. M. Erb came to the Milan Valley congregation to hold instruction, baptismal and communion services. On Friday evening and Saturday forenoon instruction meetings were held. On Saturday evening eight young persons were received into the church by water baptism. May God grant them grace to ever be faithful. On Sunday forenoon we held our communion services and forty-two persons partook of the sacred emblems. On Sunday evening we had our regular Bible reading, after which Bro. Erb preached another sermon. From here Bro. Erb went to the Springs congregation to hold communion services there. COR.

Kansas City, Kan., 701 Pacific Ave., Dec. 11, 1905.—Dear Brethren and Sisters, Greeting in Jesus' dear name!—We feel to thank you all for the interest taken in the work here. God bless you all for what you have done. We will try to use it to the glory of God and the good of the poor of Kansas City. Last Monday we went to see the family who were living in an old tent. The family stood over a cook stove trying to keep warm, but could not. The father has consumption; one lung is gone, the doctor said. He had been sick in bed, but was up again. They had been four days without anything to eat. We moved them into a house and gave them some bedding, clothing and food. Oh, if you could see some of these poor people weep when we help them, you would know why it is more blessed to give than to receive. To-day one woman with tears in her eyes said, she would rather die than beg. Another woman's husband left her with eight children to care for. She had washed nearly every day, but is sick now and cannot work.

HERALD OF TRUTH.

One of the girls and boys get small wages to help, but not nearly enough to keep them. Her rent is due now and last Saturday she sent one of the children to the neighbor's to get 25 cents to buy something to eat for her children. She was nearly heartbroken. We find many needy ones. Job said, he never saw a widow or orphan in need but he helped them. We have our hands quite full getting ready for the Christmas dinner and waiting on the needy, but we are looking for more help soon.

Sister Hartzler is on a much-needed vacation, but expects to be back to help us on Christmas. One thing we might mention yet. Cooking at the mission has become quite interesting. Each one wants to cook, even the brethren, when it is time to cook beans, as there were some sacks sent which we contained some nickles and dimes. We opened the sack just enough to let the beans out, and just use them once or twice a week. Well, I will close asking the prayers of the brethren and sisters. Yours in His name, J. F. BRUNK, Supt.

Kansas City, Kan., 701 Pacific Ave., Dec. 12, 1905.—Dear brethren and sisters and fellow-travelers with me to the judgment bar of God, Greeting!—I am glad to announce that next Sunday, D. V., we expect a few of the brethren to be with us, also some of the ministers. Several will be taken into the church, some by letter, others by baptism. On Sunday evening two souls confessed Christ before the world, the first ones here at the mission. May this only be a beginning of a great work, is my prayer.

We expect soon again to start the Sunday school in Argentine. Sister Koppenhaver brought twenty-two with her last Sunday. She expects to bring more next Sunday. The Sunday school is still increasing; eighty six in attendance last Sunday. There were over fifty in the sewing class last Saturday. We feel very much encouraged with the work. Will start another Sunday school between the mission here and Argentine if the Lord wills, and that means more workers, but we know that God is able to supply all our needs, and we are so glad to know that the dear brethren and sisters are willing to help bear the burden by sending money, bedding, etc.; also by their prayers, for the prayer of the righteous man availeth much. We thank those who expect to help with the Christmas dinner by sending eatables, etc. God bless you, is my prayer. J. F. BRUNK, Supt.

Garden City, Mo., Dec. 1, 1905.—Dear Herald Readers, Greeting!—Bro. John Hartzler was again with us and made a short stay; while here he conducted five instructive meetings. May God give unto all of us grace to live up to the teachings which he given. We are expecting Bro. D. H. Bender to begin a series of meetings at Bethel about the 8th of December. Pray for the work at this place that much good may be done, and that many souls may be brought from darkness into his marvelous light. COR.

Philadelphia, Pa., Dec. 8, 1905.—Editor Herald of Truth, Elkhart, Ind. Dear Brother in Christ!—It is very kind of you to put a notice about the "Apostolic Institute" and Armenian work in your issue of Dec. 7th. While pressed with many responsibilities for my suffering people, the Armenians, I greatly appreciate any sympathy and kindness shown to me and the work in the name of our Master. You will be glad to know that in response to our appeal for aid some money has already come in. Last

week we sent to Armenia \$550.00 and this week \$180.00; the suffering and need being so great we desire to send money every week, as much as we can. It takes three weeks for the money to reach there; and what an encouragement it will give our disheartened workers and cheer and help many destitute there in the land of the apostles! I shall be very glad if the readers of the Herald would send their contributions through your paper, and you can either send it to our treasurer, or I will supply you with the address and you can send it direct to Armenia, to help the orphans and poor depending on my efforts. All money that goes through your paper will be sent direct to Armenia without any expense being deducted, and in due time report and receipt will be sent from the field for publication in your paper. One dollar feeds a destitute widow or orphan one month; ten dollars supplies food for one year; fifteen dollars is a scholarship for small orphans in our schools. The need being great, every little help is thankfully received by them of whom Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Yours in the Master's cause, H. S. JENNYAN.

Penn. Lancaster Co., Pa., Dec. 12, 1905.—Dear Herald Readers, Greeting in the name of Jesus our Lord!—God's word always stands, and as such the apostle Paul refers to it when he writes (2 Cor. 8:21), "Providing honest things, not only in the sight of the Lord, but also in the sight of men." If we have a desire to make honest reports before our fellow-men then we will also be rewarded in God's kingdom.

On the 10th of December Bish. Benj. Weaver was with us at Erb's M. H. He gave us a very interesting discourse on Amos 7:8. The brother gave us many precious truths. Let us all as readers and as kinsmen take our Bibles and read over the above mentioned passage and consider whether we are God's chosen people or not, and see also if God has placed a plumb-line between us and the church. No, but between the world and his church, as we were so kindly taught by our brother. We hope and trust that all were edified and rejoiced in the blessed word spoken. COR.

Columbiana, Ohio, Nov. 26, 1905.—Dear Readers of the Herald, Greeting in Jesus' name!—This is a beautiful day and our Sunday school and church services at Midway M. H. were well attended this morning. Bro. D. S. Brunk of Elida, O., who stopped here over Sunday on his return from Canada, preached a very helpful sermon from John 6:67-69. Bro. David N. Eberly of Dalton, Ohio, was also with us and took part in the services. This evening they expect to be present at the services at East Lewistown. Bro. Ira Johns of Indiana was also with us and gave an interesting talk in the Sunday school, as also did the brethren Eberly and Brunk. May we treasure up the truth these brethren presented to us while in our midst.

We were very forcibly reminded during the past week at this place, of the fact that we have no continuing city here. There were four funerals held at the Midway M. H. in four days, from Tuesday to Friday, one each day, and on last Monday one was held at the Leetonia M. H., at which time John Ward was buried. Then on Tuesday Sister Coy of East Lewistown was buried at Midway, and on Wednesday Bro. Jacob Blosser, also of East Lewistown, and on Thursday, Noah Culp. The three last named were all residing in the village of East Lewistown and all were lying dead at the

same time. On Friday a little child of Bro. and Sister Henry Dettweiler was also laid to rest at Midway. This was the sixth funeral that was held at Midway in fifteen days, Sister Basinger's was held on the 9th and Sister Mellinger's on the 12th.

One by one our friends are called away into the great beyond and we realize that sooner or later we, too, must follow them, prepared or unprepared, and while life is so uncertain, let us watch and pray that we may be prepared to meet our God in peace when our time comes. P. M.

For the Herald of Truth.

SURELY I COME QUICKLY.

Rev. 22:20.

By Bish. D. Burkholder.

The book of Revelations contains many things which are mysterious to us weak mortals, and it matters very little how diligently we study them, they will undoubtedly remain dark and unfathomable to us all through this journey of life until the time comes when we shall know even as we also are known. But the above text is an emphatic declaration from the lips of the Son of God himself, and is as positive and plain as it could possibly be given in the English language; there is nothing mysterious or obscure about it. The sinner can understand it as well as the saint; the fool as well as the wise, and the ignorant as well as the graduate. But it is lamentable to see how some people even now, in this Bible land and gospel age of the world are wrestling (twisting) this text to their own destruction. It matters not what all the host of scoffers, infidels, skeptics and doubters will say; "He will surely come." All the prophecies must be fulfilled; the scriptures cannot be broken. All the prophecies uttered by all Old Testament believers as Abraham, Jacob, Moses, David, Job, Isaiah, Daniel, Micah and others, concerning Christ's birth, suffering, death, resurrection and ascension were fulfilled precisely as foretold by those God-inspired men, who spoke as they were moved by the Holy Ghost. "For they that say such things declare plainly that they seek a country." Now, then, can any intelligent person hesitate for a moment to believe the solemn truth contained in the prophecy of this text? "Let God be true and every man a liar."

Think for a moment how foolish and presumptuous it was for those ignorant watchmen to try and keep the body of the Savior in the tomb, when God had declared a thousand years before that he must come forth. No wonder, they all became as dead men, realizing that they were fighting against God. Now, then, how much more foolish will it be for a frail mortal to discard the second coming of Christ or in anywise to make light of it, when a man like Enoch, the angels, and the Son of the Living God, bear testimony to the solemn truth of the fact? Those scoffers of whom Peter speaks are not all dead yet; they are still easing their conscience with the same consolation as they did then, saying, "Where is the promise of his coming?" etc.

The world is rushing on, and the people are living in about the same way as they did in the days of Noah, with scarcely any perceptible difference between the religious and political or profane world, the church pleasures, amusements, fashions and vanities of the world, and it matters not how long these scoffers expect that the Lord will delay his coming, he will surely come and

HERALD OF TRUTH.

at an hour when they think not, and they must suffer the consequences. Enoch's prophecy will be fulfilled. The Lord will come with ten thousands of his saints to execute judgment upon all and to convince all of their ungodly deeds, etc.

Then it will be forever too late, and they shall cry in vain to the rocks and hills to fall upon them and hide them at the coming of the day of God, wherein the heavens, being on fire, shall be dissolved and pass away with a great noise. Undoubtedly millions of people will retire in the evening for a night's rest, with the bright prospect before them of living many years yet in the pleasures and sins of the world, unconcerned about their souls' salvation, and before midnight they may be awakened by the noise of the last trumpet, and rushing to their windows panic-stricken, will behold the "heavens on fire." A few years ago, when the Iroquois Theater in Chicago caught fire, it was not provided with fire escapes, and the result was that the inmates had to perish; and so we can imagine this world to be the great theater and the heavens on fire, and the Lord Jesus to be revealed in flaming fire, taking vengeance on those who know not God and obey not the gospel of Jesus Christ, and positively there is no way of escape.

"Surely I come quickly." It will be a visible appearing. "Every eye shall see him." God's saints will be like him, glorified and transfigured, joint-heirs with him in the Paradise above and "see him as he is." Every impenitent sinner, including all those who pierced him or otherwise took part in his mock trial or crucifixion will see him with Abraham, Isaac and Jacob in the kingdom of heaven and themselves thrust out. It will be a personal appearing, as testified by the angels. "This same Jesus," who made himself of no reputation, was obedient unto death, that he might redeem us from all iniquity, and purify unto himself a peculiar people; "this same Jesus," who prayed for his enemies while they were driving the nails through his holy hands and feet; "this same Jesus," whom sinners are now shamefully despising and wilfully rejecting.

It will be a glorious appearing. He will come as he went, in the clouds of heaven, "with power and great glory"; glorious to himself, having all power in heaven and on earth; glorious to the redeemed saints. It is a grand consolation to the saint to think for a moment of that mystery, that those who live and remain at his coming will not have to die, but will simply have this mortality changed into immortality, and the corruptible bodies of our loved ones will be raised in incorruption, and God will bring their spirits with him, and body and soul will be reunited as just men made perfect, and we will be caught up together with them in the clouds to meet the Lord in the air and be forever with him. No wonder, Paul could say, "Comfort one another with these thoughts."

And again he admonishes his Thessalonian brethren not to be ignorant concerning those that sleep, and indeed it seems to me that every Christian ought to be interested in this all-important subject, because it will be a miraculous scene when Jesus shall descend from heaven with such a shout that will bring the countless millions of the dead from their graves in the earth and in the sea, to stand before him. What an immense crowd it will make! Why, the 1,000,000,000 people alone who are at present living on the earth, allowing a space two feet square for each individual to stand, would take up a territory fifteen miles square, and then adding the thousands of millions who died since the creation, all together would

take up a territory perhaps almost as large as the state of Indiana.

"He will surely come," but we do not know the time nor the season. If angels do not know, it would be foolish for us, a much lower order of creatures, to pry into this secret which the Father has reserved only for himself to know, and for reasons unknown to us. But some fanatics have been presumptuous enough to pretend to know the time. I can remember of such a one (when I was a boy), who had a small flock of deluded followers. This leader, who was wise in his own conceits, had figured out and foretold the day when the end of the world and Christ would surely come. They all prepared for the event, arrayed themselves in what they thought suitable ascension apparel and gathered themselves on the top of some prominent hill, ready and waiting for Jesus to come, to be changed and be caught up together with him in the clouds. But they were sadly disappointed. He will surely come, but at an hour when they think not, as a thief in the night, and in that night two shall be in a bed, the one taken and the other left—the faithful saint taken into the joy of his Lord, which shall be to him an eternal day of ineffable light and glory, and the sinner as an unfaithful servant left on a wrecked world on fire, which will be to him a night of eternal and outer darkness to which he is hastening on.

Nappanee, Ind.

For the Herald of Truth.

THANKSGIVING.

By Anna L. Miller.

"Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

We have reason every day of our life to thank God for what we have and what we are. We owe all our praise to him. What we have, we received from our kind heavenly Father. We need to thank God for the bountiful harvest the earth yields from year to year. We know that everything is under his control, and that it is not through any good deeds we have done that we receive these blessings, but alone through God's mercy. Let us remember that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

We can thank God for the beauty in nature around us, for everything that he placed upon earth for our enjoyment.

There are different ways in which people celebrate Thanksgiving Day. Some celebrate it by having a special feast on that day. That is all right if they are willing to share with those who have not the means to spread their tables with good things.

We can celebrate that day by going into the house of the Lord, by taking part in the service, by giving an attentive ear to the preached word, by joining in the singing. And, as it is Thanksgiving Day, let us not forget to give to his cause as he has prospered us. We, as God's children, have numberless reasons to be thankful. While we were in a lost and helpless condition, God made it possible for us to be redeemed by sending his only Son into the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thanks be to God for his unspeakable Gift.

Pasadena, Cal.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—1088 Franklin Ave., Fort Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supt., 2801 E. Tuscarawas St., Kansas City, Mo.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

FROM MENNONITE HOME MISSION.

Philadelphia, Pa., Dec. 15, 1905.
 (Cor. Dauphin and Amber Sts.)

Dear Herald Readers:—

We are reminded of the message, "Peace on earth, good will toward men," as we approach the anniversary of Christ's birth, and we also realize the need of this message being lived out in our daily lives.

It is our privilege to help needy families with food, clothing, etc., because of the liberal donations sent from different places.

Thanksgiving Day we had roast turkey and chicken. The guests enjoyed the meal, and we the privilege of service, as the invited guests are the poor, blind, etc. Two blind men ate and their gratitude was expressed by tears, words and prayers. One of them left on an afternoon train for Indiana, where he hopes to make his home with his daughter, the rest of his life. The soul had food as well as the body. Thus the day was spent very pleasantly and was a real thanksgiving. We point the donors to Heb. 6: 10.

To-day we have the first snow storm of the season. So far the weather has been very pleasant with only a few cold days, which was a great blessing to the poor. Some of our Sunday school children have chicken-pox. Yesterday a mother died, leaving four little girls. We pray God's special care for these helpless ones. Wishing the readers God's choicest blessings, we are happy in His service.

THE SISTERS.

AN APPEAL.

Missionary Work Among the Mountain Poor.

Will you please send me from this time on all literature and clothing for the poor or whatever you may wish to donate to help in this mountain work, to Cleveland, Tenn.?

We need a large amount of clothing immediately. We have given out to the poor, during the past two weeks, hundreds of garments and now have but little left. Numbers come to our office nearly every day and want to know when more is coming.

Oh, beloved, winter is here. These mountain poor must be helped or many of them will suffer, especially the children.

One poor old woman said to me, "Oh, brother, God sent you from heaven to help us poor with this good, warm clothing."

Send anything that will keep them warm, even if there are some holes in the garments. Oh, my, those poor little tiny feet! Send all the shoes that you possibly can get; also, please send all the Bibles, Testaments, gospel books, etc., that you have or can get. We are sending them out by the hundreds as missionaries in these poor homes for the Master.

We are now beginning to see some results coming from this work. One brother came

HERALD OF TRUTH.

fifty miles a few days ago to see me to tell me of the good that has been accomplished with the literature sent out in the back mountains two and three years ago. He stated that the Bibles and Testaments and other literature that had been given out had been read and re-read until they were actually worn out, and wanted to know if I would be able to supply them with more of the same. He also stated that numbers of communities had been greatly blessed and are now living devoted Christian lives.

Oh, beloved, will you not send me at once a box of Bibles, Testaments, clothing, dolls or any other little thing that will bring joy and sunshine to these poor little hearts as a Christmas gift for the Master? So doing you will bring joy and gladness to your own heart and have a sweet consciousness that you have been blessing and helping others.

This work is interdenominational. Send prepaid to J. B. MITCHELL, Cleveland, Bradley Co., Tenn.

For the Herald of Truth.

FROM OUR MISSIONARIES.

Port Said, Egypt, Dec. 2, 1905.

Dear Herald Readers, Greeting.

We have come to the last month in the year and we are in Port Said yet, but we are glad to send you a more encouraging message than those received heretofore. Bro. Lehman had a relapse, but has almost recovered from it. His temperature is nearly normal. He feels well, but realizes that he is quite weak. We know not how long God wants us here, but we will wait patiently for his appointed time. We believe he is preparing us for our work.

Bro. and Sister Lapp started for Bombay Nov. 24th and expect to arrive there about Dec. 8th. May God bless them on their journey. May God's richest blessings be upon all his children and their efforts, be the prayer of your brother and sister for the lost in India.

M. C. AND LYDIA LEHMAN.

LOVE THY NEIGHBOR.

Pre. Ephraim Nissley who lives on the Marietta turnpike, near the borough (Mt. Joy, Pa.), has had a great deal of sickness in his family and recently lost a son. His farm work was consequently delayed, and Thanksgiving morning sixty of his friends and neighbors with a number of teams, entered upon his field of corn of seven and one-half acres. They husked the corn, housed it, stacked the fodder and had it all done until noon. Bro. Nissley, who had been called to Perry county on business the day before, was dazed when he returned and saw what his neighbors had done for him. This is a practical illustration of "love thy neighbor as thyself." [Mt. Joy Herald.]

For the Herald of Truth.

REPORT

Of Bible Conference, held at Martin's M. H., near Orrville, Ohio, Dec. 6-13, 1905.

Opening services by J. S. Shoemaker. Moderators, I. J. Buchwalter and C. Z. Yoder. The following ordinances and subjects were comprehensively taught by J. S. Shoemaker, D. D. Miller and S. G. Shetler: Faith, baptism, communion, feet-washing, marriage, Head of the church, church government non-resistance, love, peace, non-conformity, life insurance, secret societies, covetousness,

giving, the Good Shepherd, the Lord's day, practical Christianity and angels. Many instructive and edifying thoughts were presented, of which we give a few:

There is in every heart a cross to Christ. When Christ is on the cross, self is enthroned; when Christ is enthroned, self is on the cross. Communion shows our relation to God. Feet-washing, our relation to one another. Should be observed often enough to keep afresh in our minds Christ's suffering, yet not so frequent as to make it a common thing and thus lose its sacredness. There are four kinds of feet-washing mentioned in the Word: Custom, priests', sinners', saints'. The command is not to have our feet washed, but to wash feet, and it is intended to remind us that we are servants one of another.

On the proper observance of the Lord's day.—The Sabbath was a commemoration of the finished work of the creation. The Lord's day is a commemoration of the finished work of redemption. All works of actual necessity and charity are allowed on the Lord's day, but such work as hauling milk, etc., which is for pecuniary benefit, and preparing large meals, the use of telephones for pleasure or business transactions, etc., are not allowed.

On the subject of giving the question arose, Should we give tithes? Answer, Yes, if under the law, and if under grace, more than a tenth. Our motive in giving should be not to receive a blessing, but to be a blessing. Assessing church members to meet expenses of the church, etc., was not recommended, because it is not the Lord's way, but we need to be filled with the love of God and then give cheerfully.

Some of the reasons given why we should not have our lives insured were: It makes merchandise of human lives. It debars those who most need relief. It frequently robs those it promises to aid. Statistics show that in one insurance company the receipts were in one year \$16,000,000, whereas they paid out \$48,000,000.

On the ordinance of baptism.—There are four kinds: Water, Spirit, fire, and suffering. The design of Spirit baptism is to purify the soul, confer power, and prepare for Christian work. The design of water baptism is to induct the believer into the body of Christ.

The following ministers were present and assisted in the work: Benj. Gerig, David Hostetter, David Martin, Aaron Eberly, M. V. Shoup, Cleophas Amstutz, J. M. Kreider, N. A. Lind, Jac. Gerig, J. A. Liechty, Chr. Steiner. Also a number of choristers from the surrounding congregations, who kindly assisted in the singing.

The evenings were devoted to queries, song service and Bible reading, followed by sermons by the instructors.

The attendance and attention were good throughout the conference. Offerings were held to meet expenses, which amounted to \$95.31. During the meetings seven young persons made the good confession while there are others halting between two opinions. May the sweet influence of this Bible teaching go on and on, is the sincere prayer of the

SECRETARY.

For the Herald of Truth.

THE HOLY GHOST.

By D. S. King.

A baptism. Giving power to speak (Acts 1: 5; 2: 4).

A source of power (Acts 1: 8). Power for service, power to overcome evil, power to stand for the truth.

Spake through men of the old dispensation (Acts 1: 16).

A filling (Acts 2: 4). An abundant supply. A gift (Acts 2: 38) for every child of God. Laid to (Acts 5: 3). Result? Death, not only natural, but spiritual.

Given through obedience (Acts 5: 32). Obedience brings many blessings to the obedient one.

Resisted (Acts 7: 51). Resisting the Holy Ghost closes the gates of heaven against him who resists.

Prayed for (Acts 8: 15). A longing; feeling a need of him.

Not bought (Acts 8: 18). Too precious, too valuable, yet the poorest, hungry soul may have him.

Anointing (Acts 10: 38). To qualify for the office of a king, priest or prophet (Ex. 28: 41).

Received by hearing the Word preached (Acts 10: 44). An encouraging thought to ministers.

Received before water baptism (Acts 10: 47). Possible, but not generally the Bible rule.

Sends them out to preach (Acts 13: 4). Opens ripe fields.

Forbids preaching (Acts 16: 6). Closes unripe fields.

Makes overseers (Acts 20: 28). Higher, fairer than men.

Sheds God's love (Rom. 5: 5). When filled with this love we are willing to walk in all the light we have and can get. Then the Holy Spirit is our abiding Comforter and leads us into all truth (John 14: 26).

Larned, Kan.

For the Herald of Truth.

WHERE SHALL WE SPEND ETERNITY?

By D. B. Kauffman.

This is a question which every reader may answer for himself. The Savior teaches us in John 14: 2, 3, concerning God's children in the eternal world in these words, "In my Father's house are many mansions; if I go to prepare a place for you. And if I go and receive you unto myself; that where I am there may ye be also."

Again he says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32). Again he says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Through the fall of Adam, death passed upon all men. Isaiah says, "There is no difference, for all have sinned and come short of the glory of God." Therefore all need a Savior. God's word tells us plainly that there are only two places where the souls of men shall spend eternity. The one is in heaven, where all is bliss and happiness; where there is no sickness, no death, and where God shall wipe away all our tears, and there we shall be with the Lord forever.

There is a place prepared for the devil and his angels, where there shall be weeping and gnashing of teeth, where the worm dieth not, and the fire is not quenched.

Where will I spend eternity. O eternity! Never-ending eternity!

Dear reader, it is not God's will that one soul be lost, but that all should be saved. There is none other name given under heaven among men whereby we can be saved but alone the name of our Lord Jesus Christ. "The wages of sin is death." Jesus paid the death penalty on the cross that you and I

HERALD OF TRUTH.

MARRIAGES.

might be set free from the bondage of sin and death, and now he says, "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth on the Son hath everlasting life. He that believeth not on the Son, shall not see life, but the wrath of God abideth on him." God is faithful to fulfill his promises, if we comply with the conditions he has laid down in his word. Jesus said to Nicodemus, "Ye must be born again," meaning, we must be regenerated. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14).

If we expect to spend eternity in heaven we must become spiritual. The apostle teaches us that we must put off concerning the former conversation the old mind, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind, and that we put on the new man which after God is created in righteousness and true holiness.

There are so many to-day like Nicodemus of old. They do not seem to understand these things; they say as Nicodemus said, "How can these things be?" We may acquire all of the knowledge of the things of the Spirit. Let us come to the feet of Jesus and learn of him, for he has the words of eternal life, and he has promised to be with us unto the end of the world.

Kenmare, N. D.

For the Herald of Truth.

TRUE MANHOOD.

By Geo. Stauffer.

We all have our ideals. From our earliest youth we have plans for the future, as to what we shall be when we become men. The things we admire in others we determine to cultivate, and the things we do not admire we determine to shun, but the very foundation of true manhood is laid in the cradle. The responsibility of training a child in the way he should go is by no means a light or insignificant duty. What a child is when it has reached manhood largely depends on the parents and the home influence; for down in the years will come the memory of the home atmosphere, proving either a blessing or a curse.

There are many lives giving records of grand and noble men, whose biographies are an inspiration to great deeds and lofty purposes; but true manhood may be gained by those who are destined never to become famous. True manhood may reach after a high ideal; but first of all, it consists of trust in God. The true man never complains of his birth, his station in life, his poverty, or his hardships; he does not spend his time in envying his neighbors, or lamenting because his circumstances are not just so and so. He has a courage-born faith which overcomes all difficulties, surmounts all obstacles, and rejoices in earnest and holy activity. He can face all varieties and conditions of humanity.

The highest ideal for true manhood is Christ Jesus. He alone is a perfect pattern. To have the same mind which was in Christ Jesus will guarantee a useful and profitable life in this world, and eternal life in the world to come. Read the thirty-seventh Psalm. It is full of promises to those who obediently wait on the Lord; and the greatest truth that it teaches is that God reigns, no matter what confusion may arise from the continued prosperity of the wicked. He will deliver those that wait patiently and trust in him.

Louisville, Ohio.

MARRIAGES.

Landis.—Ebeneshade.—On the 3d of Dec. 1905, at the house of the bride, in East Lampeter Twp., Lancaster Co., Pa., by Pre. A. H. Brubaker, David L. Landis, son of J. Frank Landis, and Annetta H. Ebeneshade, daughter of J. H. Ebeneshade, both of East Lampeter Twp., Lancaster Co., Pa.

Hess.—Brenneman.—On the 7th of Sept., 1905, at the residence of the officiating clergyman, Blah, Abram B. Herr, Abram B. Hess of Conestoga and Lizlie C. Brenneman of Manor Twp., Lancaster Co., Pa.

Hostetter.—Gingerich.—On the 12th of Dec., 1905, by Blah, Jacob N. Brubaker, at the home of Barbara Sheets, Bro. Harry H. Hostetter of Manheim Twp., and Sister Ada Gingerich of East Hempfield Twp., Lancaster Co., Pa., attended by Joseph Goehenour and Mary Harnish.

Hostetter.—Hostetter.—On the 12th of Dec., 1905, at the home of David I. Yoder, in Belleville, Mifflin Co., Ohio, by Pre. David Yoder, Joseph H. Hostetter and Nancy Hostetter, daughter of J. P. Hostetter.

Schrock.—Troyer.—On Thanksgiving evening, in Howard Co., Ind., by Blah E. A. Mast, Elmer Schrock and Nora Troyer, all of the above mentioned place.

DEATHS.

OBITUARY.

Pre. Solomon Beery was born near Cross Keys, Va., Oct. 25, 1832, and died near Dayton, Va., Dec. 11, 1905; aged 73 years, 16 D. He was married Oct. 5, 1845, to Mary Geil, a daughter of the late Blah, John Geil. To this union there were born four children, two daughters and two sons, all of whom survive their father. He lived and brought up his family where he was born, but after the death of his first wife, in the spring of 1891, he was married to Annie E. Wenger, and has lived near Dayton, Va., until the time of his death. He was ordained to the ministry at the Bank congregation on the same day and with Bro. J. C. Coffman, July 18, 1875. For many years he was actively engaged in preaching the gospel and especially in crossing the mountains of West Virginia. In his preaching he always spoke with a great deal of energy and life, and became very widely known as a minister. Eternity alone will reveal the results of his labors. Early in the past autumn (1904) Bro. Beery's health began to fail and a few weeks ago he was stricken with paralysis and gradually grew worse until the end peacefully came. Funeral services were held at the Bank M. H., where he was also buried the 13th, conducted by J. S. Martin, Jos. F. and Jacob A. Heatwole, in the presence of a large congregation. Text, 1 Cor. 15: 1-4.

Fisher.—Hattie Virginia Fisher, daughter of Jacob K. and Martha Fisher, of near New Paris, Elkhardt Co., Ind., was born Sept. 28, 1879; died, after a protracted illness Nov. 30, 1905; aged 26 years, 2 M., 2 D. She leaves to mourn her death, her parents, three sisters, one brother, an aged grandmother and many other relatives and friends. At the age of seventeen she accepted Christ and united with the Mennonite church, of which body she was a faithful member until death. Funeral services at the Whitehead church near New Paris, Ind., Sunday, Dec. 3d, at 2 p. m., by Jacob Christoph and J. S. Hartzler. Texts, Phil. 1: 21 and John 16: 33.

Shank.—On Dec. 5, 1905, near Dale Enterprise, Rockingham Co., Va., as is supposed, from the effects of an epileptic fit, Charles Shank, at the age of 46 years, 10 D. From early life he has remained a consistent member of the Mennonite church, for many years he had suffered greatly from epilepsy, which at certain periods came in such severe and frequent attacks as to bring him times an entire loss of control of both body and mind. On the afternoon of the 5th inst., while his wife was absent from home he was left alone, and some of the younger children, these say that he remained about the premises as usual during the greater part of the day, but toward evening he was seen to walk out in the direction of the stable, where, it was supposed, he had gone to look after the feeding. Not returning as soon as expected, one of the little boys in searching around found him dead at the foot of the crib, his body lying in such position as to give evidence that he had died from suffocation during the period of one of his fits. A wife and nine children, all of whom have the sympathy of a large circle of relatives and friends. The funeral was held on the 7th from Weaver's M. H. before a large concourse of friends, neighbors and associates, who seemed deeply impressed with the unexpected and tragical manner in which our brother came to his death. Services were conducted and preached by A. P. Heatwole and L. J. Heatwole, from 2 Cor. 5: 1.

L. J. H.

Allyer.—On the 25th of Nov., 1905, near Alleensville, Milfin Co., Pa., Sarah Allyer, aged 76 Y., 11 M., 10 D. She was born near Alleensville, Dec. 20, 1828. She was married Mar. 1, 1846, to Peter Allyer of Alleensville, who survives her. She was the mother of four sons and five daughters. She suffered about two years from paralysis, which deprived her of the use of some of her faculties. She bore her sufferings during the last few days which were such as could be known only by those who were at her bedside, without a murmur, and she died relieved of all her sufferings and she fell asleep in the arms of her loving Savior. The funeral services were conducted by Joseph Kanagy and Michael Yoder. She was buried at the Amish burying ground.

Hartzler.—On the 21 day of Dec., 1905, near Harp, Milfin Co., Pa., Chas. Hartzler, aged 52 Y., 6 M., 27 D. He was the son of David Hartzler, deceased, and spent his whole lifetime in the vicinity where he was born and died. He was taken with a stroke of paralysis about a month ago and this was the cause of his death. Funeral services were conducted by Samuel and David Peachy on the 5th.

Harshbarger.—On Nov. 25th, near Mattawana, Milfin Co., Pa., after a brief illness of about a week, Paulina, widow of the late David Harshbarger, aged 70 Y., 11 M. She had been on a visit to her daughter in Michigan and came home sick. She leaves three sons and three daughters and many friends to mourn her death. She was beloved and respected by all who knew her, and will be sadly missed both in the home, in the church and in the community. Funeral services were conducted by Michael Yoder and John E. Kaufman. The services were largely attended.

Yoder.—On the 9th of Dec., 1905, in Belleville, Pa., Mattie Yoder, aged 74 Y., 5 M., 21 D. She was a daughter of Gideon Yoder and spent her entire life in the county where she was born. For the past sixteen years she had her home with Lydia Esh, where she died. Funeral services were conducted on the 11th at the home of Christian Sharp near Kishiquilla by Christian and Samuel Yoder. Interment in Gideon Yoder's graveyard.

Sprool.—On the 28th of Nov., 1905, in Howard Co., Ind., Catharine, widow of the late Pre. Nohbert Sprool. She lived to the advanced age of 77 Y., 6 M., 17 D. Funeral services were held at the A. M. meeting-house on Thanksgiving day by N. O. Troyer and E. A. Mast, from 2 Tim. 4:7, 8. The young and the old are alike subject to death, and none knoweth the time. Therefore be ye also ready.

Miller.—On the 4th of Sept., 1905, in Richland Twp., Cumler Co., Pa., Abraham Miller, aged 83 years. He was one of the oldest settlers in this vicinity. He had been a member of the Mennonite church for many years, had been suffering from ill health for some time. He is survived by his third wife. He was buried at the Weaver M. H. Services by Levi A. Blough and Alex. Weaver.

Rickert.—On the 24 of Dec., 1905, in Elkhardt, Ind., at the home of her daughter, Magdalena Rickert, widow of the late Henry Rickert; aged 80 Y., 4 M., 3 D. She with her husband came to Elkhardt Co., Ind., from Waterloo Co., Ont., many years ago. She leaves six children, 46 grandchildren and 40 great-grandchildren. She was a devoted Christian and was buried at the South Union graveyard near Nappanee. Funeral services were held at the Beulah church in Elkhardt by A. H. Yoder and F. C. Rudy. Text: 2 Tim. 4:10-12.

Custer.—Solomon Custer died of peritonitis, at his home near Dale Enterprise, Rockingham Co., Va., Nov. 27, 1905; aged 52 Y., 3 M., 11 D. He was sick only a few days in which time he was a great sufferer and expressed his willingness to depart, believing that all would be well with him. He was a member of the Mennonite church for nearly 17 years. His funeral was held at the Weaver church on the 29th. Services were conducted by J. F. and L. J. Heatwole. Interred in the cemetery near by.

Weaver.—On the 7th of Nov., 1905, in Fannie, wife of Daniel Weaver; aged 57 Y., 8 M.

She leaves a husband, two daughters and five grandchildren to mourn her death.

Moyer.—Abraham J. Moyer was born in Ashland Co., Ohio, and in his younger years came with his parents to Elkhardt Co., Ind., where he lived to the time of his death. He was married to Leatheman, who with two sons and four daughters survives him. He had been suffering for some time from cancer in the upper part of the neck, under the ear. He died Dec. 7, 1905, in Harrison Twp., Elkhardt Co., Ind.; aged 68 Y., 6 M., 17 D. Funeral services at Yellow Creek M. H. on the 10th. Services were conducted by Pre. Rudy, of the M. B. In Christ church, of which Bro. Moyer was a member, assisted by Jonas Loucks and John Hoover. The funeral was largely attended, and he leaves, besides his family, a large circle of friends to mourn his death.

GLOBE INCUBATORS.

Back numbers, new and second-hand. Our large new illustrated catalogue of incubators and brooders and poultry equipment mailed free. Write today. Address: **C. D. SHOEMAKER**, Box 620, Freeport, Ills.

BIBLE CONFERENCE.

A Bible Conference will be held at the West Union M. H., Iowa Co., Iowa, from Dec. 25-30, 1905. An interesting program has been prepared and the instructors are Geo. R. Brunk of Kansas, Levi J. Miller of Garden City, Mo., and A. L. Yoder of Kalona, Iowa. All are invited to attend.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

Geo. L. McDONALD,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author.

Joseph H. Wenger, South English, Iowa.
Also agent for the Wenger History, \$1.25 postpaid.

TREES. Fruit, Shade and Ornamental, of the highest quality obtainable at **Wenger's Nurseries, Dayton, Va.** Price list free.

BOOKS, BIBLES, ETC. We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, **Mennonite Publishing Co., Elkhardt, Ind.**

A BEAUTIFUL TEACHER'S BIBLE GIVEN AWAY ABSOLUTELY FREE

To every one who will do a little work for the "HERALD OF TRUTH" we will give away, absolutely free, an elegant Self-Pronouncing Teachers' Bible, with large Bougeois type and containing NEW, COPY RIGHTED HELPS, including besides the great amount of information usually found in Bible Helps.

A New, Practical Comparative Concordance, with nearly 50,000 References
A New Illustrated, Self-Pronouncing, Bible Dictionary
Four Thousand Questions and Answers on the Old and New Testaments
Fifteen new, colored Maps of Bible Lands.

Our Conditions:

1. To any one who will send us Fifteen Renewals for the "HERALD OF TRUTH," and \$5.00, or Six New Subscribers for the "HERALD OF TRUTH," and \$6.00, we will send Absolutely Free, all charges prepaid, one of these elegant Teachers' Bibles, bound in fine Morocco, with divinity circuit (overlapping edges), round corners, with red and gold edges. (The regular price of this Bible is nearly \$4.00)

2. To any one who will send us Thirty Renewals for the "HERALD OF TRUTH," and \$30.00, or Twelve New Subscribers for the "HERALD OF TRUTH," and \$12.00, we will mail Absolutely Free, all charges prepaid, one of these elegant Teachers' Bibles bound in Superfine Levant, with divinity circuit (overlapping edges), smooth purple calf lining to edge, silk sewed, silk head-band and marker, round corners, red under gold edges. (The regular price of this Bible is nearly \$10.00).

Who will be the first to get one of these Bibles? Start out at once. Do not delay one day, or some one else may get ahead of you. Send all orders to

MENNONITE PUBLISHING CO., Elkhardt, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 28, 1905.

Vol. XLII. No. 52.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Bro. D. H. Bender writes encouragingly of the Kansas City Mission. Read his "Impressions" in this issue.

In Sister Lizzie M. Wenger's article in the issue of Dec. 14th the reference in Isaiah should have been Isa. 55 instead of 35.

On account of having one day less in which to make up this issue of the Herald, we close our forms one day earlier. Some items intended for this issue will be held over until next week.

The meetings at the Wanner M. H. in Waterloo Co., Ont., resulted in nineteen confessions. Bro. A. D. Wenger, who conducted these meetings, began a series of meetings at Waterloo on the 5th of Dec.

Five marriages in India recorded in this issue of the Herald. May our dear young brethren and sisters let their lights shine, and yield an influence for good wherever they go. Bro. Chotu has been doing colporteur work. They will live in the vicinity of Dhamtari and Rudri and continue to help in the work there.

At the Mennonite M. H. in Lancaster, Pa., baptismal services were held on Sunday afternoon, Dec. 17th. Pre. Daniel Lehman of Millersville preached at the same place in the evening. A Sunday school is maintained at the same place, which meets at 1:30 p. m. and at 10 o'clock a. m. at the Rockland Street Mission.

The Mennonites in Holland have for many years conducted very successful mission work in Sumatra and Java. Their experience has taught them the advisability of having all their candidates for the foreign mission field obtain a physician's certificate, showing them to be physically qualified for the arduous duties of the mission field.

The Chicago Home Mission Notes were forwarded to Austell, Ga., and then back to Elkhardt, and therefore came too late for last week's issue, in which they were to have appeared. But while many feel to

respond and help in making the Christmas dinner a bright and happy event in the lives of the poor children for whom our dear ones in Chicago are doing so much, we are sure that gifts of food and clothing are always welcome and timely. Do not refrain from sending your gifts because it is too late for Christmas. New Year's is still to come and winter is not yet over.

A word of encouragement often does a great deal towards helping along matters that might otherwise suffer. One of our old patrons, a dear sister in the faith, writes us: "You will find enclosed \$1.00 for the Herald of Truth, which I like so well, and which I have been getting these forty years, and I am thinking I cannot get along without it. It is a welcome visitor at my home every week." We are reminded of the words of Solomon: "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

Gov. S. W. Pennypacker of Pennsylvania had made a very fine collection of books pertaining to the life, productions and correspondence of Benjamin Franklin. This library the governor disposed of at public auction on the 14th of December, and the sale aggregated about \$10,000.00. A collection of twenty-one autograph letters of Benjamin and his son William Franklin, to William Strahan, the former's publisher, sold for \$825.00. A collection of Poor Richard's Almanacs, comprising forty-nine volumes, were sold for \$771.00. One copy (that of the 1740 almanac) was sold for \$215.00. These books, pamphlets, etc., were printed or published by Benjamin Franklin, and were all rare productions.

The Old People.—Kindly remember the old people. They have stood the storms of life and cared for the younger generation, and the younger generation should show their appreciation of what the old people have done by trying to make life pleasant and beautiful for them. Don't shove them into out-of-the-way corners and make them eat sour soup out of a wooden bowl, because they are not good enough to eat with you at the family table. Don't keep your flowers to lay on their coffins. Set them on their tables, and lay them into their trembling hands that they may touch their tender leaves and enjoy their fragrance while they live, and thus cheer them on their weary

way. Their life's journey will soon be ended and what you do for them after their eyelids close in death may look nice in the sight of living men, but to them it will be of no avail, for there is neither knowledge, remembrance, nor consciousness in the grave.—F.

Close of the Year.—With the present number closes the forty-second volume of the Herald of Truth. The year with all its joys and sorrows, with all its triumphs and failures, with all its comforts and afflictions, has in many ways been a propitious and prosperous year. While there are many reasons for grief and mourning, there are also many for gladness and rejoicing. We realize to-day very forcibly that through this year the Lord also has not withheld his blessing, but above—far above—our just deserts, he has blessed us and provided for all our necessities, and we feel to say with David, "Once I was young, and now I am old, yet never have I seen the righteous forsaken, nor his seed begging for bread." And with the assurances of God's promises we have the confidence to say to our readers that the paper will be published during the coming year as in the past, in the lines presented in our editorial of last week on this subject. We thank our friends and patrons for the confidence they have reposed in us and for their encouragement and support given the paper. We thank our correspondents for their continued efforts in supplying us with articles and church news, to supply the matter that the people wanted to read. We thank our agents for the efforts they put forth to extend the circulation of our paper and the help they have given us, and we herewith express our warmest appreciation for all our friends have done for us in every way, and we hope all will stand by us and give us their assistance during the coming year. We should be sorry to lose a single one of our friends, as subscriber, correspondent or patron. With God's help we shall do our part towards making the paper what every faithful member of the church would desire it to be, and to give our people a church paper that will recognize the universal brotherhood of God's faithful children, that will stand for right on gospel lines, that will defend the doctrines, maintain the principles of the church and set forth as obligatory to all men the "all things" commanded us of Christ, and this not for outward appearance's sake, but for the glory of God and the upbuilding of his cause on earth. We will try to do this in

SHOEMAKER'S BOOK ON POULTRY

and ALMANAC for 1906 contains 248 pages, with many illustrations. It is a complete guide to the poultry raiser. It contains all about HEN HATCHES and how to hatch them. It also contains all about DUCKS and how to hatch them. It is really an encyclopedia of information, and no one who is interested in poultry should be without it. Price, 25 cents. Write for it today. Address: **C. D. SHOEMAKER, BOX 620, FREEPORT, ILL.**

the fear of the Lord, without regard as to what men may say. We know our friends will stand by us in this purpose, and if we have enemies who are seeking in any wise to wrong us, we pray God to forgive them and lead them in a better way. We shall try and remember "faith, hope and charity—but the greatest of these is charity."—F.

PERSONAL MENTION.

Change of Address.—Bro. Amos C. Cripe, from Lagrange, Ind., R. F. D. No. 3, to Topeka, Ind., R. F. D. No. 2.

Pre. L. J. Lehman of Culom, Ill., has sold his property in that vicinity and is looking for a new place to locate.

Bro. C. D. Yoder of Windom, Kansas, is at present visiting among the congregations in Pennsylvania and expects to be in Indiana in the near future.

In the recent meetings held by Bro. Noah Mission, Lancaster Co., Pa., during the past Co., Mich., the Lord blessed the work and ten souls made the good confession, and the meetings were well attended.

Bro. Geo. Lambert left Elkhart on the 23d for Allen Co., Ohio, where he will be one of the instructors in a Bible Conference at the Zion M. H. near Bluffton. He expects to return shortly after Jan. 1st.

G. G. Wiens, former editor of the *Menonitische Rundschau*, is now at Los Angeles, Cal., in the real estate business and is superintending of the Mennonite Brethren (Brüdergemeinde) Sunday school there.

Pre. John Hygema, of the Holdeman congregation, conducted the regular meeting at Barker Street, Mich., on Sunday, Dec. 17th. On his return he made a pleasant visit with the disabled editors at their home in Elkhart.

Pre. Samuel Bender and John Miller, of the A. M. church in Illinois, visited the congregation in Somerset Co., Pa., and dispensed unto them the bread of life, so that the people rejoiced and were much encouraged in the paths of Christian life.

Bro. D. H. Bender, former editor of the Herald, stopped over at Elkhart on his way from the West to his work at the Bible Conference at Clinton, Elkhart Co., Ind., and spent the day (Dec. 22d) with friends here. Bro. D. H. is always a welcome visitor here.

The A. M. brotherhood near Shickley, Fillmore Co., Neb., has built a house of worship which has been a great encouragement to the people of that vicinity. We hope it may prove a blessing to all interested and that the congregation may grow in numbers and in the inner, spiritual life, and that they may be indeed a light in the world and a salt in the earth.

Bro. Noah H. Mack, of the Welsh Mt. Mission, Lancaster, Pa., during the past week held a series of meetings at the Emma M. H. in Lagrange Co., Ind. He is now similarly engaged in the Holdeman congregation near Wakarusa, Ind. These meetings commenced on Monday evening, Dec. 18th.

We hope the Lord may give abundant success to the effort, and that it may be the means of gathering many stray souls into the Lord's garner.

Missionary Kroeker, of the General Conference branch of the church, who is stationed at Jangir, C. P., India, and of whose condition mention has been made before, had so far recovered the use of his hands as to be able to write, his hands having healed, but at his last writing (Nov. 7th) the tell-tale itching warned him that the old trouble was coming on anew. He makes an earnest appeal to his board for workers to take his place.

Peter Siemens, one of the most widely known Mennonite teachers and preachers in Russia, passed away at Lichtfeld on the 31st of October, as a result of burns received through a fire that destroyed his residence the day before. He had reached the age of seventy-six years. He enjoyed the benefits of an excellent education and taught German and Russian in the advanced schools at Muensterberg, Neukirch, Alexanderwohl and other places.

Bro. David Garber of Hesperia, Cal., who has been holding meetings at La Junta, Col., and Nampa, Idaho, returned to his home on the 2d of December. Bro. Garber orders a copy of the *Martyrs' Mirror* sent to a brother who with his companion united with the church. That, we believe, is working along right lines. Members of the church should know the history of the church, as well as the doctrines of the gospel. Our evangelists have an especial advantage in this respect. It was one of Bro. J. S. Coffman's methods of helping converts by asking them to take the *Herald of Truth* and other Mennonite publications such as the *Martyrs' Mirror*, *Confession of Faith*, etc. Manual of Bible Doctrines, One Hundred Lessons in Bible Study and books of like character should be in the hands of every member of the church, and for the young people, whether members or not, such books as "Pitfalls and Safeguards" should be in every family.

Bro. Jacob Kilmer of Clay City, Clay Co., Ind., writes us, under date of Dec. 15th, and sends \$2.00 to renew his *Herald* to Dec. 1906, and closes with these words: "We are getting old. I am now in my eighty-seventh year, very feeble, hard of hearing and eyesight failing, and don't get away from home any more." We are truly glad to receive this token of remembrance from our dear aged brother. It has been our privilege many times to enjoy the hospitality of our brother's home and sit with them together, as it were, in heavenly places in Christ Jesus, but these days are past and it will not be long until the feeble knees and the trembling hands shall be made strong, the deaf ear be unstopped and the failing eyesight made clear in the fulness of eternal glory, in the perfection of heavenly bliss, in the strength and vigor of perennial youth and manhood; when there is no night and where they need not the light

of the sun, or moon, or stars; where all tears shall be wiped away; where we never grow old or feeble, and where there is no more death.

"A few more suns shall set,
O'er these dark hills of time,
And we shall be where suns are not,
A far serene clime.
Then, O my Lord, prepare
My soul for that best day,
Oh, wash me in thy precious blood,
And take my sins away."

Bro. A. B. Kolb, editor of the *Herald of Truth*, on his recent return from Georgia, had a thrilling but very serious experience while on the train of the Q. & C. Railway from Chattanooga to Cincinnati. As the long train, drawn by two engines, was speeding along through tunnel No. 27, suddenly the engineer saw ahead of him an obstruction, caused by a quantity of earth falling from the roof of the tunnel on the track. He at once applied the brakes and checked the speed of the train as much as possible before reaching the obstruction, but the front engine, at the speed of about twenty miles an hour, ploughed into the bank of earth and brought the train to a sudden standstill. The passengers, as any one may well imagine (many of them being asleep, it being in the dead of the night), were severely jarred and shaken up, and some thrown from their seats. In the general mix-up of the accident Bro. Kolb found himself on the floor of the coach with a badly bruised back and contusions on other parts of the body; notwithstanding he was able to continue his journey and reached home in pretty fair condition, on Saturday about midnight. To the credit of the officers of the road and the men in charge of the train, we want to say, that they did all in their power for the comfort of those who were injured. When the train ran into the obstruction the shock of the collision caused a large quantity of earth to drop down on the forward engine, almost burying it.—F.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM XXXIII.
Rejoice ye in Jehovah, O ye good!
And joyful thanks and praises to him sing!
His Word and works in faithfulness have stood
And all the earth to fear and awe they bring.

The counsel of the world he sets at naught,
The thoughts of peoples are of no effect.
But his high words forever shall be sought
And all men always shall his thoughts select.

Behold, on them that fear him is his eye—
On them that on his loving kindness wait.
The souls of such as these shall never die,
For through our trust he will perpetuate.

Oh, let thy mercy ever on us be
According as we love and trust in thee.
New York City.

Annual Bible Conference of Ontario at Vineland, Jan. 1-5. I. J. Buchwalter and S. G. Shetler, instructors. Persons coming on Grand Trunk, notify Daniel Honsberger, Jordan Sta., Ont., when they will arrive. For party rates of eight or more, see your ticket agent at once. Persons coming on Hamilton, Grimsby & Beamsville trolley line, notify Ezra Rittenhouse, Vineland. Gospel Hymns and Church Hymnal will be used.

For the Herald of Truth.

NEW YEAR THOUGHTS.

By Levi Blauch.

The year 1905 is drawing to its close, and as time passes away we are reminded that we ourselves are hastening toward eternity, from whence none ever returned. The year 1905 will never return to us, and what we have done this year is done forever, and what we have left undone will be left undone forever.

Let us consider for a moment and ask ourselves what we have done during the past year to the glory of God and for the benefit and welfare of our fellow-men, and also for ourselves.

How many sermons have we heard? How often did we attend Sunday school and how often the Bible readings? How many sick persons have we visited? How many discouraged ones did we try to comfort? How many needy ones did we assist? How often and how much did we give to the mission cause? What have we done for the good cause in general? How much have we expended for fashionable clothing, worldly amusements, tobacco and strong drink? Have we read our Bibles and prayed every day? When we sang, have we sung with the Spirit and the understanding also? Have we meditated on the goodness of God and what he has done for us and how he cared for us during the past year and during all our lives?

A few words also to those who are parents and have the care of children. Do we pray at table? Do we have family worship in the home? Do we read the Bible in the presence of our children? Do we teach them the way of life as found in the Bible? If we have so far neglected these things, let us begin to do them with the new year. A home in which these things are neglected is indeed not such a home where God is glorified as we ought to glorify him.

Brethren and sisters, with the departure of the old year let us lay aside old grudges and everything that may be a hindrance to the cause of peace, truth and righteousness. Let us enter upon the new year with renewed energies and a renewed determination to consecrate our lives more fully to the Master's service, then whatever we may have done heretofore, we may, by God's grace, be able to render a good account of the time we still have before us.

The year 1905 is past, and during this year we all have passed through trials, sufferings, sorrows and afflictions of various kinds; many of our loved ones have been called away during this year, never to return; God has kindly given grace and strength to sustain us through all these things, but some time the death-knell will strike for us and like those gone before us we will pass over into the great beyond. Who can tell how many of us will be called away during the year 1906? Let us then think of these things seriously and solemnly, and ask God to give us grace that we may apply our hearts unto wisdom and be prepared to enter into the rest prepared for the children of God.

Dear reader, let us all bid a kind farewell to the year 1905, and a joyous greeting to 1906. I wish to greet all of you kindly in the name of Jesus, wishing you a happy New Year, a prosperous Christian life and finally a glorious home in the world of light. In the name of the blessed Master, farewell.

Johnstown, Pa.

For the Herald of Truth.

WHAT SHALL I WEAR?

By Wm. D. Fretz.

When the chilling winds of autumn remind us of the approach of winter, we naturally ask ourselves the question, "What shall I wear?" Reason tells us that we cannot endure the cold of winter with the light, cool garments which were so comfortable during the warm summer months. And, again, when budding trees and singing birds announce to us that summer is nigh, we see the necessity for laying aside some of our heavy garments, lest the summer heat should make us uncomfortable. In these instances, "What shall I wear?" concerns only our bodily health and comfort, but there is a higher sense in which this question may come to the mind of every person.

When the Spirit of God reveals to a person his wretched condition and shows him that he is, spiritually, clothed only in the ragged garment of sin, and that this would be altogether unfit to wear to the great marriage feast of the Son of God, to which all are invited, then this question, "What shall I wear?" has become of great significance. Who would wish to appear at a natural wedding, clothed in rags, when all the rest appear in their best? But the convicted sinner need not be in doubt and perplexity long, for the Spirit is ready to tell him to put on the "robe of righteousness." Or, as Paul states it in Rom. 13: 14, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lust thereof."

After the believer has put on the Lord Jesus he will soon learn that he is not yet done with the question, "What shall I wear?" As the Spirit leads and guides into all truth and righteousness, the believer may possibly learn the words of Christ, "Take no thought, saying, What shall we eat? What shall we drink? Or Where-withal shall we be clothed? But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. 6: 31-33). Then it will dawn upon the believer that he can not clothe his body as the world does. Does not the worldling take much thought where-withal he is clothed? Have you never noticed, when they walk upon the streets how they look at the displays of millinery and wearing apparel in the show windows? Don't you know how they plan and study the fashion plates to be sure they are dressed according to the latest style? But the Saviour says, "Take no thought." Probably the Spirit will bring to his attention the words of God through Paul, in 1 Tim. 2: 9, "In the manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." Or the same thought in the words of 1 Pet. 3: 3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be that hidden man of the heart, in which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Need any ask, "What shall I wear?" Is it not plain that the believer should clothe himself only for health and comfort? How will those Christians (?) excuse themselves before God, who bedeck their bodies with gold, silver and pearls in the form of rings and such like? Is it just or right for any believer to wear anything that is not for health or comfort when there are many who are too poor to buy what they really need for the protection of their bodies?

"Put on, therefore, as the elect of God,

holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (Col. 3: 12). When life's voyage is over, will it not be pleasant to hear the words of welcome in Matt. 25: 34-36, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; naked, and ye clothed me."

For the Herald of Truth.

THE PURE HEART.

By A. K. Kurtz.

"If the tree be good the fruit will be good." "We do not gather grapes from thorns, or figs from thistles. These are scripture truths. Why, then, try to correct our lives when we are destitute of the true inner Christ-life, which has its seat in the heart, where lies the fountain of all life, natural and spiritual? We do not hang apples or pears or any other kind of good fruit on an oak or maple tree in order to make people believe they are apple or pear or some other kind of fruit trees. Intelligent people know better. We plant the tree that will produce the fruit after its kind, and we do not look for any other kind of fruit different from that which we expected when we planted the tree. If we did, we would be disappointed."

The Christ-life in the heart will bear the fruits of the Spirit, which all know are the very opposite of the carnal mind. Then the correcting of our lives depends entirely on a change of heart, and as the heart is changed from carnality to spirituality so will the life be changed from the carnal to the spiritual. We may exhort people to be humble, but if pride is not destroyed in the heart it avails nothing. Ministers may preach of the sinfulness of lust, passion or appetite, but if these things are not taken out of the heart through the sanctifying power of the Holy Spirit, they will in a lesser or greater degree manifest themselves in the life. It would be much better to have sin completely eradicated from the heart than be compelled to use all our powers to suppress the desires of the carnal mind, because so long as an evil desire remains in the heart we are unsafe, and Satan has some interest there; his right-of-way is not closed and the two spirits are still at variance, so that we do not do those things we desire to do, and consequently have not that freedom in Christ that we should and may have in order to serve him acceptably and with that wholeheartedness that opens every avenue of approach to him, and he to our hearts.

Let us not be deceived. When God speaks of a pure heart he means pure, not only partly pure, and when the inspired apostle says that "the blood of Jesus Christ his Son cleanseth from all sin," it does not mean, only partly cleansed, but completely clean, and it will remain pure so long as the Holy Spirit has full control there. God never sent his Son into the world to suffer shame and reproach and die the awful death of the cross to do a half-way work, but to bring about a complete deliverance from sin to all who believe in his name. But if we doubt his power to save after such a wonderful work and at such a great cost, surely we do not deserve his favor and blessings he has in store for his believing children.

Smithville, Ohio.

HERALD OF TRUTH.

Thursday, December 28, 1905.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish.
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Elkhart, Ind., Dec. 21, 1905.—Our Sunday school is in a prosperous condition. Officers were elected to-day for the year 1906: Supt., A. C. Kolb; assistant, C. W. Leininger; Supt. Primary Dept., Ellen Yoder; Sec'y, Ella Wenger; Treas., A. R. Miller; Librarian, Norman Weaver; homöist, Oliver Mast. Our church, which for some years had been torn by heart-breaking trials and siftings, is once more a unit and the brotherhood rejoices to see that once more "the people have a mind to work" in that sweet harmony and fellowship that characterized our congregation years ago. Pray for us, brethren and sisters, that we may grow in spiritual grace and in numbers to the glory of Him who came to seek and to save that which was lost. COR.

Manchester, Okla., Dec. 18, 1905.—Greeting in Jesus' name to all. On Dec. 11th Bish. T. M. Erb of Newton, Kan., and Bro. Simon Hershberger of Goltzy, Okla., came into our community, and on the same evening they preached to us. Next morning Bro. Erb preached a communion sermon, after which communion and feet-washing were observed. Bish. Erb officiating, assisted by Bro. Hinkle, the minister at this place. Nearly all the members partook of the sacred emblems of our Lord. On the 10th of Dec. we reorganized our Sunday school for next year, with officers as follows: Supt., C. Butts; assistant, Henry Schmidt; secretary, Al. Nutter; assistant, Sarah Hinkle; treasurer, Hannah Hinkle; chorister, Rhoda Yoder; assistant, Amanda Schmidt. The average attendance of pupils is about 30; of teachers, 5. We also have Bible study every Sunday evening and mid-week meetings every Wednesday evening. Yours for the Master. COR.

Alpha, Minn., Dec. 12, 1905.—Greeting:—We again enjoyed a spiritual feast. Bro. J. E. Hartzler was with us almost two weeks. He worked very faithfully. Sinners were warned, souls converted and saints made to rejoice. Praise the Lord for it. Bro. Hartzler left for his home in Missouri on the 11th to assist in a Bible Conference to be held at that place. May God bless the efforts put forth. Pray for the cause at Alpha. COR.

HERALD OF TRUTH.

Johnstown, Pa., Dec. 20, 1905.—On the 21st of Oct., 1905, Bro. John Blosser of Rawson, Ohio, came to us and labored faithfully until the 16th of December, when he left for home. While here he held a series of meetings in the Salix, Weaver, Blauch and Thomas houses of worship. At the Thomas M. H. there was one confession. One soul is worth more than the whole world. Brethren, let us strive for peace and unity, even though it requires sacrifice on our part. Who would want to die quarrelling?

* * *

Oakland, Md., Dec. 18, 1905.—Dec. 16th Bro. S. D. Yoder of Holsopple, Pa., came to Gortner and filled two appointments at the Gortner Union church on the evening of the 16th and Sunday evening, the 17th; also at the Gnegy M. H. Sunday morning, with good attendance at all three appointments. He preached interesting and practical sermons, and we hope and pray we have received some lasting good and live more closely to the Bible teachings. On the morning of the 18th he left for home. May a kind heavenly Father accompany the dear brother and give him power to preach the Word wherever he goes.

* * *

Lincoln Co., Neb., Dec. 15, 1905.—Dear Herald Readers, Greeting:—Bro. D. G. Lapp of Adams Co., Neb., came here on the 8th and remained until the 11th, preaching three very helpful sermons during his stay. May the Lord bless him wherever he goes, and may we so walk that when our race is run we may rejoice together in glory.

NATHANIEL LAPP.

* * *

Wakarusa, Ind., Dec. 15, 1905.—Last Sunday the Holdeman Sunday school re-elected its officers for 1906, namely: Supt., David A. Yoder; assistant, S. C. Hartzler; secretary, Frances Ferguson; treasurer, Benj. Ferguson; chorister, J. I. Veldy. This Sunday school is in a prosperous condition, nevertheless there is room for improvement in several things. We need a deeper consecration of our lives, a fuller realization of the awfulness of sin, and a more positive mission spirit. Bro. Amos Mumaw preached two sermons for us on Dec. 11th. Bro. Noah Mack will begin continued meetings with us on Dec. 18th if nothing prevents. We ask the prayers of God's people in behalf of these meetings. We also expect to hold a Bible Conference in our church from Jan. 16th to 19th. J. S. Shoemaker and Daniel Kauffman are the instructors. We extend a cordial invitation to our neighboring congregations and to all who wish to come. Come, expecting a blessing. COR.

* * *

Osborne, Kansas, Dec. 15, 1905.—Dear Herald Readers, Greeting:—On the 9th of Dec. Bro. A. Schiffer of Roseland, Neb., came here to administer unto us the word of life, and also to instruct and receive into church fellowship two sisters who had become willing to turn from sin and the world and seal their vows by water baptism. There are many others here who need to be gathered into the fold. Remember us in special prayer. We are much in need of a minister to care for our little flock of seventeen members. COR.

* * *

Fairview, Mich., Dec. 18, 1905.—Dear Herald Readers, Greeting:—On my return from General Conference at Berlin, Ont., I stopped off at Pigeon, Huron Co., Mich., and held a few meetings. I greatly enjoyed

my visit with the brotherhood at that place. I returned home on the 1st of December and on the 2d Bro. Noah Metzler of Napanee, Ind., came here and began a series of meetings that resulted in ten confessions. Instruction meeting was held on the 16th, and on the 17th baptismal services were held, when nine were received into the church and one reclaimed. Our membership now numbers 92. Pray for us that we may be as shining lights to the world around us, and that others who are under deep conviction may early decide for God. Bro. Metzler left for home to-day. May God richly bless him in his labors.

E. A. BONTRAGER.

* * *

Strasburg, Pa., Dec. 18, 1905.—Dear Readers of the Herald:—We greet you in Jesus' name. We rejoice to report that twenty precious souls were baptized at the Brick M. H., Lancaster Co., Pa., on the 17th inst. and received into church fellowship. Many expressions of joy passed the lips of those present as they witnessed the solemn rite in which young and middle-aged, influenced by the Holy Spirit, united in the vows that united them with the visible church and to their Savior. Bish. Isaac Eby, in his sermon, referred to the words of our departed brother, Pre. Amos Herr, on a similar occasion at this same place, when he said, "The Lord will watch over and protect those who are faithful as the apple of his eye," and then so forcibly added: "Mind that, mind that." Faithfulness is what counts with God and men; faithfulness to the end of our days causes joy in heaven, as it does over the soul that repents. May we all accept the Holy Spirit's guardianship, for there are so many spirits, some of them transforming themselves into angels of light, and influencing some who have made the solemn vow before God and man, to travel upon a broader road, more pleasing to the flesh. The Word teaches us that those who will not bear the cross cannot wear the crown. Paul teaches us that our walk and conversation should be as becometh those professing godliness, proving that there must be a difference between us and the world, in all our words, works and ways. Let true Spirit-directed nonconformity be the barrier that separates us from the follies of a sinful world, and may our lights shine clearly, showing others the way, and convicting them of sin and of judgment to come, all to the glory of God and the salvation of never-dying souls through Jesus Christ our Savior. COR.

* * *

Dalton, Ohio, Dec. 18, 1905.—Greeting in Jesus' name:—Bro. J. S. Shoemaker of Freeport, Ill., and Bro. J. Liechty of Canton, Ohio, visited our congregation on the 10th of December and preached interesting sermons. On the 14th Bro. D. D. Miller of Middlebury, Ind., also was with us, on which occasion the wedding of Peter Geiser with Lydia Steiner occurred, Bro. Miller preaching an appropriate sermon. We thank the brethren for their kind visit. May God's blessing rest upon them. The Bible Conference, which was held at Martin's M. H. near Orrville, Ohio, Dec. 6-13, was well attended and the congregation has been greatly refreshed. Quite a number of the members of our (the Old Sonnenberg) congregation took an interest in it; but still more could be manifested. The brethren Shetler, Shoemaker and Miller also held a series of meetings in the evening and several confessed Christ. May they ever be faithful and bright and shining lights in the world. A happy Christmas and prosperous New Year to all. COR.

December 28,

1905.

For the Herald of Truth.

ABIDING IN CHRIST.

The outward manifestations of the present-day religion as a matter of study and investigation is intensely interesting. The outer and the inner life, no doubt, to a very large extent, at least, are in harmony with each other, because, as Jesus says, "Out of the abundance of the heart the mouth speaketh." If this conjecture and this Bible axiom are true, then what shall we say about the hearts that make an outward show of piety and notwithstanding overflow with the lust of the eye, the lust of the flesh and the pride of life?

The word "abide" occurs quite a number of times both in the Old Testament scriptures and in the New, but none of the sacred writers use it in the sense in which it is used by the Apostle John.

Abide means to remain; not to pass away in the manner of decay or otherwise. Of the earth the psalmist says (Psa. 119: 90), "It abideth," and of Mount Zion (Isa. 125: 1), "which cannot be removed, but abideth forever."

For the Herald of Truth.

A SERMON.

Delivered by Jacob A. Heatwole before the Mt. Clinton Congregation, Rockingham Co., Va., Nov. 14, 1905.

"And the Lord commanded us to do all these statutes, to fear the Lord for our good always" (Deut. 6: 24).

My dear brethren and sisters, we have met to-day to consider and accept or reject the Resolutions of our last conference. I trust you have all been praying before you came here for those whose duty it is to upon a broader road, more pleasing to the flesh. The Word teaches us that those who will not bear the cross cannot wear the crown. Paul teaches us that our walk and conversation should be as becometh those professing godliness, proving that there must be a difference between us and the world, in all our words, works and ways.

Let true Spirit-directed nonconformity be the barrier that separates us from the follies of a sinful world, and may our lights shine clearly, showing others the way, and convicting them of sin and of judgment to come, all to the glory of God and the salvation of never-dying souls through Jesus Christ our Savior. COR.

Do you suppose the people about them had this peculiar part of dress? No, but the Lord intended that they wear it "for their good"; and when Moses commanded it, Korah, Dathan and Abiram raised an objection and accused Moses and Aaron of taking too much authority upon themselves and trying to lift themselves above the rest of the people, and as a result of their stubbornness and lack of appreciation, they and all their followers came to an untimely end.

As our brother read in the introduction this morning from the thirty-third chapter of Ezekiel, that when the Lord would bring the sword upon a land the people of that land should take a man of their coasts and set him for their watchman; and if he fail to warn the people of approaching danger their blood would be required at the watchman's hand. My brethren, you have chosen and set us as watchmen to warn you of ap-

HERALD OF TRUTH.

413

proaching danger and if we are faithful to our duty we will sound an alarm at every encroachment of Satan. Not that we desire to be arbitrary, but for your good always.

This is why we meet in conference. If we had a straightout "Thus saith the Lord" on everything it might not be so necessary for us to meet so often. But Satan is continually coming with new attractions and is trying to deceive all he possibly can by making people believe that this or that is not wrong, for God's word does not condemn it in a "Thus saith" or "Thou shalt not." Now, we have a "Thus saith the Lord" against lying, stealing, swearing, covetousness and the wearing of gold or costly array and other things. When people disobey the plain commands of the Bible it is an easy matter to deal with them as transgressors, and so they should be. But there are other sins equally as heinous before God that are nowhere forbidden in so many words. The Bible nowhere says, Thou shalt not hant apples to the distillery, or Thou shalt not go to the saloon, or Thou shalt not play cards, or go to the theater and the like; but all of us agree that these things are inconsistent for Christians.

Christ said in his sermon on the mount, "Whosoever shall compel thee to go a mile, go with him twain." If I were to literally fulfill this command probably I would never have the opportunity; so I don't believe it means that and no more. The application is this. The first mile is the "Thou shalt," and the second mile is what his Spirit would tell us by the general tenor of the Bible. Let us not stop with knowing that we have gone the first mile, but let us even do more than the "Thou shalt," when we know it is in harmony with the teaching of the gospel and the will of the church.

The one who goes the second mile is always the happiest, even in natural duties. If mamma should assign her two girls each a piece of work and one do her portion, and the other would not, the first might say, "I shall not help you for mamma gave me my part and I have done that; you may do your own work." Then the second might make a spirited reply and the result would be a quarrel. Had the first one helped the other or even performed the entire work assigned to her sister she would be by far the better off and happier.

In a thousand ways can the husband be a help to his wife by doing what he might think is really her work in the home. I mention only one—that is helping to get the children ready for church and Sunday school; and likewise the wife should be willing to share the burdens of her husband when his work may be lighter, and by so doing each will be the happier. My brother, don't be afraid it will break you up to lay some of your rails on your neighbor's part of the fence. And so in the home, neighborhood, and church may the Lord give us grace to go the second mile. We will be the happier for it, and it is our duty, for Christ commanded it.

When I was yet young in the service, I used to argue with my father about plainness of dress. I would argue that the scriptures teach only simplicity, and as I wore no jewelry, etc., I thought I was plain enough. Although I appeared just about like the world. One Saturday morning while we were husking corn, and I guess we talked more than we worked, I suppose father got tired and said, "Well, Jacob, if you would argue as strongly in favor of non-conformity as you do against it, you would have a far greater influence for the Master's cause." And then I thought father was about right. In the evening I opened my Bible to read

where the Lord gave instructions about the setting apart of the Nazirite. When I read, he was not to drink wine I could easily understand why that was and so with regard to the other restrictions, but why no razor was to come upon his head I could not understand. But in studying further I found Samson was a Nazirite and he said his strength lay in his hair. We know the result when his locks were taken off. His strength was not, perhaps, really in his hair, but it was a sign, and when the sign was gone his strength was also gone. And I thought, if I had the sign of separation from the world, I would have better influence and more power, for certainly we have this scripture from Paul, "Be not conformed to this world."

Strong drink and fashionable attire are two great evils of our day, and while the men are largely addicted to the former, the women will stoop to wear any kind of thing because it is fashionable. Not long ago a Presbyterian sister visited us, and in our conversation we came to the subject of dress. Finally she said "There is a sister in your church who knows more about the fashion plates than I do." Sometimes she will sit down and tell me what will come in style the next season, and she makes all her clothes just as fashionable as I do." I am sorry to say about the only difference was, that one wore a hat and the other a bonnet and covering. She also remarked that our sisters will buy costly and expensive material and make it plain, and "costly array" is positively forbidden.

Cheap, shoddy clothes are often the more costly and often not respectable, but when we buy something that is just for appearance and not for service, we had better use that extra money for spreading the gospel instead of trying to attract attention to ourselves. I believe in neatness and comfort, and especially decency. The Presbyterian sister referred to said that last spring a new style of girle was introduced and she has never worn it and does not expect to; but I have noticed, that some of our own sisters are wearing them. Some of our sisters wear waists with such low fronts that they would have been ashamed to have worn five years ago to the mountains to pick huckleberries.

My brethren, these things are so absurd and some of them so indecent that it is a "shame to speak" of them, much more a shame for those who profess to be the followers of Jesus Christ to wear them. It certainly ought not to be necessary for us ministers to talk about these things, for the Bible says, "Come out from among them and be ye separate, saith the Lord; and touch not the unclean thing."

Now one more reference to our sister. She said she remembered when her grandmother wore the prayer head-covering, cape and apron and was just as plain as my own mother is, but she said they have lost all that. I remarked that "I believe as many women are lost because of fashion as men because of strong drink," and she said that she did not doubt my statement.

This is new work for me to preach at our church meetings and so I will come to a close by asking you to "Prove all things; hold fast that which is good," assuring you that we speak of these things that conference restricts and recommends, not to be arbitrary or authoritative, but "for our good always."

Real religion is as high as heaven, and yet it is not real unless it has its feet upon the earth and its hands stretched out in helpfulness to every brother man it can reach.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amor and Dauphin Sts., Philadelphia, Pa.
 Fort Wayne.—1408 Franklin Ave., Fort Wayne, Ind.
 Lancaster.—602 Rockland St., Lancaster, Pa.
 Canton.—1860 E. Tuscarawas St., Canton, Ohio.
 J. A. Liechty, Supr., 2801 E. Tuscarawas St.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

HOME MISSION NOTES.

Chicago, Ill., 145 West 18th St.

Dear Readers,

Greeting in Jesus' Name!—It is with pleasure that we have the privilege of telling you of the blessings received from God during this past year. Through at times it seemed as if we were under a cloud, it always brought a blessing to us when it disappeared. Praise God for the blessings.

Sister Leaman is still with her parents in Ohio, and is unable to return to the Mission at present. She is unable to get along without the aid of crutches. But we are trusting our heavenly Father to restore her to health, so she may be privileged to be with us before many months.

Sister Melinda Ebersole spent a few days with her parents at Sterling, Ill. We are sure it has been a benefit to her to get a breath of fresh air and the associations of many friends.

Sister Lulu Greenwalt expects to spend Christmas with her parents at Goshen, Ind. She will return in time to help us with our dinner.

Sister Kate Kurtz expects to spend a few weeks at Goshen, Ind. While there she will take the Bible Course, given by the College.

Bro. A. C. Good is with us at present and will be one of the workers during the next year.

We are preparing to give our children a Christmas dinner the 29th of December. Kind friends are willing to help us. A recent letter received will show the willingness of some to help. Following is the letter received:

"Dear Brother:—By a vote taken among the little folk yesterday in our Sunday school we decided to take the money we usually spend for Christmas treats in the Sunday school and send it to the city, with the understanding that it shall go either for buying treats there for the little folk, or toward a dinner, whichever you may select.—Wishing you all God's richest blessing, I remain,
 Bro. A. C. Good."

This is surely a way in which all can help. A number have been asked to send some things to make a dinner. But all can give some money to buy milk, oranges, sugar and other things that will be needed and cannot be sent in.

Think of the homes you can make happy, if you are willing to give as God has prospered you! I want to tell you about a family, the children of which are members of our Sunday school.

It was a cold evening, just before Thanksgiving, when one of the members connected with the family came and asked for assistance. We went over to the family and found them on the street—mother, father and eight children. They were unable to pay the rent in advance and were forced to move. The furniture was thrown on a pile in the street. It was dark. The children were standing by their furniture, cold

HERALD OF TRUTH.

and supperless. Soon a heavy rain came up. The children sought shelter where they could. We took them into our basement until the parents could find a home. One of the little girls took sick. It was indeed a sad picture. They were thankful for what we did for them, and showed their appreciation by coming to services.

Do you wonder that when we come with help, tears roll down their cheeks? Think of that little boy standing over on the street corner, in the rain and cold, trying to sell a few papers, to buy some bread and meat for his widowed mother, who is sick. Think of that little girl going to her little bed hungry because she gave the supper to her little brother, as there was not enough for both. These are the real experiences in the lives of boys and girls living in the large city.

Can we go to our Christmas dinner, sit down with our friends, and enjoy it without helping some one else? No. We cannot if we are the true children of God. So let us be willing to help and then we will all enjoy it together. What you send us will be used in relieving the poor, and for the furtherance of the gospel.

Thanking you for what you have done for us, we are yours in Jesus.

HOME MISSION.

A. H. Leaman.

For the Herald of Truth.

MY IMPRESSION.

By D. H. Bender.

By request I give my impression of the Kansas City Mission. To-day it was my privilege to spend several hours at our mission on Pacific avenue, Kansas City, Kan. While I was not present during any of the services, still I made a study of the situation and will give the readers of the Herald the benefit of my observations.

The mission site is in a much cleaner portion of the city than I had supposed and as the street cars do not run by the door, it is in a comparatively quiet place. In the matter of a desirable place to live the workers here have some advantage over those of the Chicago Mission. The building is well suited for the purpose. It is fitted up with a number of living rooms on both floors. The mission hall has a seating capacity of about 125. At the present rate of growth the hall will soon be too small to accommodate the audiences.

The workers are of good cheer and in good earnest. They have much responsibility resting upon them and many difficulties confront them, not only without, but, as in every good work, Satan would come within and discourage God's own elect ones in their fight against him is persistently continued. It is sweet to know, however, that God's grace is sufficient for all our trials and all our needs.

The past week has been one of much rejoicing for the mission workers. The board of directors had their meeting at the mission house on the 15th and 16th. Those present were the brethren J. M. Hershey, T. M. Erb, S. B. Wenger and Levi J. Miller. They found the financial condition of the institution encouraging. It is hoped by the blessing of God and the help of his people, that the debt resting on the mission property will soon be lifted.

On Sunday, the 18th, baptismal services were held and seven precious souls were received into the church, five by baptism and two on confession. Several others will be received soon. The church in Kansas City now has a membership of twenty souls.

In summing up I wish to say that I am very favorably impressed with the work of this mission and believe by the grace of God our dear brethren and sisters who have consecrated their time and talents to this work can be used for great good in this wicked city where God has many precious ones, who need help and salvation. The Sunday school at Argentine, seven miles from the mission, will be opened again by the first of the year, and movements are on foot to open other schools in the near future. Let all God's people pray for and assist our missions in a substantial way.

Dec. 19, 1905.

For the Herald of Truth.

SOUTH AMERICA.

By H. L. Weiss.

(Continued.)

The Aborigine or American Indian or Red Man was contented and unmolested amidst his vast selvas and dense forests for tens of centuries until the Spaniards invaded his territories a few centuries ago and with the crucifix in one hand and the sword in the other they willfully and cruelly murdered all who refused the Catholic baptism. The result was that thousands perished and other thousands are now without homes and friends.

In Peru the Incas, who were rich in silver and gold, enjoyed an organized government, were prosperous and lived in peace. Their country was invaded by the Spaniards and their king captured. The Spaniards, however, promised him his life if he would give them their way to a large room filled with gold. They received his precious metal, but, he said to their everlasting disgrace, they did not spare his life.

As a result of the Spanish conquest the South Americans are Spaniards and Indians who in the course of time formed a mixed race, who are a bright, amiable and intelligent people, loving science and literature in proportion as they are educated. The original Indian still exists and here is the Indian's plea, which was written by the principal or head chief of Valdivia, Chile, just a little while ago:

"Having general charge of being chief of the Indian reservation of the province of Valdivia, Chile, I was educated in a Catholic school conducted by the Capuchinos Fathers in Valdivia. They taught me to rezeal (pray on beads) and I memorized the catechism. I had but little education. I bought some books and even went so far as to buy a Holy Bible, but the Catholic Fathers forbade me to read it. Afterward I went to the Argentine Republic, where I had the privilege of studying more.

"In 1862 I was made secretary to Mr. John Callicura, who had charge of 15,000 Indians. Peace reigned for sixteen years, but on account of politics I was turned out of the country. Returning in 1880, my parents were still living and I found that the government had already confiscated our land and without our having offended them in the least. My nation is completely scattered and neglected, and they are in great darkness, but it is because they have no education, and we are despised by many, but our heavenly Father is powerful. I am trusting in Jesus and I am working for him that my nation may also know the truth.

"The Lord will help us and give us liberty and we pray that the foreigners will favor us by bringing this truth to all. We want the Christian religion. I mean always to go forward in the name of my blessed Lord.

December 28,

1905.

Dear brethren, I pray that you may remember us as a nation, neglected, poor and ignorant, so poor that we cannot buy the ground which always has been ours. Please, send us the gospel, that we may enjoy the liberty of the children of God. I pray you, dear Christians, pray for us, and bring us the gospel.

"I am your brother in Jesus Christ,
 "Bernando A. Namuncura."

His nephew is now one of our native evangelists.

For the Herald of Truth.

ON TOBACCO.

By Alice May Douglass.

Sir Morrell McKenzie, who was physician to Emperor Frederick of Germany who died of cancer of the throat, is the best authority in the world on diseases of the throat. He strongly advises public speakers against the use of cigarettes, and of course the advice applies to others as well. He says that, like drinking, the effects are not noticed at first, but the membranes of the mouth and throat gradually absorb the smoke and nicotine of the tobacco, causing chronic narcotic poisoning. Though the process may be slow, it is sure and the evil effects will be felt sooner or later. Smoker's patches, which appear on the tongue and in the mouth of smokers so frequently, are believed to be caused more by cigarette smoking than by cigars or pipes. It has been proved that smoking is a cause of cancer and in that way caused the death of Emperor Frederick only a few months after he became king.

For the Herald of Truth.

REGENERATION.

By D. J. Stutzman.

"Therefore if any man be in Christ, he is a new creature" (2 Cor. 6:17). Few people realize the absolute necessity of regeneration or of being truly born of God. Christ says, "Except a man be born again, he cannot see the kingdom of God." When we are born to this world, we are subject to all filthy lusts such as this world affords. But when we are led to repentance we find that it is necessary to commence a new life, a spiritual life, and be like Christ who suffered for our sins, that we might be freed from the penalty thereof. Now, if we have accepted him as our Savior, it is our desire to be closely related to him. He says, "Abide in me, and I in you." This we can do only by being obedient to his commandments. The apostle says, "He that is born of God overcometh the world" (that is, the customs and fashions and follies of worldliness—ignorance, such as excessive eating and drinking of intoxicants, pride, covetousness, hatred, profane language and many other things that are not in harmony with a regenerated life or a Christlike creature.

Oh, let us strive to follow closely in his footsteps, so that we may be "accounted the sons of God, blameless and harmless, without rebuke in the midst of a crooked and perverse nation, among whom we may shine as lights in the world" (Phil. 2:15). "For yet a little while and he that shall come will come, and will not tarry. Then will he render to every man according to his deeds." "Therefore let us abide in him that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

Millersburg, Ohio.

HERALD OF TRUTH.

BETTER THAN GOLD.

Some of the best things are of unknown origin. For a long time the authors of the beautiful hymns, "What a Friend we have in Jesus," and "Ninety and Nine," were unknown. The poem bearing the above title has been read and enjoyed by thousands and yet the author is unknown. He wrote for the good of mankind, not for his own glory, and that in itself is better than gold. Many of the older readers of the Herald will remember the poem as one appearing in their school readers:

Better than grandeur, better than gold,
 Than rank and titles a thousandfold,
 Is a healthy body and mind at ease,
 And simple pleasures that always please;
 A mind that is quick to perceive and know,
 A heart that can feel for another's woe,
 With sympathies large enough to enfold
 All men as brothers—are better than gold.

Better than gold is a conscience clear,
 Though tolling for head in a humble sphere.
 Duly blessed with content and health,
 Untroubled by the lusts and cares of wealth,
 Lowly living and lofty thought
 Adorn and ennoble a poor man's cot.
 For mind and morals on nature's plan
 Are the genuine test of a gentleman.

Better than gold is a thinking mind,
 That in the realm of books can find
 A treasure surpassing Australian ore,
 And lived with the great and good of yore.
 The sage's lore and the poet's lay,
 The glories of empires passed away;
 The world's great dream will thus unfold,
 And yield a pleasure better than gold.

Better than gold is a peaceful home,
 Where all the freeds characters come,
 The shrines of love, the heaven of life,
 Hallowed by mother, or sister, or wife.
 However humble the home may be,
 Or touched with sorrow by heaven's decree,
 The blessings that never were bought or sold
 And center there, are better than gold.

MARRIAGES.

Yoder.—Schrock.—On the 12th of Dec., 1905, near Gortner, Md., Joseph J. Yoder of Somerset Co., Pa., and Lizzie D. Schrock, of the former place.

King.—Fisher.—On the 12th of Dec., 1905, David M. King of Bird-in-Hand and Fannie Z. Fisher of Leaman Place, Lancaster Co., Pa.

Martin.—Lehman.—On the 14th of Dec., 1905, near Washingtonville, Ohio, at the home of the bride's parents, Stephen Martin and Cassie Lehman, daughter of C. L. Lehman.

Gerber.—Zuercher.—On the 12th of Dec., 1905, by Bish. Jacob Nussbaum, Bro. Joshua P. Gerber and Sister Sarah Zuercher, both of Dalton, Wayne Co., Ohio.

Geisler.—Steiner.—On the 14th of Dec., 1905, by Bish. Jacob Nussbaum, Bro. Peter Geisler and Sister Lydia Steiner, both of Apple Creek, Wayne Co., Ohio.

Hostetter.—Andrew.—On Thanksgiving Day (Nov. 29th), at the home of the bride, in Strasburg Twp., Lancaster Co., Pa., by Bish. Isaac Eby, Joseph Hostetter, son of Amos Hostetter, and Katie, daughter of Aaron J. Andrew, of the above mentioned place.

Wenger.—Christophel.—On the 20th of December, 1905, at the residence of the bride's sister, in Callom, Ill., by Bro. A. H. Leaman of Chicago, Ill., Bro. Chester Wenger to Salome Christophel.

Kaufman.—Parsons.—On the 10th of Dec., 1905, at the home of the bride's sister, in Kansas City, Kan., by J. F. Brunk, Bro. Adam Kaufman and Sister Ora Parsons, both of Cass Co., Mo. God bless the brother and sister in their new relation and grant them a prosperous and happy life.

Showalter.—Shank.—On Nov. 28, 1905, at the home of the bride, near Greencastle, Pa., by Bish. George Keener, Bro. Alvin M. Showalter and Sister Catharine B. Shank. May God's choicest blessing go with them through life.

Kuhns.—Raisfender.—On Dec. 7, 1905, at the home of the bride, near Guilford Spring, Pa., by Bish. Geo. Keener, Pre. Daniel Kuhns and Sister Annie M. Raisfender. May the Lord bless them

in their new relation and grant them a happy and prosperous life.

Raimer.—Cuffman.—On the 14th of Dec., 1905, at the home of the officiating bishop, George Keener, near Cearfoss, Md., Bro. Jacob L. Raimer of Snyder Co., Pa., and Sister Susie Cuffman of Franklin Co., Pa. May the good Lord bless them through life.

Erb.—Bast.—On the 3d of Dec., 1905, near Wellesley, Waterloo Co., Ont., by Fre. N. Boshart of Topping, Ont., Michael Erb to Nancy Bast.

Punau.—Chiraya.—On the 14th of November, 1905, in the Rudri M. H., C. P., India, by Bish. J. A. Ressler, Bro. Punau to Sister Chiraya.

Kesau.—Punja.—On the 14th of November, 1905, in the Rudri M. H., C. P., India, by Bish. J. A. Ressler, Bro. Kesau to Sister Punja.

Debi.—Indra.—On the 14th of November, 1905, in the Rudri M. H., C. P., India, by Bish. J. A. Ressler, Bro. Debi to Sister Indra.

Chotu.—Lelatin.—On the 14th of November, 1905, in the Rudri M. H., C. P., India, by Bish. J. A. Ressler, Bro. Chotu to Sister Lelatin.

Agua.—Ganga.—On the 14th of November, 1905, in the Rudri M. H., C. P., India, by Bish. J. A. Ressler, Bro. Agua to Sister Ganga. May God grant to these dear young people a happy and prosperous life in his service.

Moyer.—Moyer.—On Thanksgiving Day (Nov. 29th), 1905, at the residence of the bride's parents, Bro. and Sister Jacob H. Moyer, of Blooming Glen, Bucks Co., Pa., by Bish. H. B. Roenberger, Bro. Eugene Moyer to Sister Alice Moyer, both of Blooming Glen, Pa.

DEATHS.

Berg.—On the 13th of Dec., 1905, in Sonnenberg, Ohio, of croup, John, son of John and Anna Berg; aged 5 months. Funeral services by A. A. Sommer on the 15th.

Amstutz.—On the 10th of Dec., 1905, at the home of her parents near Dalton, Ohio, of consumption, Bertha, daughter of Abraham and Lizzie Amstutz aged 29 years. She was buried on the 12th at the Salem M. H. in Sonnenberg. Services by A. A. Sommer. She is survived by her parents, four brothers and three sisters. One brother and one sister preceded her in death.

Wise.—On the 15th of Dec., 1905, at the home of Wm. McCulloch, near Morrison, Whiteside Co., Ill., Samuel Wise, aged 86 y. 4 m. 4 d. He was born in Lancaster Co., Pa. Oct. 9, 1819. When he was six years old he moved with his parents to Franklin Co., Pa., and on Dec. 17, 1844, was married to Elizabeth Lininger. To this union were born five sons and two daughters. Both daughters are dead and the five sons are living in Pennsylvania. His first wife died Oct. 15, 1879, and he was married to Mrs. Hannah McCulloch in 1887, who survives him. In 1889 he moved to Whiteside Co., Ill., where he has since lived. He was a member of the Lutheran church, but since living in Illinois he attended the Mennonite church near Morrison, at which place the funeral services were conducted Dec. 18th by Pre. John Nice, from Pa. 89:48. JOHN W. McCULLOCH.

Leshner.—On the 10th of Dec., 1905, near Chambersburg, Franklin Co., Pa., from a complication of diseases, Sister Barbara Lehman Leshner, widow of the late Samuel Leshner; aged 72 y. 7 m. 1 d. Sister Leshner was an invalid for eight years, and was during the last year of her life, considerably the greater part of the time and suffered severely, but she bore it so patiently all these years that those who visited her in her afflictions were glad to think, "Here is a true patience of the saints." She is survived by two sons and two daughters, the youngest being at home, and lovingly and tenderly cared for by her mother. Her last years. Her husband and one son preceded her to the spirit land. Funeral services were held at the Chambersburg Mennonite Church, of which congregation she was a member since her youth, on the 12th of Dec., by Joseph Martin and George Keener. May she rest in peace. (Sent in also by several others.)

Marlman.—On the 14th of Dec., 1905, in Rohrerstown, Lancaster Co., Pa., of the effects of a stroke of paralysis, Elizabeth, wife of Levi Marlman. She was a member of the local church, and is survived by several children. Buried on the following Sunday at Rohrerstown.

Rider.—On the 6th of Dec., 1905, near Waltonville, Dauphin Co., Pa., after a few days' illness, Leander Rider, aged 80 y. 4 m. 1 d. He was born in Mt. Joy Twp., Lancaster Co., Pa. After he was married he moved to Dauphin county, where he lived ever since. He leaves a widow and one daughter, a grandchild and two brothers and one sister, to mourn their loss. He lived a moral life

and was highly esteemed by all who knew him, but died without making a confession. The funeral took place on Saturday, Dec. 24th, with services at the house by Pre. John Ebersole and at Stauffer's M. H. by John Ebersole and Samuel L. Oberholzer. Text, John 5:24. Interment in the adjoining graveyard.

Fisher.—Bro. L. Fisher was born in Lancaster Co., Pa., April 7, 1847; died very suddenly at his home near West Liberty, Logan Co., Dec. 12, 1905; aged 58 Y., 8 M., 5 D. Bro. Fisher was helping one of his neighbors at butchering and had gone home for a chain that was needed. On his return, and when but a short distance from his home, he was stricken down, and when found a few minutes later he was already cold in death. Bro. Fisher was twice married, his first marriage being with Nancy King, Jan. 17, 1878. To this union was born one child, who with the mother preceded him to the spirit world. Bro. Fisher was married to Katie Yoder of Wayne Co., Ohio, Jan. 7, 1880. One daughter died in infancy. Through the death of Bro. Fisher the family is bereft of a loving husband and father; the church of one of her most faithful members, and the community at large of a good neighbor. Funeral services were held at the South Union M. H., Dec. 14th, by J. J. Wayne in English from Luke 12:39, 40, and in German by C. K. Yoder, from Rev. 12:15. The esteem in which he was held as a member of the A. M. church and as a friend was attested by the 415 sorrow-stricken relatives and friends who assembled to take a last look at the remains.

Erisman.—Bro. Christian Erisman was born April 27, 1835; died on Tuesday evening, Dec. 5, 1905, at the Mennonite Old People's Home, Rittman, Ohio. By profession Bro. Erisman had been a German schoolteacher, having formerly come from the old country. For some time he lived in Illinois, where he taught German school. He made his temporary abode at the Home as early as December 1902, but in June 1904 he went there to spend the remainder of his days. He expressed a readiness and a willingness to depart from this life. Funeral was held Friday, Dec. 8th, at the

Home, the brethren D. C. Amstutz and C. Z. Yoder officiating. Text, Psal. 17:15. Burial in Crown Hill cemetery. He had reached the age of 70 Y., 7 M., 8 D.

MEMNONITE OLD PEOPLE'S HOME.

Report of Receipts for Nov., 1905.

Peter Conrad, Treas. of M. B. of C. H. & M., Rittman, Ohio, \$37.05; Oak Grove Cong., Smithville, Ohio, \$25; John Winkler, Bluffton, Ohio, \$5; J. E. Zimmerman, per Veronica Bolinger, Smithville, O., \$10; J. K. Hartzler, Orville, O., per David Gingerich, Marshallville, O., \$20; Mr. and Mrs. Jeremiah Lehr, Blake, O., \$5; a Sister, Allenville, Pa., \$10; a Brother, Sellersville, Pa., \$1; John R. Shelly, Philadelphia, Pa., \$5; Francis Bickel, Bloomington, Kan., \$15; Walnut Creek Cong., Shanesville, Ohio, per S. H. Miller, \$15; Peter Tachant, deceased, Orville, O., \$46; D. C. Amstutz, Rittman, O., \$5.70; a Sister, Smithville, O., \$25. Received through M. S. Steiner, Pres. of M. B. of C. H. & M., Columbus Grove, O., \$240 (itemized as follows: U. S. Steiner, note, \$112; interest on same, \$5.72; D. P. Shoemaker, note, \$122.50; less postage, etc., 22c; total, \$240). Total receipts, \$419.21.

Articles contributed: Orville, O., J. K. Hartzler, groceries, endive; Daniel Steiner, bag corn meal; lot of celery; Peter Tachant, deceased, two sacks cornmeal, gallon molasses.

Sterling, O., David Cook, apples, plant; Anna Hoover, roll butter; Katie Neukomer, plants; "Sister" M. Mission Sewing Socy., Smithville, O., six towels, two bureau scarfs; D. D. Hartzler, Smithville, O., pair rubbers; Nettie May Kreider, Medina, O., roll butter, soap, crock applebutter; Emma Leutherman, Wadsworth, O., one shoulder pork; Jacob and Frances Ruppert, East Lewis town, O., lot of canned goods, copper kettle, aud dries; Marietta Metzler Lehman, N. Lima, O., services; Sewing Meeting, Sterling, Ill., one comfortable; assistance of thirteen kind friends during house cleaning.

Gratefully acknowledged,

J. D. MININGER,

Rittman, Ohio.

Ohio.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School Cards, Miscellaneous Books, Sunday School Award Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

BIBLE CONFERENCE.

A Bible Conference will be held at the West Union M. H., Iowa Co., Iowa, from Dec. 25-30, 1905. An interesting program has been prepared and the instructors are Geo. R. Brunk of Kansas, Levi J. Miller of Garden City, Mo., and A. I. Yoder of Kalona, Iowa. All are invited to attend.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.

if

THE BEERY HISTORY.

From 1718 to the present, including thousands of relatives and points of history. Best of leather binding, \$1.50 postpaid. Send all orders and money to the author.

Joseph H. Wenger, South English, Iowa.
Also agent for the Wenger History. \$1.25 postpaid.

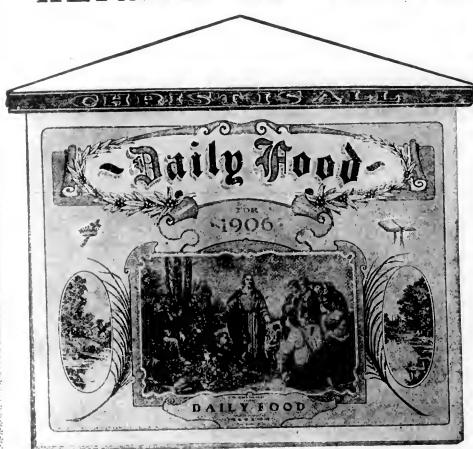
TREES Fruit, Shade and Ornamental, of the highest quality obtainable at Wenger's Nurseries, Dayton, Va. Price list free.

BONDS FOR SALE.

The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent. interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH PREMIUM OFFER



A New, Remarkable Combination DAILY FOOD CALENDAR and DIARY OF RELIGIOUS SERVICES

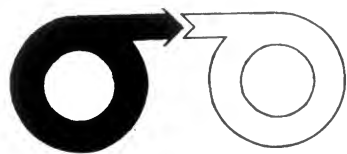
all in one, with fine illuminated covers on front and back, representing Bible scenes, printed in SIX colors. The *Daily Food Calendar* has become a great favorite in so many homes that we have decided to offer it again, only this time it is BETTER THAN EVER. It has twelve leaves, size 10½x13½, with decorated margins, as shown in specimen leaf above, printed in a variety of fine colors. THE DATES ARE IN LARGE FIGURES. The necessary printing and ruling is all prepared, and the new subscriber will also receive one. Do not miss this opportunity. Show this offer to your neighbors.

CLEAR TYPE. On the back of each leaf is a DIARY OF RELIGIOUS SERVICES for a whole month. This you can keep a systematic and accurate record of all the church services throughout the entire year. This remarkable combination of *Daily Calendar*, *Daily Scripture Readings*, and *Diary of Religious Services*, all in one, HAS NO EQUAL, and nothing so practical in the way of a calendar has ever been offered.

The regular price of this calendar is 60 cents, but we will send the *Herald of Truth* one year, and this beautiful calendar, postpaid, together for only \$1.25. At this price, however, all arrears on the *Herald of Truth* must be paid and the subscription extended one year in advance. **SPECIAL OFFER.** Anyone sending us \$1.00, and the name and address of a NEW SUBSCRIBER for the *Herald of Truth*, will receive one of these beautiful calendars FREE OF CHARGE, and the new subscriber will also receive one. Do not miss this opportunity. Show this offer to your neighbors. They will be delighted with a calendar like this. Address all orders

MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA

**CONTINUED
ON
NEXT REEL**



END OF REEL

**PLEASE
REWIND**

